

الْحَمْدُ لِلَّهِ الْأَوَّلِ بِلَا أَوَّلَ كَانَ قَبْلَهُ
وَالْآخِرِ بِلَا آخِرٍ يَكُونُ بَعْدَهُ الَّذِي
قَصُرَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ النَّاطِقِينَ
وَعَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ

**IMAM AL'I IBNUL-HUSAYN
ZAYNUL-AA'BIDEEN
AS-SAJJAD (a.s)**

**AL- ṢAḤĪFAH
AL-SAJJĀDIYYAH
AL-KĀMILAH**

The Psalms of Islam

With Translation and Transliteration

الصحيفة السجادية

الكامل

للامام علي بن الحسين زين العابدين (عليه السلام)



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THE PERFECT
BOOK OF
IMAM
ZAYNUL-
A'ABIDEEN A'LI
IBNUL-HUSAYN
AS-SAJJAD

الصَّحِيفَةُ

الْكَامِلَةُ

السَّجَّادِيَّةُ

AS'-S'AH'EEFATUL-KAAMILATUS-
SAJJAADDEEYAH

Translated with an introduction and annotation by:
William C. Chittick

With a foreword by:
S. H. M Jafri

It is someone whose footsteps are known by every place,

And it is he who is known to the BAYT in MEKKKA, ¹ the most frequented sanctuary;

It is he who is the son of the best of all men of ALLAH, ²

and it is he who is the most pious and devout, the purest and most unstained, the chastest and most righteous, a symbol [for Islam]

This is A'LI [BIN AL-HUSAYN] whose parent is the Prophet,

This is the son of FATIMA, if you do not know who he is;

Whosoever recognizes his God knows also the primacy and superiority of this man,

Because the religion has reached the nations through his House.

It was this A'LI BIN AL-HUSAYN, the ZAYNUL-A'ABIDEEN of Islam, who, as well as through other means, taught the Muslims the essence of Islamic spirituality through his supplications. They are not, however, merely supplications; they embody comforting answers to many questions with which the man of his time and the man of our time are confronted. They deal with the crises through which any Muslim or the follower of any religious persuasion has to pass, which result from a variety of stresses and strains, and which arise from sources both inward and outward.

I do not wish to discuss here the authenticity, validity, textual history, or even the literary beauty of these supplications, as these points have all been dealt with by the translator in his comprehensive introduction. Indeed, there is no space in a foreword such as this in which to conduct such a discussion. Instead, I should like to say a word about the relevance of these supplications to modern readers, irrespective of their race or religion, or of whether they are from the east or from the west. The author, as has been pointed out, was a man of purity and piety, sincerity and trustworthiness, who was committed to ALLAH and the cause of a suffering humanity. He had a bond of pain with the men of his time, as also with those who came after him. So let me start by asking the following question: Do these supplications, composed and taught in the seventh century, have any relevance for those who live in the twentieth century, or indeed those who are yet to be born? To answer this we have to ask a number of other questions. Is man to be regarded only in biological terms as the most cunning of animals? Is he to be seen as an economic beast controlled by the laws of supply and demand and class conflict? Is he to be regarded as a political animal, with a crude and excessive politicism occupying the center of his mind, displacing all knowledge, religion, and wisdom? Or does he have a spiritual element which requires him to subordinate the temporal and the merely expedient to the Eternal and the True?

¹ i.e., the KA'BA

² i.e., the Prophet MUHAMMAD

Are human beings to be understood in terms of biology, politics, or economics, or are we to take into account their sublime nature, the spirit of ALLAH infused in them, and the ultimate Ideal which they should endeavor to realize?

The essence of every epoch, age, or civilization, whether ancient, medieval, or modern, lies not in any biological unity of race, material achievement, or political order, but in the values that create and sustain that epoch, age, or civilization. Our achievements in perfecting the material aspects of life have led us to exploit matter instead of informing, humanizing, and spiritualizing it. Our social life has given us the means, but has denied us the ends. A terrible blindness has afflicted the people of our civilization. The exclusion of the element of spirituality from humanity is the primary cause of the supremacy of matter, which has become so burdensome and oppressive. The defeat of the human by the material is thus the central weakness of the man of today.

Religion is rooted in a sense of wonderment at the eternal mystery of life itself. We feel a sense of awe and amazement at the mystery of the universe (GHAYB) and move in an endless quest for answers to the perennial riddle with an eager longing to discover the truth of everything, the truth which is universal and absolute in the sense that it is valid for all men in all places and at all times. The experience of the mysterious is the fundamental quality underlying all religions. We must, however, make a clear distinction between religion as a personal concern, as man's encounter with the divine, and religion as a part of history, as a social phenomenon, and as the commitment to a group. Religion at the personal level is a commitment to a belief in the conservation of values and is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Thus the crisis comes at a personal level when the forces of evil, hatred, injustice, tyranny, betrayal, and falsehood prevail over love, justice, mercy, loyalty, goodness, and truth.

The supplications of the IMAM ZAYNUL-A'ABIDEEN must be read against this background of man's crisis at the personal and individual level. Seen from this angle, they address themselves, in their essence, to the inner problems of the men of every epoch and age, every region and race, every persuasion and religion. Here was a person, an individual, confronted with hostile forces arising from both within and without, realizing his own limits, crying in the intense passion of devotional prayer, seeking communion with ALLAH, and entrusting the secrets of his innermost life to Him. Here was a person who found himself caught up in the din and clamor of life, in the clash of emotions and interests, in the stress and strain of immediate impulses, in the tensions and calamities of existence, and, above all, in the search for spiritual satisfaction, a man who was lonely and helpless, who stood before his Creator in direct communion, and called Him from the very depths of his heart.

Before closing this foreword, something must be said about the translation of something which is untranslatable. Among all the varieties of Arabic literature, supplications, especially those of the IMAM ZAYN AL-A'ABIDEEN, are perhaps the most difficult to translate into an alien tongue. Dr. CHITTICK must be congratulated on his courage and vision, and on his grasp of the inner meanings of such an

emotionally charged and subtle Arabic text. He has admirably rendered into English not only the meaning but also the feelings enshrined in these spontaneous utterances of the heart.

The MUH'AMMADI Trust of Great Britain and Northern Ireland is also to be thanked for presenting this beautiful treasure of Islamic spirituality.

SAYYID HUSAYN M. JAFRI

KARACHI —17 January 1988

Translator's Introduction

AS-SAH'EEFAH AS-SAJJADEEYA is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. It was composed by the Prophet's great grandson, A'LI BIN AL-HUSAYN, known as ZAYNUL-A'ABIDEEN (the adornment of the worshipers), and has been cherished in SHEEA'H sources from earliest times. ZAYNUL-A'ABIDEEN was the fourth of the SHEEA'H IMAMS, after his father HUSAYN, his uncle HASAN, and his grandfather A'LI the Prophet's son-in-law. SHEEA'H tradition considers the SAH'EEFA a book worthy of the utmost veneration, ranking it behind only the QURAN and A'LI's NAHJ AL-BALAGHA.

A'LI BIN AL-HUSAYN

A'LI BIN AL-HUSAYN was born in MADEENA, according to most sources in the year 38/658-9.³ He may have been too small to have remembered his grandfather A'LI, who was killed in 40/661, but he was brought up in the presence of his uncle HASAN and his father HUSAYN, the Prophet's beloved grandchildren. Many SHEEA'H sources state that his mother was SHAHRBAANOO, the daughter of YAZDIGIRD, the last SASANIAN king of PERSIA.⁴ Thus he was said to be 'BIN AL-KHIYARATAYN', the 'son of the best two', meaning the QURAYSH among the Arabs and the Persians among the non-Arabs. According to some accounts, his mother was brought as a captive to MADEENA during the caliphate of U'MAR, who wanted to sell her. A'LI suggested instead that she be offered her choice of the Muslim men as husband and that her dower be paid from the public treasury. U'MAR agreed and she chose A'LI's son HUSAYN.⁵ She is said to have died shortly after giving birth to her only son A'LI.

There is no need to recount here the tragedy at KARBALA in 61/680, when HUSAYN and many of the male members of his family were killed by the forces of the Umayyad caliph YAZEED, an event which shook the Islamic world and precipitated the nascent SHEEA'H movement. ZAYNUL-A'ABIDEEN accompanied his father on the march toward KUFA, but he had fallen deathly ill and was lying on a skin in a tent. Once the Umayyad troops had massacred HUSAYN and his male followers, they looted the tents, stripped the women of their jewelry, and even took the skin upon which ZAYNUL-A'ABIDEEN was prostrate. The infamous SHIMR BIN D'IL-JAWSHAN was about to kill ZAYNUL-A'ABIDEEN in spite of his helplessness, but HUSAYN's sister ZAYNAB threw herself on top of him to save him, and U'MAR BIN

³ Other dates mentioned are 33/653-4, 36/656-7, 37/657-8, 50/670

⁴ Her name has also been given as SHAH-ZANAN, SULAAFA, GHAAZALA, and SHAHR-BANUYA, among others.

⁵ MUH'-SIN AL-AMEEN AL-A'MILI, A'YAN AS-SHEEA'H, Damascus, 1935, IV, 189.

SAA'D, the Umayyad commander, told Shimr to let him be. Zaynul-A'abideen was taken along with the women to the caliph in Damascus, and eventually he was allowed to return to Madeena.

Several accounts are related concerning his grief over this tragedy. It is said that for twenty years whenever food was placed before him, he would weep. One day a servant said to him, 'O son of Allah's Messenger! Is it not time for your sorrow to come to an end?' He replied, 'Woe upon you! Jacob the prophet had twelve sons, and Allah made one of them disappear. His eyes turned white from constant weeping, his head turned grey out of sorrow, and his back became bent in gloom [Cf. 12: 84], though his son was alive in this world. But I watched while my father, my brother, my uncle, and seventeen members of my family were slaughtered all around me. How should my sorrow come to an end?'⁶

Zaynul-A'abideen resided in Madeena until his death in 95/713-4 (or 94/712-3). He was the object both of great sympathy because of the massacre of his family and of veneration as the great grandson of the Prophet. He dedicated his life to learning and worship and became an authority on prophetic traditions and law, but he was known mostly for his nobility of character and his piety, which earned him his sobriquet already in his lifetime.⁷ The details that have reached us about his life in Madeena mainly take the form of anecdotes affirming his constant preoccupation with worship and acts of devotion. He fathered fifteen children, eleven boys and four girls.⁸

After Karbalaa, there were a number of different factions in the Sheeha' community, not all of which supported Zaynul-A'abideen as the rightful Imam of the Muslim community.⁹ Many Sheeha'hs, such as those involved in the 'Tawwaboon' movement, felt that the Umayyads had to be overthrown and that it was the duty of the Imam to lead a revolt. But Zaynul-A'abideen himself refused to become involved with politics. After his death, a split occurred between his eldest son and designated successor Muhammad al-Baqir, the fifth Imam, and his second son, al-Baqir's half-brother Zayd, who advocated active resistance to Umayyad oppression and gained a large number of followers as a result. Al-Baqir continued to pursue his father's policy of rejecting any sort of involvement

⁶ From Shaykh as-Sadooq, *al-Khisal*; quoted in *al-Ameen*, A'yan, IV, 195. The same is quoted from *Bin Shahraashoob's Manaqib* in *Bi-h'ar al-Anwar*, XLVI, 108; Cf. similar accounts, *Ibid*, pp. 108-10.

⁷ This title is said to have been bestowed upon him by the great jurist and traditionist *Bin Shihab az-Zuhri* (S.H.M. Jafri, *The Origins and Early Development of Sheeha' Islam*, Beirut, 1979, p. 246), who also called him the best of the Hashimites and narrated many *hadeeths* from him (W. Madelung, art. *'Ali bin al-Husayn*, *Encyclopedia Iranica*, I, 850).

⁸ The most detailed collection of accounts concerning him is found in *Bi-h'ar al-Anwar*, XLVI, 2-209. See also *al-Mufeed*, *Kitab al-Irshaad*, transl. I.K.A. Howard, London, 1981, pp. 380-92.

⁹ Cf. Jafri, *Origins*, pp. 238 ff.

with political movements until his death (probably in 117/735). ¹⁰ ZAYD revolted toward the beginning of the IMAMATE of AL-BAQIR's son JA'-FAR AS-SADIQ and was killed in SAFAR 121/January 739; his son YAHYA, who plays an important role in the preface to the SAH'EEFA, continued in his father's path and was killed three years later at the age of eighteen. The ZAYDI SHEEA'HS, still strong in the Yemen today, trace the lineage of their IMAMs back to ZAYD.

AS-SAH'EEFAH AS-SAJJADEEYA

The title AS-SAH'EEFAH AS-SAJJADEEYA means simply 'The Book of AS-SAJJAD'. AS-SAJJAD is one of the titles given to ZAYNUL-A'ABIDEEN and signifies 'the one who constantly prostrates himself in prayer'. The book is often called AS-SAH'EEFAH AL-KAMILA AS-SAJJADEEYA, that is, 'The "Perfect", or "Complete", Book of AS-SAJJAD'. According to its commentator SAYYID A'LIKHAH SHIRAZI, the word KAMILA refers to the perfection of the style and content; some sources state that the adjective was added to differentiate it from another, incomplete version of the work, which is known among the ZAYDIS, but this seems less likely, given the manner in which the title is employed in the preface (verse 20)¹¹. The SAH'EEFA has been called by various honorifics, such as 'Sister of the QURAN', 'Gospel of the Folk of the House', and 'Psalms of the Household of MUHAMMAD'.

According to SHEEA'H tradition, ZAYNUL-A'ABIDEEN had collected his supplications and taught them to his children, especially MUHAMMAD AL-BAQIR and ZAYD. In later times the text became widely disseminated among SHEEA'HS of all persuasions. The specialists in the science of HADEETH maintain that the text is MUTAWATIR;¹² in other words, it was generally known from earliest times and has been handed down by numerous chains of transmission, while its authenticity has never been questioned.

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make up the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen MUNAJAT or 'whispered prayers'. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the MUNAJAT, add a certain orderliness and self-conscious artistry which may suggest the hand of an editor. The addenda are said to have been collected and added to the text by Shams AL-DEEN MUHAMMAD BIN MAKKI, known as AS-SHAHEED AL-AWWAL (the 'first

¹⁰ Other dates given range from 112/731-2 to 126 743-4 (JAFRI, *Origins*, p. 255)

¹¹ For the first opinion, Cf. SAYYID A'LIKHAH, RIYAZ" AS-SALIKEN, commentary on the preface of the SAH'EEFA, verse 20; for the second, Cf. AGHA NAJAFI in his introduction to the SAH'EEFA mentioned in the following note.

¹² Cf. the Introductions of SAYYID MUHAMMAD MISHKAT and SAYYID SHIHAB AL-DEEN MARASHI (AGHA NAJAFI) to AS-SAH'EEFAH AL-KAMILA AS-SAJJADEEYA, TEHRAN 1361/1942; same text with Persian translation of text and Introductions by S'ADR AD-DEEN BALAGHI, TEHRAN 1369/1950.

martyr'), the famous author of AL-LUMA'H AD-DIMASHQEEYA in jurisprudence (FIQH), who was killed in ALEPPO in 786/1384.¹³ The fifteen MUNAJAT have been added to several modern editions of the SAH'EEFA and seem to have been brought to the attention of the main body of SHEEA'Hs by A'LLAMA MUHAMMAD BAQIR MAJLISI (d. 1110 1968-9 or a year later), author of the monumental compilation of SHEEA'H HADEETH, BIH'AR AL-ANWAR.¹⁴

Many supplications have been handed down from IMAM ZAYNUL-A'ABIDEEN in addition to those recorded in the text of the SAH'EEFA as given here, and various scholars have collected these together in a series of works known as the 'second SAH'EEFA', the 'third SAH'EEFA', and so on. The second SAH'EEFA, which is about as long as the SAH'EEFA itself, was compiled as the 'sister' of the SAH'EEFA by MUHAMMAD BIN AL-HASAN AL-HURR AL-A'MILI (d. 1104/1692-3), author of the famous WASA-IL AS-SHEEA'H in the year 1053/1643.¹⁵ A third SAH'EEFA was put together by the author of RIYAZ' AL-U'LAMAA', MEERZA A'BD ALLAH BIN MEERZA I'SA TABREEZI, known as AFANDI and a student of MAJ-LISI. The longest of the published versions is AS-SAH'EEFAH AS-SAJJADEEYA AL-KHAMISA ('The Fifth SAH'EEFA of AS-SAJJAD') by MUH-SIN AL-AMEEN, the well known contemporary author of A'YAN AS-SHEEA'H.¹⁶ It includes all the supplications included in the previous SAH'EEFAS; 130 of these are found in the first and second SAH'EEFAS and 52 are added.¹⁷ In her sympathetic study of Islamic prayer manuals, Muslim Devotions, CONSTANCE PADWICK made use of this fifth recension of the text, which fills more than six hundred pages.

Any serious attempt to sort out the relative historical reliability of the individual supplications found in all the versions of the SAH'EEFA on the basis of modern critical scholarship would be an undertaking of major proportions. The result of such a study—if one can judge by studies of other ancient texts—would probably be that, after years of toil, we would have a series of hypotheses, leaving varying degrees of doubt. This would be of interest to Western scholars and modernized Muslims, both of whom, in any case, have no personal involvement with the contents and teachings of the SAH'EEFA. But the attitude of most Muslims has been

¹³ Cf. MAJLISI, BIH'AR, LXXXVII p. 133-4.

¹⁴ In BIH'AR AL-ANWAR (XCI 142-53), MAJLISI quotes these fifteen MUNAJAT from AL-KITAIB AL-A'TEEQ AL-GHARAWI. In his introduction (BIH'AR, I, 16) he explains that this is a prayer book which he found in GHARI (the district of NAJAF where A'LI is buried) and that it was compiled by one of the ancient authorities in HADEETH BA'Z' QUDAMAA' AL-MUHADDITHIEN).

¹⁵ Lithographed in Iran as well as in Bombay (1311/1893-4).

¹⁶ Damascus, 1330/1912. A fourth SAH'EEFA was compiled by MEERZA HUSAYN BIN MUHAMMAD TAQI NOORI (d. 1320/1902) and was printed in Iran, and a sixth by MUHAMMAD SALIH AL-MAZANDARANI AL-HA-IRI (for these six, see AGHA BUZURG TEHRANI, AD'-D'AREEA'H ILA TASANEEF AS-SHEEA'H, s.v. AS-SAH'EEFAH AS-SAJJADEEYA). Others have been compiled by such contemporary scholars as HAJ SHAYKH MUHAMMAD BAQIR BIN MUHAMMAD HASAN BIRJANDI QAAINI, SHAYKH HADI BIN A'BBAS A'LI KASHIF AL-GHITAA NAJAFI, and HAJ MEERZA A'LI HUSAYN MARA'SHI SHAHRISTANI HAA-IRI (Cf. AGHA NAJAFI's Introduction to the SAH'EEFA).

¹⁷ TEHRANI, AD'-D'AREEA'H, s.v. SAH'EEFA AS-SAJJADEEYA

to look at the content of the texts established by the authority of tradition and not be too concerned with who actually wrote the words in 'historical fact'. In this regard the saying of A'LI is well known: 'Look at what has been said, not at who has said it', since only the truth or untruth of the words is of real concern. From this point of view, if the author of the SAH'EEFA AL-KAMILA was not IMAM ZAYN AL-A'BIDEEN, he—or they—would in any case have to have been a spiritual authority of equal rank, so the whole exercise leaves us where we started: with a text which expresses the highest aspirations of the Muslim soul.

However this may be, we can be satisfied to have the core text which has been attributed to ZAYNUL-A'ABIDEEN by centuries of SHEEA'H tradition. In other words, in the fifty-four basic prayers of the SAH'EEFA we have the ZAYNUL-A'ABIDEEN who has been known to SHEEA'HS for more than a thousand years and who has helped give to SHI'ISM its specific contours down to the present day. Scholars may eventually reach the conclusion that the ZAYNUL-A'ABIDEEN of 'historical fact' differs from the ZAYNUL-A'ABIDEEN of tradition, but this will remain a hypothesis, since at this distance 'historical facts' are impossible to verify and as open to interpretation as literature. Whether or not historians accept the text as completely authentic will not change the actual influence which ZAYNUL-A'ABIDEEN and the SAH'EEFA have exercised upon Islam over the centuries, nor is it likely to change the way they continue to influence practicing Muslims. The 'real' ZAYNUL-A'ABIDEEN is the figure enshrined by the text as it now stands.

The opinion of the writer of these lines concerning the authenticity of the SAH'EEFA—admittedly based only upon an intimate acquaintance with the text gained through many months spent in translation—is that the original fifty-four prayers go back to ZAYN AL-A'BIDEEN, that the addenda are nearly as trustworthy, and that the MUNAJAT may have been worked upon by others. But the SAH'EEFA in its larger forms probably contains a good deal of material from later authors. It is interesting to note PADWICK's comments on the SAH'EEFA AL-KHAMISA: 'The great body of devotion attributed to him is characterized by a deep humility and sense of sin, and by an intransigent, undying resentment against the foes of his house.'¹⁸ Only the first half of this statement is true about the present SAH'EEFA. Though the IMAM makes a number of allusions to the injustice suffered by his family and the fact that their rightful heritage has been usurped,¹⁹ no one can call this a major theme of the SAH'EEFA or an 'intransigent, undying resentment'. In the one instance where ZAYNUL-A'ABIDEEN speaks rather explicitly of the injustice suffered by the IMAMS (48. 9-11), this is accompanied by an admission of ALLAH's wisdom in His ordainment.

THE ARABIC TEXT

¹⁸ Muslim Devotions, London, 1961, XVI.

¹⁹ For references to the 'right' of the Prophet's Household to the IMAMATE to their special Cf. Supplication 26.1; 42.5

The Arabic text of the SAH'EEFA AL-KAMILA which forms the basis for the translation was established by AS-SHAHEED AL-AWWAL. The modern Iranian editions are based mainly on the version of this text transmitted by the father of the above-mentioned MUHAMMAD BAQIR MAJLISI, MULLA MUHAMMAD TAQI MAJLISI (d. 1070/1659-60), also an important scholar of the SAFAVID period, and another son, MULLA A'BD ALLAH (d. 1084/1673); but at least one of these editions goes back to the famous SAFAVID jurist, philosopher, architect, poet, and mathematician SHAYKH BAHAA-I (d. 1031/1621-2).²⁰ The elder MAJLISI had at his disposal numerous manuscripts of the text, which he had received from the foremost SHEEA'H authorities of his day. In one of his works he refers to all the chains of transmission by which he had received the SAH'EEFA, and, we are told, these number more than a million.²¹

The question naturally arises as to why MAJLISI chose the particular chain of transmission mentioned in the preface out of the many he had at his disposal, especially since the chain itself is exceedingly weak (as indicated by the commentators and recorded in the notes to the translation). The reason for this seems to be the accuracy of this particular version going back to AS-SHAHEED AL-AWWAL, as confirmed by another 'special' route through which MAJLISI received the SAH'EEFA. This special route is worth mentioning in detail, since it provides a good example of the aura which has surrounded the text in SHEEA'H circles.

One day, lying in bed half asleep, MAJLISI saw himself in the courtyard of the A'TEEQ mosque in ISFAHAN, and before him stood the MAHDI, the Twelfth IMAM. MAJLISI asked him about a number of scholarly problems which he had not been able to solve, and the MAHDI explained their solutions. Then MAJLISI asked him for a book which he could put into practice, and the MAHDI directed him to seek out MAWLAANA MUHAMMAD AT-TAJ. In his vision MAJLISI found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the MAHDI had meant SHAYKH MUHAMMAD MUDARRIS, calling him by the title 'TAJ' (the 'crown') because he was so famous among the scholars. Hence he went to see SHAYKH MUHAMMAD, and, entering his circle, saw that he held a copy of the SAH'EEFA in his hand. He went forward and recounted his vision to SHAYKH MUHAMMAD, who interpreted it to mean that he would reach high levels of gnostic and visionary knowledge. But MAJLISI was not satisfied with this explanation, and he wandered around the bazaar in perplexity and sorrow. Upon reaching the melon market, he met a pious old man known as AGHA HASAN, whom the people called, TAJ ('Crown'). MAJLISI greeted him, and AGHA HASAN called to him and said that he had a number of books which were consecrated for religious purpose (WAQFI), but that he did not trust most of the students to put them to proper use.

²⁰ A note appended to SHARANEE's edition and translation tells us that it was copied from a manuscript written, collated, corrected, and signed by SHAYKH BAHAA-EE; the text is identical to that which goes back to MAJLISI.

²¹ Cf. MISHKAT's introduction to AS-SAH'EEFAH AS-SAJJADEEYA.

'Come', he said, 'and take whichever of these books which you think you can put into practice.'

Entering AGHA HASAN's library, MAJLISI immediately saw the book he had seen in his dream, so he said:

> 'This is enough for me.'

It was a copy of the SAH'EEFA. He then went back to SHAYKH MUHAMMAD and began collating his newly acquired copy with that of SHAYKH MUHAMMAD; both of them had been made from the manuscript of AS-SHAHEED AL-AWWAL. In short, MAJLISI tells us that the authenticity of his copy of the SAH'EEFA was confirmed by the MAHDI himself.²²

At least forty commentaries and glosses have been written on the SAH'EEFA, mostly during the period extending from the SAFAVID era (907-1125/1502-1722) to the present. Among famous SAFAVID scholars who wrote commentaries are SHAYKH BAHAA-I, the philosopher MIR DAMAAD (d. 1040/1630), and the younger MAJLISI. The most well-known of the commentaries is RIYAZ" AS-SALIKEEN by AS-SAYYID A'LIKHAN AL-HUSAYNI AL-HASANI AS-SHIRAZI (d. 1120/1708-9).

PRAYER IN ISLAM

The SAH'EEFA has been called a 'prayer manual', but this description may be misleading to Western readers not familiar with the different varieties of prayer in Islam. The best introduction to these—as well as to the contents of the SAH'EEFA—is provided by PADWICK's Muslim Devotions, which also analyzes the major themes common to all supplications and explains many of the important Arabic terms employed. Given the existence of PADWICK's study, we can be excused for providing only a few comments to situate supplication in the larger context of Muslim prayer and to suggest the importance of the SAH'EEFA for gaining an understanding of Islam as a religion.

'Prayer' in Islam can be divided into obligatory and voluntary. The obligatory prayer includes the daily ritual or canonical prayer (S'ALAAT), which the Prophet called the 'pillar of Islam', and various occasional prayers such as the Friday congregational prayer (according to most opinions), which need not concern us here. Nothing is more basic than the daily prayers to Muslim practice except the testimony of faith or SHAHAADA: 'There is no god but ALLAH and MUHAMMAD is His Messenger.' Every Muslim must perform the S'ALAAT five times a day, exceptions being made only for children and for women during periods when they cannot fulfill the requirements of ritual purity. Even the bedridden must pray the S'ALAAT, if they are conscious and coherent, though they are excused from the physical movements which normally accompany it. 'Perform the S'ALAATI' is one of the most common injunctions in the QURAN.

²² Ibid. The MISHKAT edition was collated with MAJLISI's autograph.

Most of the many forms of recommended prayer can be classified either as S'ALAAT, D'IKER, or DUA'AA. The recommended S'ALAAT involves the same movements and recitations that are contained in the obligatory S'ALAAT, while the Prophet's SUNNA sets down various times during the day or occasions when various specific S'ALAATs may be performed. In addition, the worshiper is free to perform S'ALAAT as he desires, and thus it is related that IMAM ZAYNUL-A'ABIDEEN used to perform one thousand supererogatory cycles of S'ALAAT every night, in imitation of his grandfather A'LI.

D'IKER-which means literally 'remembrance' or 'mention' and which is frequently translated as 'Invocation' -is the mention of a name or names of ALLAH, often in the form of the repetition of a QURANIC formula such as

There is no god but ALLAH, Praise belongs to ALLAH, Glory be to ALLAH, or ALLAH is great.

Most Muslims recite such formulas a set number of times after completing an obligatory ritual prayer. Fifteen QURANIC verses command D'IKER of ALLAH or the 'name of ALLAH', emphasizing the fact that this practice involves a verbal mention of a divine name. If the SHAREE'AH does not make D'IKER an incumbent act, this has to do with the fact that the QURANIC command to remember ALLAH was not given a single, specific form by the Prophet's SUNNA, in contrast to the command to perform the S'ALAAT. In other words, everyone agrees that it is important to perform D'IKER and that the Prophet practiced it constantly. But the Prophet never made any specific form of D'IKER mandatory for the faithful; on the contrary, he practiced many different forms and seems to have suggested a great variety of forms to his Companions in keeping with their needs.

From earliest times the sources confirm the power of D'IKER to provide for human psychological and spiritual needs and to influence activity. It is not difficult to understand that reciting

YA RAHMAN, YA RAHEEM ('O All-merciful, O All-compassionate')

will have a different effect upon the believer than reciting,

LA HAWLA WA-LA QUWWATA ILLA BIL-LAAH AL-A'LI AL-A'ZEEM ('There is no power and no strength save in ALLAH, the All-high, the All-mighty').

Spiritual teachers eventually developed a science of different AD'KAR (plural of D'IKER) appropriate for all the states of the soul.²³

DUA'AA or 'supplication' is closely connected to D'IKER, such that it is often difficult to make a distinction between the two.²⁴ The term means literally 'to call upon' and it is commanded by the QURAN in several suggestive verses, including the following:

²³ Cf. CHITTICK, art. 'D'IKER,' Encyclopedia of Religion, NEW YORK, 1987, IV, 341-4.

²⁴ Cf. AL-GHAZALI's 'Book of Invocations and supplications', in his IH'YAA U'LOOM AL-DIN, translated by K. NAKAMURA, GHAZALI on Prayer, TOKYO, 1973.

Supplicate your Lord humbly and secretly; He loves not transgressors. (7:55)

Supplicate ALLAH or supplicate the All-merciful. Whichever you supplicate to Him belong the most beautiful names. (17:110)

Supplicate ALLAH, making your religion His sincerely, though the unbelievers be averse. (40:14)

Your Lord has said: 'Supplicate Me and I will respond to you. Surely those who wax too proud to worship Me shall enter GEHENNAM utterly abject. ' (40:60)

And when My servants question thee concerning Me-I am near to respond to the supplication of the supplicator when he supplicates Me. (2: 186)

Collections of HADEETHs, both SUNNI and SHEEA'H, devote chapters to the benefits of supplication; the following sayings of the Prophet from SUNNI sources are typical:

Supplication is the pith of worship. TIRMID'I

When one of you supplicates, he should not say, 'O ALLAH, forgive me if Thou wilt', but he should be firm in his asking and make his desire great, for what ALLAH gives is nothing great for him. MUSLIM

ALLAH will respond to the servant as long as he does not supplicate for anything sinful or for breaking the ties of the womb, and as long as he does not ask for an immediate response. MUSLIM

Each of you should ask your Lord for all your needs; he should even ask Him for the thong of his sandal when it breaks. TIRMID'I²⁵

SHEEA'H sources provide some of the same sayings while adding many more. For example: The Prophet related that ALLAH says:

'O My servants, all of you are misguided except him whom I guide, so ask Me for guidance, and I will guide you. All of you are poor except him whom I enrich, so ask Me for riches, and I will provide for you. All of you are sinners except him whom I release, so ask Me to forgive you, and I will forgive you. '

The Prophet (peace be upon him and his household) said:

'Supplication is the weapon of the man of faith, the centrepole of religion, and the light of the heavens and the earth. '

IMAM A'LI (A. S) was asked: 'Which speech is best in ALLAH's eyes?' He replied:

'A great amount of D'IKER, pleading (TAZ'ARRUA'-), and supplication. '

IMAM A'LI (A. S) said:

'Four things work to a man's benefit and not against him:

²⁵ From MISHKAT AL-MASABEEH; Cf. the translation of this work by J. ROBSON, LAHORE, 1963-5, pp. 471-5.

faith and thanksgiving, for ALLAH says: "What would ALLAH do with what is chastising you, if you are thankful and have faith?" (4: 147);

asking forgiveness, for He says: "ALLAH would never chastise them with thee among them; ALLAH would never chastise them while they prayed forgiveness" (8: 33);

and supplication, for He says: "My Lord esteems you not at all were it not for your supplication." (25: 77)

IMAM HUSAYN (A. S) said:

'The Prophet used to raise his hands when he implored and supplicated, like a man in misery begging for food.'

IMAM MUHAMMAD AL-BAQIR (A. S) said:

*'ALLAH loves nothing better than that His servants ask from Him.'*²⁶

In short, supplicating or calling upon ALLAH is to address Him with one's praise, thanksgiving, hopes, and needs. It is 'prayer' in the personal sense commonly understood from the term by contemporary CHRISTIANS. It forms a basic part of the religious life, but like D'IKER, though commanded by the QURAN in general terms, it does not take a specific form in the injunctions of the SHAREE'AH because of its personal and inward nature. Everyone must remember ALLAH and supplicate Him, but this can hardly be legislated, since it pertains to the secret relationship between a human being and his or her Lord. The S'ALAAT, however, is the absolute minimum which ALLAH will accept from the faithful as the mark of their faith and their membership in the community. Its public side is emphasized by the physical movements which accompany it and the fact that its form and contents are basically the same for all worshipers, even if its private side is shown by the fact that it can be performed wherever a person happens to find himself. In contrast D'IKER and supplication are totally personal.

But the private devotional lives of the great exemplars of religion often become public, since they act as models for other human beings. The 'SUNNA' of the Prophet is precisely the practices of the highest exemplification of human goodness made into an ideal which everyone should emulate, and the supplications which the Prophet used to make are part of his SUNNA. When he recited them aloud, his Companions would remember and memorize them. They also used to come to him and ask him for supplications which they could recite on various occasions and for different purposes.²⁷

To the Prophet's supplications, the SHEE'AHs add the supplications of the IMAMs, beginning with A'LI. Nowadays the most widely employed of the comprehensive prayer manuals, which contain a wide variety of supplications from all the IMAMs

²⁶ MAJLISI, BIH'AR AL-ANWAR XC, 288-94.

²⁷ For a good cross section of the Prophetic supplications provided in the most authentic SUNNI sources, Cf. MISHKAT AL-MASABEEH, pp. 486-534.

and for every occasion, is probably MAFATEEH AL-JINAN ('Keys to the Gardens of Paradise') by A'BBAS QUM-MI (d. 1359/1940).²⁸

THE ROLE OF SUPPLICATION

Though many of the supplications which have been handed down from the Prophet and the IMAMs were certainly spontaneous utterances of the heart, others must have been composed with the express purpose of reciting them on specific occasions or passing them on to the pious. Most of the prophetic supplications are short and could easily have been recited on the spur of the moment, but some of the prayers of the IMAMs—such as ZAYN AL- 'ABIDEEN's supplication for the Day of A'RAFA (no. 47)—are long and elaborate compositions. Even if they began as spontaneous prayers, the very fact that they have been designated as prayers for special occasions suggests that they were noted down and then repeated by the IMAM or his followers when the same occasion came around again.

Naturally it is not possible to know the circumstances in which supplications were composed, but we do know a good deal about early Islam's general environment which can help suggest the role that supplication played in the community. Many Muslims, no doubt much more so than today, devoted a great deal of their waking lives to recitation of the QURAN, remembrance of ALLAH, and prayer. Even those who left Mecca and MADEENA to take part in the campaigns through which Islam was spread or participate in the governing of the new empire did not necessarily neglect spiritual practices. And for those who devoted themselves to worship, supplication was the flesh and blood of the Imagination. It provided a means whereby people could think about ALLAH and keep the thought of Him present throughout their daily activities. It was an intimate expression of TAWH'EED or the 'profession of ALLAH's Unity' which shaped their sensibilities, emotions, thoughts, and concepts.

In the Islamic context, supplication appears as one of the primary frameworks within which the soul can be moulded in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. The overwhelming emphasis in the SAH'EEFA upon doing the will of ALLAH —'Thy will be done', as Christians pray—illustrates clearly a God-centredness which negates all personal ambitions and individual desires opposed in any way to the Divine Will, a Will which is given concrete form by the SHAREE'A and the SUNNA. For Muslims then as today, obeying ALLAH depended upon imitating those who had already been shaped by ALLAH's mercy and guidance, beginning with the Prophet, and followed by the great Companions. For the SHEE'A's, the words and acts of the IMAMs play such a basic role in this

²⁸ Published in many editions. For a good cross section of SHEE'A supplication, excluding the main prayers of the SAH'EEFA, Cf. BIH'AR, XL-XLII.

respect that they sometimes seem—at least to non-SHEEA'HS—to push the SUNNA of the Prophet into the background.

The companions of the IMAMS constantly referred to them for guidance, while the IMAMS themselves followed the Prophet's practice of spending long hours of the day and night in S'ALAA'T, D'IK'R, and supplication. Though much of this devotional life was inward and personal, the IMAMS had the duty of guiding the community and enriching their religious life. As IMAM ZAYNUL-A'ABIDEEN emphasizes in the 'Treatise on Rights', translated in the appendix, it is the duty of every possessor of knowledge to pass it on to others, and the IMAMS were acknowledged as great authorities of Islam by their contemporaries, SUNNI and SHEEA'H alike. Hence it was only natural that they would compose prayers in which their knowledge of man's relationship with ALLAH was expressed in the most personal terms and which could be passed around and become communal property. Many if not most of the supplications recorded in the SAH'EEFA seem to be of this sort. A few of them, such as 'His Supplication for the Day of Fast-Breaking' (no. 46) or 'for the Day of Sacrifice' (no. 48) seem to have been composed for public occasions. One of them provides internal evidence to suggest that the IMAM had in mind his followers rather than himself: in the supplication for parents (no. 24), he speaks as if his parents were still alive, whereas this could hardly have been the case, unless we suppose that he composed it in his youth before the events at KARBALA'.

TAWH'EED IN DEVOTIONAL MODE

No one with any sensitivity toward human weakness and ALLAH's love can fail to be moved at least by some of the supplications contained in the SAH'EEFA. Here we have one of the greatest spiritual luminaries of Islam so overawed by the sense of ALLAH's goodness, mercy, and majesty as to express his utter nothingness before the Creator in terms that may seem surprisingly explicit for one deemed by his followers to be the possessor of such holiness. In the SAH'EEFA we see Islamic spirituality—or that dimension of the religion of Islam which deals with the practical and lived reality of the personal relationship between man and ALLAH—expressed in the most universal of languages, that of the concrete and intimate yearning of the soul for completion and perfection.

Muslim ideas and attitudes go back to TAWH'EED or the 'profession of God's Unity' as expressed in the first half of the SHAHAADA: 'There is no god but ALLAH. This is the essence of the QURANIC message, as Muslim authorities have affirmed and reaffirmed throughout Islamic history. The SAH'EEFA provides a particularly striking example of what this means in personal, practical terms, not in the abstract language of theology or metaphysics. The basic theme of the SAH'EEFA can be put into a series of formulas simply by taking every positive human attribute and placing it within the context of the SHAHAADA: 'There is no goodness but in ALLAH', 'There is no repentance but by ALLAH's grace', 'There is no gratitude but through ALLAH', 'There is no patience without ALLAH's help', 'There is no knowledge but in ALLAH', 'There is no love except through ALLAH's initiative'. The complement of this perspective is that every negative attribute belongs to the human self: 'There is no

evil but in me', 'There is no pride but in myself', 'There is no impatience but in my own ego', 'There is none ignorant but me', 'There is no hate but in myself.'

Later authorities frequently cite the first prophet and his wife, Adam and Eve, as QURANIC examples of this attitude of self-deprecation demanded by the SHAHAADA. When Adam and Eve had disobeyed their Lord's commandment, they said:

'Our Lord, we have wronged ourselves' (7: 23).

In contrast, IBLEES—who personifies the tendency in the human soul to pride, self-centredness, and heedlessness—said to ALLAH: 'Now, because Thou hast led to astray. . . ' (7: 16). The prophetic attitude is to ascribe any evil, sin, error, stumble, slip, fall, inadvertence, negligence, and so on to oneself, while the satanic attitude is to ascribe these to ALLAH or to others. To suggest that ALLAH is responsible—certainly a temptation in the Islamic context where the stress on the Divine Unity tends to negate secondary forces—is the epitome of discourtesy and ignorance, since it is to deny one's own self precisely where it has a real affect upon the nature of things: where evil enters into the cosmos.

In short, the SHAHAADA means in practice that the worshiper is nothing and ALLAH is all. Everything positive that the servant possesses has been given to him by ALLAH, while every fault and imperfection goes back to the servant's own specific attributes. If he has patience in adversity, this was given by ALLAH, but if he lacks it, this is his own shortcoming. If he knows anything at all, the knowledge was bestowed by ALLAH's guidance and mercy, but if he is ignorant, that is his own limitation. If he possesses a spark of love in his heart, ALLAH has granted it, but every coldness and hardness belongs to himself. Every good and praiseworthy quality—life, knowledge, will, power, hearing, sight, speech, generosity, justice, and so on—is ALLAH-given. Only when this fact shapes a person's imagination and awareness can he begin to see things in their right proportions and be delivered from his own self-deceptions.

From the beginning of Islam, supplication has been one of the fundamental modes through which Muslims actualized the awareness of correct proportions and trained themselves to see ALLAH as the source of all good. In its great examples, as typified by the SAH'EEFA, supplication is the constant exercise of discernment by attributing what belongs to ALLAH to ALLAH and what belongs to man to man. Once this discernment is made, man is left with his own sinfulness and inadequacy, so he can only abase himself before his Lord, asking for His generosity and forgiveness.

Those familiar with the writings of the later spiritual authorities may object that the perspective of supplication as just described deals with only one-half of Islamic spirituality, leaving out the theomorphic perfections which the friends of ALLAH (AWLEEYAA) actualize by following the spiritual path. Granted, on the one hand man is the humble and poor slave of ALLAH, possessing nothing of his own. But is he not—at least in the persons of the prophets and friends—ALLAH's vicegerent (KHALEEFAH) and Image (S'OORAH)? In fact, this second perspective is implicit in the first, since the more one negates positive attributes from the servant, the more

one affirms that they belong to the Lord. By denying that the creature possesses any good of his own, we affirm that everything positive which appears within him belongs only to ALLAH. To the extent that the servant dwells in his own nothingness, he manifests ALLAH's perfections. This point of view is made rather explicit in the famous HADEETH QUDSI in which ALLAH says:

*"My servant continues drawing near to Me through supererogatory works [such as supplication], until I love him, and when I love him, I am the hearing through which he hears, the sight through which he sees, the hand through which he grasps, and the foot through which he walks."*²⁹

But the early Islamic texts leave the mystery of 'union with ALLAH' or 'supreme identity' largely unvoiced, since it is far too subtle to be expressed in the relatively straightforward terms which characterize these texts.³⁰ In any case, identity is alien to the perspective of supplication, which keeps in view the dichotomy between Lord and servant, a dichotomy which remains valid on one level at least in all circumstances and for all human beings, even in the next world.³¹

ASKING FORGIVENESS

As is well known, the SHEEA'HS hold that the IMAMs are 'inerrant' or 'sinless' (MA'S'OOM, from the verb I'S'MA, which means to be preserved by ALLAH from sins). The reader of the SAH'EEFA will be struck by how often ZAYNUL-A'ABIDEEN asks ALLAH to forgive his sins, employing all the standard terms (ITHM, D'ANB, MA'S'EEAH, etc.).³² To be surprised at this or to suggest that therefore the SHEEA'HS are wrong to call the IMAMs sinless is to miss the points which have just been made about the SHAHAADA as the root of Islamic spirituality. It is not my concern to defend the dogma of I'SMAH, but I should at least point out that one cannot object to it on this level.

According to various HADEETHs, the Prophet used to pray for forgiveness seventy or one hundred times a day by repeating the formula 'I pray forgiveness from ALLAH' (ASTAGHFIRUL-LAAH), a formula which is pronounced universally by practicing Muslims. Muslims hold that all prophets are sinless, and the Prophet

²⁹ BUKHAARI, RIQAAQ 38

³⁰ One of the reasons for Islam's avoiding explicit expressions of this point of view is the danger of SHIRK or associating others with ALLAH, which it perceives in Christianity's divinization of Christ or in some of its own sectarian movements, such as the GHULAAT among the SHEEA'HS.

³¹ As BIN AL-ARABI often reminds us: 'It is impossible for realities to change, so the servant is always servant, and the Lord always Lord. ALLAH remains ALLAH, and the creature creature' (AL-FUTOOH'AAT AL-MAKKEEYA, Beirut, n.d. 11, 371.5). No one has ever suggested that the Prophet MUHAMMAD, because he has attained to the greatest perfection possible for any human being, ceases by that fact to be ALLAH's 'servant'. He will always be so inasmuch as he is MUHAMMAD, even if he dwells in the supreme identity at the same time.

³² For a catalogue of these terms, Cf. PADWICK, Muslim Devotions, pp. 189-97.

MUHAMMAD is the greatest of the prophets, yet no one has ever seen any contradiction between his asking forgiveness and his lack of sins. One easy but shallow way of explaining this is to say that the Prophet was the model for the whole community, so he had to pray as if he were a sinner, since all those who followed his SUNNA and recited the prayers which he taught would be sinners. But to say this is to suggest that he was a hypocrite of sorts and to lose sight of the meaning of the SHAHAADA.

CHRISTIANS have never doubted Christ's divinity because he said:

'Why do you call me good? No one is good but ALLAH alone' (Mark 10: 18).

Here, in Christian terms, is a concise statement of the SHAHAADA as applied to the lives of ALLAH's creatures. Inasmuch as anything can be called created, it is 'other than ALLAH' and less than absolutely good. ALLAH is possessor of mercy, knowledge, love, life, power, will, patience, and so on—the 'ninety-nine names of ALLAH' provide a basic list of the divine attributes. If something 'other than ALLAH' possesses any of these attributes, it clearly does not possess them in the same way that ALLAH possesses them. They belong to ALLAH by the fact that He is ALLAH, but if they belong to the creatures in any sense, it is by His bestowal, just as the creatures have received their existence through His creation.

This basic teaching of the SHAHAADA means that nothing and no one—not even the greatest of the prophets—stand on a par with ALLAH. Since goodness is a divine attribute, 'None is good but ALLAH alone', and everything other than ALLAH is evil at least in respect of being 'other'. 'Evil' here may be another name for 'lesser good', and no one in the Islamic context would dream of attributing evil to the prophets. Nevertheless, the prophets inasmuch as they are human beings cannot be placed on the same level as ALLAH. The respect in which human beings differ from ALLAH is all important for the spiritual life. It is man's clinging to the difference—his own servanthood, his own createdness, his own inadequacy, his own sinfulness—which allows him to fulfill what is required of him as the creature of his Lord.³³ Just as the Prophet is first A'BDUHOO, 'His servant', and only then RASOOLUHOO, 'His messenger', so also every human being must first actualize the fullness of his own servanthood before he can hope to manifest anything on behalf of his Lord.

The greater a person's awareness and knowledge of ALLAH, the greater his awareness of the gulf between the 'I' and the Divine Reality. As the QURAN says:

"Only those of His servants fear ALLAH who have knowledge" (35: 28).

The greater the knowledge of ALLAH and self, the greater the understanding of the claims of independence and pride that are involved with saying 'I', and so also the greater the fear of the consequences. Those nearest to ALLAH fear Him more

³³ Only after full actualization of the difference can there be any hope for the realization of identity. The more intense the affirmation of the ego's otherness and sinfulness, the more fully the divine attributes are reflected in the purified mirror of the soul.

than others because they have grasped the infinite distance that separates their created nature from their Creator; hence also they are the most intense in devotion to Him, since they see that only through devotion and worship can they fulfill His claims upon them. No Muslim can think that he has reached a point where he no longer has need for ALLAH's forgiveness, so no Muslim can stop praying for it. Moreover, the overriding goodness of ALLAH and the nothingness of the creatures demands that a pious act can never belong to the servant. To the extent that a human being is able to do what ALLAH wants from him, this is because ALLAH has granted him the power to do so. The well-known formula WA MA TAWFEEQI ILLA BIL-LAAH, 'I have no success except through ALLAH', is of universal application. In the last analysis, no good act can be attributed to the servant—the merit is always ALLAH's (Cf., for example, Supplication 74. 2) It is here that the mystery of ALLAH's ever-present and immanent reality manifests itself, such that there is nothing left of the creature but a face of ALLAH turned toward creation.

If the Prophet and the IMAMS constantly prayed for forgiveness with the utmost sincerity, this does not contradict the idea that they were 'sinless', since the sins envisaged here entail a willful disobedience to the divine command, not the 'creaturely sin' of being other than ALLAH. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, 'The good qualities of the pious are the bad qualities of those brought near to ALLAH' (H'ASANAAT AL-ABRAR SAYYIAAT AL-MUQARRABEEN). At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of 'repentance' (TAWBAH) and 'asking forgiveness' (ISTIGHFAAR) can illustrate these points.

In the SHAH'EEFA the IMAM often asks ALLAH for success in repentance, which may be defined as turning toward ALLAH through acts of obedience and avoiding disobedience. The later authorities speak of a first level of repentance belonging to the faithful in general, who sin by breaking the commands of the SHAREEA'H and who repent by asking ALLAH to forgive their sins and trying their best not to repeat the sin. In other words, their repentance pertains basically to the level of the activities governed by the SHAREEA'H, while the forgiveness they seek means that they ask ALLAH to pardon any act of commission or omission which is contrary to the SHAREEA'H.

On the second level of repentance there are those who have dedicated their lives to ALLAH and spend their waking moments in careful observance of the details of the SHAREEA'H and following the recommended acts of the SUNNA. Such people, who might be called the 'pious' in keeping with the above saying, have no difficulty following the practical commands and prohibitions of the SHAREEA'H, so they turn their attention toward the inward attitudes which should accompany the outward activities. They repent of the heedlessness (GHAFLA) of their own souls, which are unable to remember ALLAH with perfect presence. They see their acts of obedience as falling short of the ideal because of their inward weaknesses and the various forms of blindness and hypocrisy which Satan is able to instill into

their hearts, such as the temptation to ascribe their piety and diligence in observing the SHAREE'AH to themselves. They repent not of sinful acts, since they observe the SHAREE'AH with exactitude and do not 'sin' according to the SHAREE'AH definitions. Rather, they repent of inappropriate thoughts and intentions and ask ALLAH to forgive these whenever they occur.

The third level is that of 'those brought near to ALLAH'. They have passed beyond outward and inward sins, since they see nothing but ALLAH's will, guidance, and mercy in every act and every thought, but they are still faced with the greatest of all barriers, that of their own self, the 'supreme veil' between man and ALLAH. ALLAH has given them knowledge of Himself and of themselves, so they have come to understand that the 'I' can never be totally innocent or sinless. They repent of their own inadequacies as creatures and ask forgiveness for their own existence as separate beings.³⁴

Western readers may object that there is something artificial about this division of 'repentance' into levels. How can one 'repent' of one's own existence? How can one ask forgiveness for something which is not one's own fault? These objections might be valid if the texts had originally been written in English, but in fact the objection arises because of the difficulty of translating the concepts of one religious universe into another. The original Arabic words translated as 'repentance' and 'forgiveness' convey meanings far broader than the English terms, both of which are connected with a sentimental and moralistic sense of guilt. (Similar problems, it should be remarked, exist with much of the terminology which is normally used to translate Islamic texts and which has also been employed—because there is no other real choice—in the present translation of the SAH'EEFA.)

The word TAWBAH or 'repentance' means literally to 'turn' or 'return' from one thing to another. One of ALLAH's QURANIC names is AT-TAWWAAB, 'He who turns', and the verb from this root is used both for ALLAH's turning toward man and man's turning toward ALLAH. Man's 'repentance' refers to every level of turning away from self and towards ALLAH; it makes no difference whether the self is conceived of as a tissue woven of sins or as the veil of ignorance and heedlessness that pertains to one's creaturely situation. There may be a moralistic sense attached to the word in a particular context, and there may not.

In a similar way, MAGHFIRAH in Arabic is far richer than the term 'forgiveness' in English. To begin with, the QURAN attributes three different divine names to ALLAH from this root, AL-GHAFOOR, AL-GHAFIR, and AL-GHAFFAR, and subtle distinctions are often drawn to differentiate the different modes of 'forgiveness' which they imply. More importantly, the root meaning of MAGHFIRAH is 'to cover over', 'to

³⁴ A three-fold division of virtues is found in many classical SUFI texts which discuss the stations of the travelers on the path to ALLAH, such as AN-S'AREE's *MANAZIL AS-SAA-IREEN* (cf. the text and translation by S. DE LAUGIER DE BEAURECUEIL, *LES ETAPES DES ITINERANTS VERS DIEU*, Cairo, 1962). For a selection of classical texts in which virtues are frequently analyzed in this manner, see JAWAD NOOR-BAKHSI, *SUFISM, Repentance, Abstinence, Renunciation, Wariness, Humility, Humbleness, Sincerity, Constancy, Courtesy*, London, 1987.

vell', 'to conceal'. Hence the 'Forgiver' is He who veils human sins and inadequacies. In Arabic the literal sense of saying 'I pray forgiveness from ALLAH' is 'I ask ALLAH for concealment.' Most people may understand that they are asking ALLAH to conceal their 'sins', but 'those brought near to ALLAH' will see that they have need for the concealment of something much deeper and more radical, since it is inherent to every created thing.

When the Prophet or IMAM ZAYNUL-A'ABIDEEN ask ALLAH to 'forgive their sins', they are perfectly sincere in this request, but this does not necessarily imply that their sins lie at the same level as our own. As Islamic texts frequently remind us, QEEYAS BIN-NAFS, 'judging others by one's own self', is always misleading, especially if the others happen to have been the recipients of ALLAH's special favors.

SPIRITUAL ATTITUDES AND NAMES OF ALLAH

Muslim thinkers have often divided the names of ALLAH into two broad categories by contrasting attributes such as wrath (GHAZ'AB) and mercy (RAHMA), justice (A'DL) and bounty (FAZ'L), severity (QAHHR) and gentleness (LUTF), majesty (JALAAL) and beauty (JAMAAL), or majesty and munificence (IKRAAM). The 'names of wrath' are connected to ALLAH's distance and transcendence, while the 'names of mercy' are connected to His nearness and immanence. The SHAREEA'H and KALAAM (dogmatic theology) tend to emphasize ALLAH's severity and incomparability (TANZEEH), while Islamic spirituality and the devotional literature put more stress on His gentleness and similarity (TASHBEEH).

The SHAREEA'H is not particularly concerned with speaking about ALLAH, since its function is to set down guidelines for the domain of activity. To the extent that ALLAH is taken into account, He is conceived of primarily as the Commander and the Lawgiver. In respect of laying down the Law, He is a monarch who must be obeyed. A monarch—and especially the Eternal King—stands far above his subjects, who are in fact his slaves, and he enforces his edicts by means of scourges, dungeons, and executions. Hence the SHAREEA'H naturally calls to mind the God of transcendence and justice, and the 'jurists' (FUQAHAA), generally speaking, present Islam with a stern and severe countenance.

The God of the jurists shares many of the attributes of the God described by the proponents of KALAAM, who concerned themselves mainly with bolstering the authority of the SHAREEA'H while employing the tools of rational thought. Moreover, KALAAM has never played the same important role in Islam that theology plays in Christianity, since its concerns are far overshadowed by the dedication of all Muslims to the SHAREEA'H. KALAAM sets out to defend the SHAREEA'H and the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (A'QL or AN-NAZAR AL-A'QLI). As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the QURAN is eternal or created, so long as ALLAH speaks to them through it. Though KALAAM performs a necessary function in the Islamic universe, the vast majority of the

faithful had no knowledge of the rational criticisms against which KALAAM was defending them, so they had no use for KALAAM. It was simply irrelevant to the religious life of most People.³⁵

Since the theologians called upon reason to bear witness to their endeavors, they affirmed ALLAH's transcendence with great fervor. Reason cannot accept the literal sense of many details of the QURAN and the HADEETH, such as ALLAH's face, eyes, hand, feet, sitting, laughter, smiling, wavering, yearning, joy at man's repentance, surprise at the lack of sensual desire in a young man of plenty, and so on. Hence the theologians felt compelled to explain such descriptions in terms of abstract qualities. Thus, for example, ALLAH's 'hand' is interpreted as a reference to an impersonal quality such as power. This is not to question the validity of these interpretations, only to point out that the relatively concrete words and images found in the QURAN and the HADEETH provide food for the imagination; through them human beings gain the ability to think about ALLAH in personal terms and establish an intimate, inward relationship with their Lord. An inconceivable ALLAH—or a god who can only be known through abstract creedal statements—is of no use to the vast majority of people.

Imagination feeds upon the concrete, not the abstract. When ALLAH speaks in a language that appeals to the imagination, He thereby addresses all the faithful, bypassing reason and appealing to something far more universal in human hearts. But when the theologians employ a disciplined rational methodology, they are addressing intellectuals like themselves. As a result, the faithful found spiritual nourishment not in the dry and abstract depictions of a far-away God provided by KALAAM but in the warm and concrete imagery of the QURAN, the HADEETH, and the spiritual authorities. No one could love the God of the theologians.³⁶

In short, by the nature of their disciplines, the jurists and the theologians lay stress on the God of remoteness and transcendence. In contrast, the spiritual authorities speak of the God described in the QURAN and the HADEETH as He describes Himself, not neglecting His nearness to all creatures. Since the God of the QURAN is predominantly a God of mercy and tenderness, a God of intimacy and concern, the spiritual authorities emphasize the personal dimension of the human/divine relationship. They stress ALLAH's nearness and immanence, and they often remind us of QURANIC verses such as,

"Whithersoever you turn—there is the face of ALLAH" (2: 115);

"He is with you wherever you are" (57: 3);

³⁵ PADWICK sometimes alludes to this point in Muslim Devotions, e.g., p. 178.

³⁶ Cf. the words of BIN AL-ARABI 'If mankind had been left with rational proofs — which, in the opinion of the rational thinkers [i.e., the theologians], establish knowledge of ALLAH's Essence, showing that "He is not like this" and "not like that" — no one would ever have loved ALLAH. But the divine reports came on the tongues of the revealed religions that "He is like this" and "He is like that", mentioning affairs which outwardly contradict rational proofs. He made us love Him through these affirmative attributes' (AL-FUTUḤḤAH: AL-MAKKEEYA, 11, 326.13). This work develops the theme of the contrast between the rational approach of the theologians and the imaginative approach of revelation in great detail. Cf. my forthcoming book on BIN AL-ARABI.

"We indeed created man; We know that his soul whispers within him; and We are nearer to him than the jugular vein" (50: 16).

Since the SHAREE'AH concerns itself basically with activity, it is directed toward the outward affairs which are governed by the laws of the remote King. KALAAM is polemical and rational, concerning itself mainly with the divine attributes of the transcendent God, not with the human dimensions of the relationship with ALLAH who is also Immanent. The QURAN and the HADEETH provide the seeds from which the SHAREE'AH and KALAAM grew up, but they also provide the seeds for the subsequent attention that was paid by the spiritual authorities to all the dimensions of the soul. Devotional literature addresses this inward domain in an eminently practical way, attempting to shape the soul according to the revealed models.³⁷

There is, of course, no contradiction between thinking of ALLAH as transcendent and perceiving Him as Immanent, any more than there is a contradiction between perceiving Him as Merciful and as Wrathful. ALLAH reveals Himself under a variety of guises, and these in turn demand different rational perceptions and psychological responses. One cannot think in exactly the same terms about the Glorified (AS-SUBBOOH), who transcends everything that man can conceive, and the Near (AL-QAREEB), who is closer than the jugular vein; nor can one feel the same toward the Gentle, the Kind, and the Compassionate as one feels toward the Vengeful and the Severe in Punishment. Once codified and institutionalized, the human responses to ALLAH's self-revelations in the QURAN came to emphasize certain divine attributes rather than others. One response was called 'jurisprudence', another 'KALAAM', another 'SUFISM', and so on. All of these points of view coexist in the great representatives of Islam, just as they coexist in the QURAN and in the soul of the Prophet. But in the early period, it is difficult to disentangle the different strands, since the institutional forms which highlight them have not yet come into existence. However, it is easy to see that certain manifestations of early Islam tend in one direction or another. The particular characteristic of the devotional literature such as the SAH'E'EEFA is to emphasize the personal quality of ALLAH's relationship with His servants and His all-pervading love.

THE PREDOMINANCE OF MERCY

Some modern day Muslims and many Western scholars have looked at the QURAN wearing the eye-glasses of the jurists and theologians. As a result, they see a God who is a just and stern Commander, concerned only with beating His servants into shape so that they will follow His Law. They tend to ignore the fact

³⁷ Other early forms of literature written by spiritual authorities also demonstrate a practical concern with the soul's growth and development. Not all of this literature emphasizes ALLAH's mercy; many of the early figures known as 'ASCETICS' were far more concerned with His wrath and emphasized the awe and the fear which is the proper response of the human soul to the divine majesty. But these works share with the devotional literature a fundamental concern with inwardness.

that practically every chapter of the QURAN begins with the words, In the name of ALLAH, the All-merciful, the All-compassionate, and that the QURAN mentions ALLAH's names of mercy, compassion, kindness, generosity, forgiveness, and love about ten times as often as it mentions His names of wrath and severity. The overwhelming QURANIC picture is that of a God deeply concerned with the well-being of His creatures and ready to forgive almost anything, if only they will repent and acknowledge His sovereignty.

Faced with the reality of both mercy and wrath, the worshiper seeks out the one and does everything he can to avoid the other. This is a constant theme in the devotional literature in general and the SAH'E'EEFA in particular. The Prophet set the pattern in his well-known supplication: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'³⁸ ALLAH is both He who becomes pleased and He who becomes displeased, He who pardons and He who punishes. Hence the worshiper prays to ALLAH for protection against ALLAH Himself, since there is no other significant threat. Moreover, the servant can be confident that ALLAH's mercy will in fact overcome His wrath, since ALLAH is essentially merciful and only accidentally wrathful. The QURAN tells us in two verses that ALLAH's mercy embraces all things (7: 156, 40: 7), but it never suggests that His wrath is so universal. According to a famous HADEETH QUDSI, ALLAH says:

*"My mercy precedes My wrath", or 'has precedence over My wrath', or 'predominates over My wrath.'*³⁹

ALLAH appears to His creatures as harsh and domineering only in certain circumstances and for specific purposes—purposes which themselves are defined by mercy. The Prophet expressed this point with his remark:

*'Hell-fire is a whip with which ALLAH drives His servants to Paradise. 'ALLAH's mercy is so overwhelmingly real that He will certainly overlook the sins of those who open themselves up to it.'*⁴⁰

PADWICK refers to the 'mosaic' quality of Muslim supplications. She writes: 'While the prayers of some of the great saints show a spiritual individuality, the great mass of these devotions is built up of well-tried small items arranged in ever new patterns—traditional prayers of the Prophet, QURAN verses, blessings of the

³⁸ Found in most of the standard sources, e.g. Muslim, SALAT 222; DARIMI, SALAT 148; TIRMID'I, DA'AWAAT 75, 112. Cf. PADWICK, Muslim Devotions, pp. 90-3. For allusions to it in the SAH'E'EEFA, see 10.1-2, 48.13, 60.1, 73.1; part of it is quoted in 60.5.

³⁹ The HADEETH is found in several versions, in BUKHAARI, Muslim, and other standard sources. Cf. WENSINCK, CONCORDANCE, IV, 526.3; GRAHAM, Divine Word, 184-5.

⁴⁰ ALLAH's precedent mercy explains why even most theologians agreed that the torment of hell cannot be everlasting. 'In general ... the non-eternity of the Fire has prevailed in the understanding of the Muslim community, supported by AL-ASH'ARI's opinion that punishment is not of unlimited duration.' J.I. Smith and Y.Y. H'ADDAD, The Islamic Understanding of Death and Resurrection, ALBANY, 1981, p. 95.

Prophet, forgiveness-seekings, cries of praise, all on known and authorized forms.⁴¹ The SAH'EEFA is strongly marked by the individuality of the IMAM, while also displaying this mosaic quality. But this quality itself reflects the QURAN, which is a mosaic of ALLAH's names and activities, stories of the prophets, legal injunctions, and promises and warnings about the Last Day.

It was said above that one of the purposes of supplication is to shape the imagination of the worshiper in accordance with Islamic norms. A well-known HADEETH tells us that Muslims can know the 'character' (KHULUQ) of the Prophet through studying the QURAN. By following the Prophet's SUNNA, the worshiper absorbs the QURAN on all levels of his being, and in turn he is absorbed by the QURAN, the Divine Word and the divine model of his own soul. If some early authorities referred to the SAH'EEFA as the 'Sister of the QURAN', part of the reason for this may lie in the fact that its mosaic quality expresses a variety of spiritual attitudes that reflect accurately the QURANIC and prophetic model for human perfection. Every element in the SAH'EEFA's mosaic corresponds to elements of the QURANIC text and the Prophet's soul.

The connection between the spiritual attitudes expressed in the SAH'EEFA and the QURANIC statements about ALLAH and His relationship to His servants can most clearly be perceived in the IMAM's constant recourse to ALLAH's names and his always appropriate expression of the corresponding human attitude. On the one hand the IMAM places great emphasis upon his own inadequacy and sinfulness, acknowledging that he deserves nothing but ALLAH's wrath. On the other, he repeatedly takes refuge in ALLAH's mercy and in ALLAH's own QURANIC statements concerning the primacy of forgiveness, asking ALLAH to do with him as is worthy of such a merciful Being, not as he himself deserves.

*Act toward me with the forgiveness and mercy of which Thou are worthy!
Act not toward me with the chastisement and vengeance of which I am
worthy! (73. 3)*

In short, through the mosaic of the supplication, the worshiper moves from viewpoint to viewpoint in keeping with the different relationships which exist between himself and ALLAH as described in the QURAN. Man's point of view changes because each of the divine names points to a different face of ALLAH turned toward him. Yet all are faces of ALLAH, and 'There is no god but ALLAH', so the apparent multiplicity of names and faces dissolve into the divine Unity.

Human inadequacy and sin are real enough on their own level, and the SAH'EEFA among others shows a remarkable awareness of the depth of human imperfection. But the great spiritual authorities of Islam hold that in responding to human weakness, ALLAH's overwhelming mercy takes charge and the divine wrath pales by comparison. The more that human beings admit to their own inadequacy, the more they call down upon themselves ALLAH's pity and commiseration. Supplication and pleading are the natural human response to the SHAHAADA, the fact that man is nothing compared to ALLAH, and that ALLAH—who

⁴¹ Muslim Devotions, p. XXVIII.

is fundamentally mercy—is the only true reality. Supplication responds to ALLAH's command,

"Despair not of ALLAH's mercy! Surely ALLAH forgives all sins" (39: 53)

A HADEETH is related concerning IMAM ZAYNUL-A'ABIDEEN which is worth recounting because it is so completely in character with the SAH'EEFA's emphasis upon ALLAH's mercy and forgiveness. One day he was told that HASAN AL-BAS'RI (d. 110/728), the famous ascetic, had said:

'It is not strange if a person perishes as he perishes. It is only strange that a person is saved as he is saved.'

The IMAM (A. S) replied:

*'But I say that it is not strange if a person is saved as he is saved; it is only strange that a person perishes as he perishes, given the scope of ALLAH's mercy.'*⁴²

The supplicant who responds to the God of the QURAN never forgets the wrath of ALLAH, but he remains confident that ALLAH's essential nature will show itself, in spite of his own weaknesses. PADWICK was so struck with the devaluation of human sins that seems to result from this attitude that she displays a rare instance of Christian bias, objecting that it 'leads to a certain moral shallowness in some forgiveness-seeking prayers' and is unable 'to attribute any moral cost to ALLAH's forgiveness', alluding here and in the rest of the passage to the Christian doctrine of atonement. Among three examples of 'moral shallowness' she cites the following lines from IMAM ZAYN AL-A'BIDEEN, found in AS-SAH'EEFAH AL-KHAMISA:

My God my sins do not harm Thee and Thy pardon does not impoverish Thee. Then forgive me what does not harm Thee and give me what Thou wilt not miss.⁴³

In order to understand the attitude expressed here, one needs to put it into its larger context. The specific attitude expressed by the IMAM corresponds precisely to the reality of ALLAH's infinite mercy and forgiveness as revealed in various QURANIC verses. Many passages from the SAH'EEFA present the same point of view. Moreover, when the IMAM (A. S) says:

'Thou are the Generous Lord for whom the forgiveness of great sins is nothing great' (31. 10) or 'Pardoning great sin is nothing great for Thee, overlooking enormous misdeeds is not difficult for Thee, putting up with indecent crimes does not trouble Thee' (12. 13),

he is merely echoing the command of the Prophet mentioned above:

The worshiper 'should be firm and make his desire great, for what ALLAH gives is nothing great for Him.'

⁴² BIH'AR, LXXV, 153.

⁴³ Muslim Devotions, p. 204 Cf. Supplication 32.10, 39.6, 63.9.

In any case, the context of these prayers shows that the accompanying moral attitude is hardly shallow, since it demands 'refraining from arrogance, pulling aside from persistence [in sin], and holding fast to praying forgiveness' (12. 13). Moral shallowness could only follow if the worshiper remembered ALLAH's mercy and forgot His wrath, but both are always kept in view.

THE SAH'EEFA AND ISLAMIC SPIRITUALITY

In spite of studies that have rejected the idea, many people in the West still believe that 'true Islam' lies in simplicity, austerity, legalism, formalism, and a God perceived as Just and Transcendent. Hence those elements of Islamic civilization which demonstrate complexity, subtlety, warmth, love, inwardness, spirituality, and a God of mercy, compassion, and immanence are seen as largely extraneous to or reactions against QURANIC Islam. Scholars such as MASSIGNON have pointed out that a person of spiritual sensitivity only needs to read the QURAN for such ideas to be dissolved. But few people who have adopted the old stereotypes possess this sort of sensitivity or would be interested in changing their preconceived ideas, lest sympathy be stirred up in their hearts. It is not my aim here to reject, as so many have done before me, these common biases concerning the nature of 'true Islam', but I would like to point out that a work like the SAH'EEFA brings out an inward dimension of Islam which may be much more difficult to perceive in other early texts.

When scholars and other outsiders look at Islam, they naturally perceive what can be seen at first glance, that is, events, written reports and records, social relationships, and so on. It is not easy to look into people's hearts or to investigate their personal relationship with ALLAH, nor are most people interested in doing so. If there is a way into hearts, it must come by studying the most inward concerns of individuals as reflected in their outward activities and writings. But those dimensions of Islam which have caught the most attention of outside observers are external and obvious, and they also happen to be relatively devoid of the love and warmth normally associated in the West with spirituality.

Islamic civilization as a whole is much like a traditional Muslim city: The outer walls make it appear dull and somber, and it is not easy to gain access to the world behind the walls; But if one becomes an intimate with the city's inhabitants, one is shown into delightful courtyards and gardens, full of fragrant flowers, fruit trees, and sparkling fountains. Those who write about Islamic history, political events, and institutions deal with the walls, since they have no way into the gardens. Some of the gardens are opened up through the study of SUFISM, art and architecture, poetry, and music, but since all of these have appeared in specific historical forms influenced by the surrounding environment, their deeply Islamic roots can easily be lost to sight. The most traditional and authentic gardens of the city, and the most difficult of access, are the hearts of the greatest representatives of the civilization. It is here that the supplications handed down from the pillars of early Islam can open up a whole new vision of Islam's animating spirit, since they

provide direct access to the types of human attitudes that are the prerequisite for a full flowering of the Islamic ideal.

OTHER DIMENSIONS

This introduction may seem to be suggesting that the SAH'EEFA deals exclusively with Islamic spirituality. But the SAH'EEFA deals with other domains as well. As was pointed out above, the great representatives of Islam bring together all levels of Islamic teachings, just as these are brought together by the QURAN and the HADEETH. If spirituality has been emphasized in discussing the SAH'EEFA, this has to do with the fact that the work is a collection of supplications, and these presuppose certain attitudes toward the Divine Reality which cannot be understood outside spirituality's context.

But the SAH'EEFA also provides teachings that are applicable on many different levels, from the theological (in the broadest sense of the term) to the social. A thorough analysis of these would demand a book far longer than the SAH'EEFA itself. It is hoped that the publication of this translation will encourage scholars to study the content of the prayers contained in the SAH'EEFA (as well as the prayers left by other pillars of early Islam, the SHEEA'H IMAMs in particular) to bring out the whole range of teachings they contain. The most that can be done here is to allude to some of the other important topics touched upon by the SAH'EEFA and mention a few of the significant questions which these bring up.

Islam is an organic reality possessing three basic dimensions: practice or the SHAREEA'H (AL-ISLAM), faith (AL-EEMAAN), which includes doctrine and intellectual teachings), and spirituality (AL-IH'SAAN). In the lived experience of the community, these dimensions are intimately interrelated, even if various institutional forms tend to deal with them separately. The earliest sources, such as the prophetic HADEETH or A'LI's NAHJ AL-BALAGHA, deal with all three of these dimensions, though different passages can be isolated which stress one specific topic rather than another. But a work like the NAHJ AL-BALAGHA diverges profoundly from the SAH'EEFA in that it brings together sayings on all sorts of matters, from metaphysics, to the nature of correct government, to the personal flaws of some of A'LI's contemporaries. There is no stress on spirituality, since this is clearly one dimension of Islam among others, though a deep spirituality and holiness underlie everything that A'LI says.

In contrast, the SAH'EEFA, by its supplicatory form and content, stresses the innermost dimension of Islam. But at the same time, it also touches upon Islam's other dimensions. For example, the traditional category of 'faith' is concerned with ALLAH, the angels, the prophets, the scriptures, the Last Day, and the 'measuring' (QADAR) of both good and evil. These objects of faith form the basic subject matter of most of Islamic thought as developed in KALAAM, philosophy, and theoretical SUFISM. IMAM ZAYNUL-A'ABIDEEN discusses all of these in the SAH'EEFA, sometimes briefly and sometimes in detail. Thus he often mentions the angels, while his 'Blessing upon the Bearers of the Throne' (no. 3) provides the best available summary of Muslim beliefs concerning them.

The IMAM also refers frequently to the domain of Islamic practices, or the SHAREEA'H in the wide sense. He emphasizes the absolute necessity of following ALLAH's guidelines as set down in the QURAN and the HADEETH in both individual and social life. Hence the SAH'EEFA provides many specific social teachings as well as general injunctions, such as the necessity of establishing justice in society. But since the social teachings deal with the domain of practice, the outermost dimension of Islam, they need to be viewed within the context of the IMAM's doctrinal and spiritual teachings. As he makes eminently clear in his 'Treatise on Rights', a hierarchy of priorities must always be observed: The individual comes before the social, the spiritual before the practical, and knowledge before action. Each human being has a long series of social duties, but these depend upon his more essential duties, which are first, faith in ALLAH, and second, placing one's own person into the proper relationship with the Divine Reality.

THE TRANSLATION

The present translation of the SAH'EEFA follows the Arabic original with as much literal accuracy as could be contrived while maintaining a readable and understandable English text. I have kept ARBERRY's QURAN interpreted in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in rendering terms and preserving the concreteness of the original terminology, feeling that the 'meaning' of the text cannot be grasped without due regard for its form.⁴⁴ It has already been suggested that one of the virtues of the early devotional literature is its ability to speak in a relatively concrete, pre-theological language of great universality. As a result, any move in the direction of rendering concrete terms abstractly, by paying attention to the rational meaning rather than the images conjured up by the linguistic form, will take us in the direction of KALAAM and away from the universe of the QURAN, the HADEETH, and the intimacy of the supplications themselves. This explains why I have usually preferred more literal terms such as 'Garden' to relatively abstract terms such as 'Paradise'.

Where difficulties arose in interpreting the meaning of the text, I have followed the commentary of SAYYID A'LIKHAH SHIRAZI. I have also profited from the excellent Persian translation and commentary by A'LI NAQI FAYZ" AL-ISLAM and the less useful Persian translation of MIRZA ABUL-QASIM SHA'RANI. I have not tried to be exhaustive in the notes, aiming only to identify proper names, clarify obscurities, and point to a few of the QURANIC references in order to suggest how thoroughly the text is grounded in the revealed book. In a few cases I have mentioned relevant HADEETH or discussed the different interpretations offered by the commentators.

⁴⁴ It is particularly in this respect that the present translation differs from that of SAYYID AHMAD A'LI MOHANI (The SAH'EEFATUL-KAMILA, originally published in LUCKNOW in 1929-31; second edition, revised by M.A.H. KHAN, LUCKNOW, 1969-70. Several other editions have also appeared).

The translation of the SAH'EEFA is followed by a translation of IMAM ZAYN AL-A'BIDEEN's 'Treatise on Rights', which is the only work attributed to him other than supplications or relatively short sayings and letters. This treatise is especially important for the manner in which it deals with many of the same themes as the SAH'EEFA in a different style and language.

I owe a debt of gratitude to my dear friend Wing Commander (ret'd) QASIM HUSAYN, the moving spirit behind the MUHAMMADI Trust. He caught me in a weak moment and pushed me into accepting a project which I never would have undertaken otherwise. His gentle but always firm and forceful pressure has made it possible for me to complete the translation practically on schedule. Without his intervention I would have been deprived of the opportunity to gain an intimate acquaintance with one of the deepest veins of Islamic spirituality. Anyone who comes to appreciate the contents of the SAH'EEFA through the present work would do well to offer a prayer of thanks for the sake of Commander HUSAYN. I also thank SAYYID A'LI Mohammed NAQAVI, who read the translation and offered a number of useful suggestions for its improvement, and SAYYID MUHAMMAD HUSAYN AL-HUSAYNI AL-JALAALI, who placed at my disposal a useful bibliography of works concerning the SAH'EEFA.

PREFACE

Concerning the Chain of Authorities of the SAH'EEFA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

حَدَّثَنَا السَّيِّدُ الْأَجَلُّ نَجْمُ الدِّينِ

H'AD-DATHANAAS-SAY-YIDUL-
AJAL-LU NAJ-MUD-DEENI

The greatest SAYYID
NAJMUD-DEEN BAHAA-US-

بِهَاءِ الشَّرَفِ أَبُو الْحَسَنِ مُحَمَّدُ

BAHAAA-USH-SHARAFI
ABOOL-H'ASANI MUH'AM-

SHARAF ABUL-HASAN
MUHAMMAD BIN AHMAD BIN

أَبْنُ الْحَسَنِ أَبْنِ أَحْمَدَ أَبْنِ عَلِيٍّ

MADUB-NUL-H'ASANIB-NI AH'-
MADAB-NI A'LEE-YIB-NI

A'LI BIN MUHAMMAD BIN
U'MAR BIN YAHYA AL-A'LAWI

أَبْنُ مُحَمَّدٍ أَبْنِ عُمَرَ أَبْنِ يَحْيَى

NI YAH'-YAAL-A'LAWEE-YUL-
H'USAY-NEE-YU RAH'IMAHUL-

AL-HUSAYNI¹ (ALLAH have
mercy upon him) related to
us²

أَلَعْلَوِيُّ الْحُسَيْنِيِّ رَحِمَهُ اللَّهُ

LAAH

¹ SAYYID NAJMUDEEN is not known other than in this text, but the commentators point out that this has no negative effect on the chain since the text is MUTAWATIR and of unquestioned authority. This is a chain of permission and not of transmission; in other words, the text itself has reached us by many different routes, but permission to teach the present text in this exact form was handed down by the figures being mentioned. The reason this particular chain is mentioned was suggested in the introduction. I would add that it is inconceivable that this chain is a deliberate forger, since no forger can have been so incompetent. Of the twelve figures mentioned (at the beginning and in the second chain toward the end of the preface), five are unknown, four cannot be identified with certainty, and one is known to have been unreliable.

² There is some confusion as to the identity of the 'us' at the beginning of the chain, because it might be either of two scholars who figure in the various chains of transmission of the SAH'EEFA. SHAYKHI-BAHAJ, one of the many authors of commentaries on the SAH'EEFA, maintains that 'us' refers to A'LI BIN AS-SUKUN (i.e., ABUL HASAN A'LI BIN MUHAMMAD BIN MUHAMMAD BIN A'LI BIN MUHAMMAD BIN MUHAMMAD BIN AS-SUKUN AL-HILLI, d. c. 606/1209). In his glosses on the SAH'EEFA, MIR DAMAD writes that it is A'MEEDUR-RU'ASAA HIBAT ALLAH BIN HAMID BIN AHMAD BIN AYYUB AL-HILLI (d. 610/1213-14). To Prove his point he quotes from the manuscript of AS-SHAHEED AL-AWWAL, who had collated his copy with that of BIN AS-SUKUN, on which A'MEEDUR-RU'ASAA had made certain annotations in the year 603/1206. Cf. AQA BUZURG, AL-D'ARIAA, s.v. AS-SAH'EEFA AS-SAJJADEEYA.

قَالَ: أَخْبَرَنَا الشَّيْخُ السَّعِيدُ أَبُو

عَبْدِ اللَّهِ مُحَمَّدُ ابْنُ أَحْمَدَ ابْنِ

شَهْرِيَّارَ الْخَازِنِ لُخْرِيَّةَ مَوْلَانَا

أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ابْنِ أَبِي طَالِبٍ

عَلَيْهِ السَّلَامُ فِي شَهْرِ رَبِيعِ الْأَوَّلِ

مِنْ سَنَةِ سِتِّ عَشْرَةَ وَخَمْسِينَ

قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

قَالَ: سَمِعْتُهَا عَلَى الشَّيْخِ الصَّدُوقِ

أَبِي مَصُورٍ مُحَمَّدَ ابْنِ مُحَمَّدَ ابْنِ

أَحْمَدَ ابْنِ عَبْدِ الْعَزِيزِ

الْعُكْبَرِيِّ الْمَعْدَلِ رَحِمَهُ اللَّهُ

QAALA: AKH-BARANAASH-SHAY-KHUS-SAE'EDU ABOO A'B-DIL-LAAHEE MUH'AM-MADUB-NU AH'-MADAB-NI SHAH-REEAAR AL-KHAAZINU LIKHIZAANATI MAW-LAANAAA

AMEERIL-MOO-MINEENA A'LEE-YIB-NI ABEE T'AALIBIN A'LAY-HIS-SALAAMU FEE SHAH-RI RABEEI'NL-AW-WALI MIN SANATI SIT-TA A'SHARATA WA KHAM-SIMIA-ATIN QIRAAA-ATAN A'LAY-HEE WA ANA AS-MAU'

QAALA: SAMIA'-TUHAA A'LAASH-SHAY-KHIS'-S'ADWQI ABEE MANS'OORIM-MUH'AM-MADIBNI MUH'AM-MADIB-NI AH'-MADB-NI A'B-DIL-A'ZEEZIL-U'K-BAREE-YIL-MUA'D-DALI RAH'IMAHUL-LAAH

He said: The felicitous SHAYKH ABU A'BD ALLAH MUHAMMAD BIN AHMAD BIN SHAHRIYAR,³ the treasurer of the treasure-house of our master,

the Commander of the faithful, A'LI BIN ABI TALIB (upon him be peace) told us in the month of RABEEA'-1 in the year 516 [May-June 1122 CE] while [the SAH'EEFA] was being read before him and I was listening.

He said: I heard it [being read] before the truthful SHAYKH ABI MANS'OOR MUHAMMAD BIN MUHAMMAD BIN AHMAD BIN A'BD AL-A'ZEEZ AL-U'KBARI the Just⁴ (ALLAH have mercy upon him)

³ He was the son-in-law of SHAYKH AT-TAIFA ABU JA'FAR AT-'TOOSI (d. 460/1067-8) and an official at the shrine of A'LI IN NAJAF.

⁴ SAYYID AL'IKHAN writes that AL-U'KBARI does not seem to be mentioned in the books of SHI-A'H biographies, but AS-SAMA'ANI mentions him in AL-ANSAB (adding BIN AL-HUSAYN to his name after BIN AHMAD) and gives his date of death as 472/1079-80.

عَنْ أَبِي الْمُقْصَلِ مُحَمَّدِ ابْنِ عَبْدِ
اللَّهِ ابْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ

A'N ABEEL-MUFAZ"-Z"ALI
MUH'AM-MADIB-NI A'B-DIL-
LAAHEEB-NIL-MUT'-TALIBISH-
SHAY-BAANEE

by ABIL MUFAZ"Z"AL
MUHAMMAD BIN A'BDILLA AH
BIN AL-MUTTALIB AL-
SHAYBANI.⁵

قَالَ: حَدَّثَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ
جَعْفَرُ ابْنُ مُحَمَّدٍ ابْنِ جَعْفَرٍ
ابْنِ الْحَسَنِ ابْنِ جَعْفَرٍ ابْنِ
الْحَسَنِ ابْنِ الْحَسَنِ ابْنِ أَبِي
الْمُؤْنِسِينَ عَلَى ابْنِ أَبِي طَالِبٍ
عَلَيْهِمُ السَّلَامُ

QAALA: H'AD-DATHANAASH-
SHAREEFU ABOO A'B-DIL-
LAAHEE JAA'-FARUBNU
MUH'AM-MADIB-NI JAA'-
FARIB-NIL-H'ASANIB-NI JAA'-
FARIB-NIL-H'ASANIB-NIL-
H'ASANIB-NI AMEERIL-MOO-
MINEENA A'LEE-YIB-NI ABEE
T'AALIBIN A'LAY-HMUS-
SALAAM

He said: AS-SHAREEF ABU
A'BDILLA AH JA'FAR BIN
MUHAMMAD BIN JA'FAR BIN
AL-HASAN BIN JA'FAR BIN AL-
HASAN BIN AL-HASAN BIN
AMEERIL-MUMINEEN A'LI BIN
ABI TALIB⁶ (upon them be
peace) related to us.

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عُمَرَ ابْنِ
خَطَّابِ الزَّيَّاتِ سَنَةَ خُمْسٍ وَ
سِتِّينَ وَمِائَتَيْنِ

QAALA: H'AD-DATHANAA A'B-
DUL-LAAHEEB-NU U'MARAB-NI
KHAT'-T'AABINZ-ZAY-YAATU
SANATA KHAM-SIW-WA SIT-
TEENA WA MIA-ATAYN

He said: A'BD ALLAH BIN
U'MAR BIN KHAT'TAAB AZ-
ZÄYYAT⁷ related to us in the
year 256 [878-9].

⁵ SAYYID A'LIKHAN quotes four sources on ABUL-MUFAZ"-Z"AL as a MUHADDITH, all of which question his reliability: NAJAASHI, SHAYKH AT-TAIFA AT-T'OOSI, BIN AL-GHAADAI RI, and BIN DAWOOD.

⁶ NAJAASHI praises his reliability and mentions a number of works by him. He died in 308/921 at the age of more than ninety (SAYYID A'LIKHAN)

⁷ According to SAYYID A'LIKHAN, nothing is known about him. In his notes on his Persian translation, SHA'RANI suggests that here some of the authorities originally mentioned in the text may have been dropped, since only three figures are mentioned over a period of 251 years.

قَالَ: حَدَّثَنِي خَالِي عَلَى ابْنُ
النُّعْمَانِ الْأَعْلَمُ

QAALA: H'AD-DATHANEE
KHAALÉE A'LEE-YUB-NUN-
NUA'-MAANIL-AA'-LAM

He said: My maternal uncle
A'LI BIN AL-NUA'-MAN AL-
A'LAM⁸ related to me.

قَالَ: حَدَّثَنِي عَمِيرُ ابْنِ مُوَكِّلٍ
الْتَّقِيُّ الْبَلْخِيُّ عَنْ أَبِيهِ مُوَكِّلِ
ابْنِ هَارُونَ

QAALA: H'AD-DATHANEE
U'MAY-RUB-NU MUTAWAK-
KILINTH-THAQAFEE-YUL-BAL-
KHEE-YU A'N ABEHEE
MUTAWK-KILIB-NI HAARON

He said: U'MAYR BIN
MUTAWAKKIL ATH-THAQAFI
AL-BALKHI related to us from
his father MUTAWAKKIL BIN
HAROON.⁹

قَالَ: لَقِيتُ يَحْيَى ابْنَ زَيْدِ ابْنِ
عَلِيٍّ عَلَيْهِ السَّلَامُ وَهُوَ مُوَجَّهٌ إِلَى
خُرَّاسَانَ بَعْدَ قَتْلِ أَبِيهِ فَسَلَّمْتُ
عَلَيْهِ

QAALA: LAQEETU YAH'-YAAB-
NA ZAY-DIB-NI A'LEE-YIN
A'LAY-HIS-SALAAMU WA
HUWA MUTAWAJ-JIHUN ILAA
KHURAASAANA BAA'-DA QAT-
LI ABEHEE FASAL-LAM-TU
A'LAY-H

He said: I met YAHYA BIN
ZAYD BIN A'LI (upon him be
peace) when he was going
to KHURASAN after his father
was slain and I greeted
him.¹⁰

⁸ NAJASHI mentions an A'LI BIN AN-NU'MAAN AL-A'ALAM AN-NAKHE'E who was a companion of the eighth IMAM, RIZ'A (d. 203/818)

⁹ Neither 'UMAYR BIN MUTAWAKKIL nor his father MUTAWAKKIL BIN HAROON are known. However, both NAJASHI and SHAYKH AT-'TOOSI speak of AL-MUTAWAKKIL BIN 'UMAYR BIN AL-MUTAWAKKIL as the transmitter of the SAH'EEFA from YAHYA BIN ZAYD, and they provide a chain of authority leading from him to themselves different from that in the present text. As SHA'RANI points out (SAH'EEFA, p. 5), given their early dates and their agreement, the name they provide is to be preferred over the present text.

¹⁰ This would have been in the year 122/740. As explained in the Introduction, after the death of ZAYN AL-A'ABIDEEN's son and successor, MUHAMMAD AL-BAQIR, his son ZAYD revolted against the Umayyad authorities and was killed. According to the recount being related here, MUTAWAKKIL BIN HAROON (or more properly, MUTTAWAKKIL BIN 'UMAYR) met ZAYD's son YAHYA shortly before he was killed while continuing his father's revolt.

فَقَالَ لِي: مِنْ أَيْنَ أَقْبَلْتُ؟

FAQAALA LEE: MIN AY-NA
AQ-BAL-TA?

He said to me: From
whence are you coming?

قُلْتُ: مِنَ الْحَجِّ

QUL-TU: MINAL-H'AJ

I said: From the HAJ.

فَسَأَلَنِي عَنْ أَهْلِهِ وَبَنِي عَمِّهِ

FASAALANEE A'N AH-LIHEE
WA BANEE A'M-MIHEE BIL-
MADEENAH WA AH'-FAS-
SOO-AALA A'N JAA'-FARIB-NI
MUH'AM-MADIN A'LAY-HIS-
SALAAMU

He asked me about his
household and the sons of
his paternal uncle in
MADEENA and he pressed
me urgently about [IMAM]
JA'FAR BIN MUHAMMAD
(upon him be peace),

جَعَفَرَ ابْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ

فَأَخْبَرْتُهُ بِخَبَرِهِ وَخَبَرِهِمْ

FAAKH-BAR-TUHOO
BIKHABARIHEE
WAKHABARIHIM WAH'UZ-
NIHIM A'LAAA ABEEHEE ZAY-
DIB-NI A'LEE-YIN A'LAY-HIS-
SALAAM

so I gave him news of him
and of them and of their
sorrow over his father ZAYD
BIN A'LI (upon him be
peace).

وَحَزَنُهُمْ عَلَى أَبِيهِ نَزِيدَ ابْنِ

عَلِيِّ عَلَيْهِ السَّلَامُ

فَقَالَ لِي: قَدْ كَانَ عَمِّي مُحَمَّدٌ

FAQAALA LEE: QAD KAANA
A'M-MEE MUH'AM-MADU AB-
NU A'LEE-YIN A'LAY-HIS-
SALAAMU ASHAARA A'LAAA
ABEE BITAR-KIL-KHURROOJ WA
AR-RAFAHOOO

He said to me: My paternal
uncle [IMAM] MUHAMMAD
[AL-BAQIR] BIN A'LI (upon him
be peace) advised my
father not to revolt and he
let him know what would be
the outcome of his affair

ابْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ أَشَارَ عَلَيَّ

أَبِي بِتَرْكِ الْخُرُوجِ وَعَرَفَهُ إِنَّهُ هُوَ

خَرَجَ وَفَارَقَ الْمَدِينَةَ مَا يَكُونُ

IN HUWA KHARAJA WA
FAARAQAL-MADEENATA MAA
YAKOONU ILAY-HEE MAS'EERU
AM-RIH FAHAL-LAQEETA AB-
NA A'M-MEE JAA'-FARAB-NA
MUH'AM-MADIN A'LAY-HIS-
SALAAMU? QUL-TU: NAA'M-

If he revolted and left
MADEENA. Have you met the
son of my paternal uncle,
JA'FAR BIN MUHAMMAD
(upon him be peace)?

إِلَيْهِ مَصِيرُ أَمْرِهِ فَهَلْ لَقِيتَ ابْنَ

عَمِّي جَعَفَرَ ابْنَ مُحَمَّدٍ عَلَيْهِ

السَّلَامُ؟ قُلْتُ: نَعَمْ

I said: Yes.

قَالَ فَهَلْ سَمِعْتَهُ يَذْكُرُ شَيْئًا مِنْ

QAALA FAHAL SAMIA'-TAHOO
YAD'-KURU SHAY-AM-MIN AM-
REE? QUL-TU: NAA'M-

He said: Did you hear him
mention anything about my
affair?

أَمْرِي؟ قُلْتُ: نَعَمْ

I said: Yes.

قَالَ: بِمَ ذَكَرْتَنِي خَيْرُنِي؟

قُلْتُ: جُعِلَتْ فِدَاكَ مَا أَحْبُّ أَنْ
أَسْتَقْبَلَكَ بِمَا سَمِعْتُهُ مِنْهُ

فَقَالَ: أَبِالْمَوْتِ تُخَوِّفُنِي؟ هَاتِ مَا
سَمِعْتُهُ فَقُلْتُ: سَمِعْتُهُ يَقُولُ: إِنَّكَ
تُقْتَلُ وَتُصَلَّبُ كَمَا قُتِلَ أَبُوكَ
وَصَلَّبَ فَتَغَيَّرَ وَجْهُهُ وَقَالَ:

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَ
عِنْدَهُ أُمُّ الْكِتَابِ﴾

يَا مُتَوَكِّلُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَدَ
هَذَا الْأَمْرَ بِنَا وَجَعَلَ لَنَا الْعِلْمَ
وَالسَّيْفَ فَجَمَعَا لَنَا وَخُصَّ بِنَا
عَمَّنَا بِالْعِلْمِ وَخَدَّهُ

QAALA: BIMA D'AKARANEE
KHAB-BR-NEE?

QUL-TU: JUI'L-TU FIDAANKA
MAAA UH'IB-BU AN SS-TAQ-
BILAKA BIMAA SAMIA'-TUHOO
MIN-H

FAQAALA: ABIL-MAW-TI
TUKHAW-WIFUNEE? HAATI
MAA SAMIA'-TAHOO FAQUL-
TU: SAMIA'-TUHOO YAQOOLU:
IN-NAKA TUQ-TALU WA TUS'-
LABU KAMAA QUTILA ABOOKA
WAS'ULIB FATAGHAY-YARA
WAJ-HUHO WA QAALA:

(YAM-H'OOL-LAAHOO MAA
YASHAAA-U WAYUTH-BITU WA
INDAHOOO UM-MUL-KITAAB)

YAA MUTAWAK-KIL IN-NA
ALLHA A'Z-ZA WA JAL-LA AY-
YADA HAD'AAL-AM-RA BINAA
WA JAA'LA LANAAAL-I'L-MA
WAS-SAY-FA FAJUMIA'A
LANAA WA KHUS'-S'A BANW
A'M-MINAA BIL-I'L-MI WAH'-
DAH

He said: What did he say
about me?

Tell me! I said: May I be
made your sacrifice! I do
not want to confront you
with what I heard from him.

So he said: Will you frighten
me with death? Tell me what
you heard! I said: I heard
him saying that you would
be slain and crucified as
your father was slain and
crucified. His face changed
color and he said:

ALLAH erases whatsoever He
will, and He establishes, and
with Him is the Mother of the
Book!¹¹

O MUTTWAKKILI! ALLAH has
supported this affair through
us and appointed for us
knowledge and the sword.
These two are combined in
us, while the sons of our
paternal uncle have been
singled out only for
knowledge.

¹¹ 13: 39. According to SAYYID ALIKHAN, by quoting this verse, YAHYA is suggesting that even if this is the divine command known to AS-SADIQ, ALLAH may change it. This is the SHI-A'H doctrine of BADA'AA, according to which ALLAH may appear to change His decree for His creatures. IMAM JAFAR himself quotes this verse to prove the possibility of BADA'.

فَقُلْتُ: جُعِلْتُ فِدَاكَ إِنِّي مَرَأَيْتُ
النَّاسَ إِلَى ابْنِ عَمِّكَ جَفَعْرِ عَلَيْهِ
السَّلَامُ أُمَيْلَ مِنْهُمْ إِلَيْكَ وَإِلَى أَبِيكَ

FAQUL-TU: JUI'L-TU FIDAAK IN-
NEE RAA-Y-TUN-NAASA ILAA
IB-NI A'M-MIKA JAA'-FARIN
A'LAY-HIS-SALAAMU AM-YALA
MIN-HUM ILAY-KA WA ILAAA
ABEEK

I said: May I be made your sacrifice! Surely I see people inclining more to the son of your paternal uncle, JA'-FAR (upon him be peace) than to you and your father.

فَقَالَ: إِنَّ عَمِّي مُحَمَّدَ ابْنِ عَلِيٍّ وَ
أَبْنَهُ جَفَعَرَ عَلَيْهِمَا السَّلَامُ دَعَوَا
النَّاسَ إِلَى الْحَيَاةِ وَحَنُ دَعَوْنَاهُمْ
إِلَى الْمَوْتِ

FAQAALA: IN-NA A'M-MEE
MUH'AM-MADAB-NA A'LEE-
YIW-WAB-NAHOO JAA'-
FARANA A'LAY-HIMAAS-
SALAAMU DAA'WAAN-NAASA
ILAAL-H'AYAATI WANAH'-NU
DAA'W-NAAHUM ILAAL-MAW-
T

He said: Surely my paternal uncle MUHAMMAD BIN A'LI and his son JA'-FAR (upon them both be peace) summon people to life, but we summon them to death.

فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ أَهْمُ
أَعْلَمُ أَمْ أَنْتُمْ؟

FAQUL-TU: YAA AB-NA
RASOOLIL-LAAHEEE AHUM
AA'-LAMU AM ANTUM-?

I said: O son of the Messenger of ALLAH! Have they more knowledge, or have you?

فَأَطْرَقَ إِلَى الْأَرْضِ مَلِيًّا ثُمَّ رَفَعَ
رَأْسَهُ وَقَالَ: كُلُّنَا لَهُ عِلْمٌ
غَيْرَ أَنَّهُمْ يَعْلَمُونَ كُلَّ مَا نَعْلَمُ
وَلَا نَعْلَمُ كُلَّ مَا يَعْلَمُونَ

FAAT-RAQA ILAAL-AR-Z'I
MALEE-YANA THUM-MA
RAFAA' RAA-SAHOO
WAQAALA: KUL-LUNAA
LAHOO I'L-M GHAY-RA AN-
NAHUM YAA'-LAMOONA KUL-
LAMAA NAA'-LAMU WA LAA
NAA'-LAMU KUL-LAMAA YAA'-
LAMOON

He looked toward the ground for a time. Then he lifted his head and said: All of us have knowledge, but they know everything we know, and we do not know everything they know.

ثُمَّ قَالَ لِي: أَكْتَبْتَ مِنْ ابْنِ
عَمِّي شَيْئًا؟
قُلْتُ: نَعَمْ

THUM-MA QAALA LEE: AKTAB-
TA MINI AB-NI A'M-MEE SHAY-
ANA?
QUL-TU: NAA'M-

Then he said to me: Have you written anything from the son of my paternal uncle?

I said: Yes.

قَالَ: أَرِنِيهِ فَأَخْرَجْتُ إِلَيْهِ
وُجُوهًا مِنَ الْعِلْمِ وَأَخْرَجْتُ لَهُ
دُعَاءَ أَمْلَاهُ عَلَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ

QAALA: ARINEEHEE FAAKH-
RAJ-TU ILAY-HEE WJOOHAM-
MINAL-I'L-M WA AKH-RAJ-TU
LAHOO DUA'AA-AN AM-
LAAHOO A'LAY-YA ABOO A'B-
DIL-LAAHEE A'LAY-HIS-
SALAAM WA

He said: Show it to me. So I brought out various kinds of knowledge, and I brought out for him a supplication which had been dictated to me by ABU A'BD ALLAH (upon him be peace).

وَحَدَّثَنِي أَنَّ أَبَاهُ مُحَمَّدَ بْنَ عَلِيٍّ
عَلَيْهِمَا السَّلَامُ أَمْلَاهُ عَلَيْهِ وَ
أَخْبَرَهُ أَنَّهُ مِنْ دُعَاءِ أَبِيهِ عَلَيْهِ
ابْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مِنْ
دُعَاءِ الصَّحِيفَةِ الْكَامِلَةِ

H'AD-DATHANEE AN-NA
ABAAHOO MUH'AM-MADAB-
NA A'LEE-YIN A'LAY-HIMAAS-
SALAAMU AM-LAAHOO A'LAY-
H WA AKH-BARAHOOO AN-
NAHOO MIN DUA'AA-I
ABEEHEE A'LEE-YB-NIL-H'USAY-
NI A'LAY-HIMAAS-SALAAM
MIN DUA'AA-IS'-S'AH'EEFATIL-
KAAMILAH

He had related to me that his father, MUHAMMAD BIN A'LI (upon them both be peace) had dictated it to him and had told him that it was one of the supplications of his father, A'LI BIN AL-HUSAYN (upon them both be peace), from AS-SAH'EEFAH AL-KAMILA.¹²

فَنَظَرَ فِيهِ بِحَيْثُ حَتَّى أَتَى عَلَى
آخِرِهِ وَقَالَ لِي: أَتَأْذِنُ فِي
نَسْخِهِ؟ فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ
أَتَسْأَلُنِي فِيمَا هُوَ عَنْكَ؟

FANAZARA FEEHEE YAH'-YAA
H'AT-TAAA ATAA A'LAAA
AAAKHIRIHEE WA QAALA LEE:
ATAA-D'ANU FEE NAS-KIHI?
FAQUL-TU: YAAB-NA
RASOOLIL-LAAHEEE ATAS-TAA-
D'INU FEEMAA HUWA
A'NKUM-?

YAHYA looked at it until he came to its end. He said to me: Will you permit me to copy it? I said: O son of the Messenger of ALLAH! Do you ask permission for that which belongs to all of you?

¹² As noted in the Introduction, the use here of the expression AS-SAH'EEFA AL-KAMILA suggests that the SAH'EEFA was called by this term from earliest times. In explaining the expression, SAYYID A'LIKHAH quotes a passage employing it from MAA'LIM AL-U'LAMAA of BIN SHAHRAASHOOB (d. 588/1192).

قَالَ: أَمَا لَأُخْرِجَنَّ إِلَيْكَ صَحِيفَةً
مِّنَ الدُّعَاءِ الْكَامِلِ مِمَّا حَفِظَهُ
أَبِي عَنِّي أَبِيهِ وَإِنَّ أَبِي أَوْصَانِي
بِصَوْنِهَا وَمَنْعِهَا غَيْرَ أَهْلِهَا

QAALA: AMAA LAAKH-RIJAN-
NA ILAY-KA S'AH'EEFATAM-
MINAD-DUA'AA-IL-KAAMILI
MIM-MAA H'AFIZ'AHOOO
ABEE A'N ABEEH WA IN-NA
ABEE AW-S'AANEE BIS'AW-
NIHAA WAMAN-I'HAA GHAY-
RA AH-LIHAA

He said: Truly I will bring out
for you a SAH'EEFA with the
Perfect Supplications, which
my father had in
safekeeping from his father.
My father counseled me to
safeguard it and to withhold
it from those unworthy of it.

قَالَ عُمَيْرٌ: قَالَ أَبِي: فَقُمْتُ إِلَيْهِ
فَقَبَّلْتُ رَأْسَهُ

QAALA U'MAY-RUN: QAALA
ABEE: FAQUM-TU ILAY-HEE
FAQAB-BAL-TU RAA-SAHOO

UMAYR said: My father
[MUTAWAKKIL] said: So I
stood up before him, kissed
him on the head, and

وَقُلْتُ لَهُ: وَاللَّهِ يَا أَبَنَ رَسُولِ اللَّهِ
إِنِّي لَأَدِينُ اللَّهَ بِحُبِّكَ وَ
طَاعَتِكَ وَإِنِّي لَأَرْجُو أَنَّ
يُسْعِدَنِي فِي حَيَاتِي وَمَمَاتِي
بَوْلَايِكَ

WAQUL-TU LAHU: WAL-LAHEE
YAAB-NA RASOOLIL-LAAHEEE
IN-NEE LAADEENUL-LAAHA
BIH'UB-BIKUM WAT'AAA'TIKUM
WA IN-NEE LAAR-JOOO AY-
YUS-I'DANEE FEE H'AYAATEE
WA MAMAATEE
BIWALAAYATIKUM

said to him: By ALLAH, O son
of the Messenger of ALLAH! I
profess the religion of ALLAH
through love for you and
obedience toward you! I
hope that He will favor me in
my life and my death with
your friendship.

فَرَمَى صَحِيفَتِي الَّتِي دَفَعْتُهَا إِلَيْهِ
إِلَى غُلَامٍ كَانَ مَعَهُ

FARAMAA S'AH'EEFATEEAL-
LATEE DAFAA'-TUHAAA ILAY-
HEEE ILAA GHULAAMIN
KAANA MAA'H

So he tossed the page of
mine which I had given to
him to a servant who was
with him and

وَقَالَ: أَكْتُبْ هَذَا الدُّعَاءَ
بِخَطِّ بَيْنِ حَسَنٍ وَأَعْرِضْهُ عَلَيَّ
لَعَلِّي أَحْفَظُهُ فَإِنِّي كُنْتُ أَطْلُبُهُ
مِنْ جَعْفَرٍ حَفِظَهُ اللَّهُ فَيَسْغِيهِ

WA QAALA: AK-TUB
HAD'AAD-DUA'AA-A BIKHAT'-
T'IM-BAY-YININ H'ASANIW-
WAA'-RIZ"-HOO A'LAY-YA
LAA'L-LEEE AH'-FAZ'UHOO FA
IN-NEE KUNTU AT-LUBUHOO
MIN JAA'-FARIN H'AFIZ'AHUL-
LAAHOO FAYAM-NAU'NEEH

said: Write this supplication
with a beautiful, clear script,
and give it to me. Perhaps I
will memorize it, for I had
been seeking it from JA'-FAR
(ALLAH safeguard him) and
he withheld it from me.

قَالَ مُوَكَّلٌ: فَنَدِمْتُ عَلَى مَا
فَعَلْتُ وَلَمْ أَدْرِ مَا أَصْنَعُ وَلَمْ
يَكُنْ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
تَقْدِمَ إِلَيَّ إِلَّا أَذْفَعُهُ إِلَى أَحَدٍ

QAALA MUTAWAK-KILUN:
FANADIM-TU A'LAA MAA
FAA'L-TU WA LAM AD-RI
MAAA AS'-NAA' WA LAM
YAKUN ABOO A'B-DIL-LAAHEE
A'LAY-HIS-SALAAMU TAQAD-
DAMA ILAY-YA AL-LAAA AD-
FAA'HOOO ILAAA AH'AD

MUTWAKKIL said: So I regretted what I had done and did not know what I should do. ABU A'BD ALLAH had not ordered me not to hand it over to anyone.

ثُمَّ دَعَا بَعِيَّةً فَاسْتَخْرَجَ مِنْهَا
صَحِيفَةً مُقْفَلَةً مَخْتُومَةً فَظَرَّ إِلَى
الْخَاتَمِ وَقَبَّلَهُ وَبَكَى ثُمَّ
فَضَّهَ وَفَتَحَ الْقِفْلَ

THUM-MA DAA'A BIA'Y-BATIN
FAS-TAKH-RAJA MIN-HAA
S'AH'EEFATAM-MUQ-
FALATAM-MAKH-TOOMAH
FANAZ'ARA ILAAL-KHAATAMI
WAQAB-BALAHOO WA BAKAA
THUM-MA FAZ"-Z"AHOO WA
FATAH'AL-QUFL

Then he called for a box and brought out from it a SAH'EEFA locked and sealed.¹³ He looked at the seal, kissed it, and wept. Then he broke it and undid the lock.

ثُمَّ نَشَرَ الصَّحِيفَةَ وَوَضَعَهَا عَلَى
عَيْنَيْهِ وَأَمَرَهَا عَلَى وَجْهِهِ

THUM-MA NASHARAS'-
S'AH'EEFATA WA WAZ"AA'HAA
A'LAA A'Y-NIH WA AMAR-
RAHAA A'LAA WAJ-HIH

He opened the SAH'EEFA, placed it upon his eyes, and passed it across his face.

وَقَالَ: وَاللَّهِ يَا مُوَكَّلُ لَوْلَا مَا
ذَكَرْتَ مِنْ قَوْلِ ابْنِ عَمِّي إِنِّي
أَقْتُلُ وَأُصْلِبُ لَمَا دَفَعْتُهَا إِلَيْكَ وَ
لَكُنْتُ بِهَا صَنِيعًا

WA QAALA: WAL-LAHEE YAA
MUTAWAK-KILU LAW-LAA MAA
D'AKAR-TA MIN QAW-LI AB-NI
A'M-MEEE IN-NANEEEE UQ-
TALU WA US'-LABU LAMAA
DAFAA'-TUHAAA ILAY-K WA
LAKUNTU BIHAA Z"ANEENAA

He said: By ALLAH, O MUTWAKKIL, were it not for the words you mentioned from the son of my paternal uncle that I will be slain and crucified would not hand this over to you and would be niggardly with it.

¹³ In notes to his Persian Translation, SHA'RAANI tells us that the term SAH'EEFA meant a scroll wound around an iron rod, on the ends of which were placed iron locks, often sealed with wax.

وَلَكِنِّي أَعْلَمُ أَنَّ قَوْلَهُ حَقٌّ
أَخَذَهُ عَنْ آبَائِهِ وَأَنَّهُ سَيَصِحُّ

WA LAKIN-NEEE AA'-LAMU
AN-NA QAW-LAHOO H'AAQ-
QU AKHAD'AHOO A'N
AAABAAA-IHEE WA AN-
NAHOO SAYAS'IH'

But I know that his word is
the truth which he has taken
from his fathers and that it
will be verified.

فَخِفْتُ أَنْ يَقَعَ مِثْلُ هَذَا الْعِلْمِ إِلَيَّ
بَنَى أُمِّيَةً فَيَكْتُمُوهُ وَيَدْخِرُوهُ
فِي خَزَائِنِهِمْ لِأَنْفُسِهِمْ

FAKHIF-TU AY-YAQAA' MITH-LU
HAD'AA ALI'L-MI ILAA BANEEE
UMAY-YATA FAYAK-
TUMOOHOO WA YAD-
DAKHIROOHOO FEE
KHAZAAA-INIHIM LIANFUSIHIM

So I fear lest a knowledge
like this fall to the Umayyads
and they hide it and store it
in their treasuries for
themselves.

فَأَقْبِضْهَا وَاكْفِنِهَا وَتَرَبَّصْ بِهَا
فَإِذَا قَضَى اللَّهُ مِنْ أَمْرِي وَأَمْرِ
هَؤُلَاءِ الْقَوْمِ مَا هُوَ قَاضٍ

FAQ-BIZ"-HAA WAK-FINEEHAA
WATARAB-BAS' BIHAA
FAAD'AA QAZ"AAL-LAAHOO
MIN AM-REE WA AM-RI HAW-
ULAAA-IL-QAW-MI MAA HUWA
QAAZ"IN

So take it, guard it for me,
and wait with it. Then, when
ALLAH has accomplished in
my affair and the affair of
those people what He will
accomplish,

فَهِيَ أَمَانَةٌ لِي عِنْدَكَ حَتَّى تُوصِلَهَا
إِلَى ابْنِي عَمِّي مُحَمَّدٍ وَإِبْرَاهِيمَ
أَبْنَى عَبْدِ اللَّهِ ابْنِ الْحَسَنِ ابْنِ
الْحَسَنِ عَلَيْهِمَا السَّلَامُ فَإِنْ هُمَا
الْقَائِمَانِ فِي هَذَا الْأَمْرِ بَعْدِي

FAHEEA AMAANATUL-LEE
I'NDAKA H'AT-TAA
TOOS'ILAHAAA ILAA AB-NAY
A'M-MEE MUH'AM-MADIW-WA
IB-RAAHEEMA AB-NAY A'B-
DIL-LAAHEEB-NIL-H'ASANIB-
NIL-H'ASANI A'LAY-HIMAAS-
SALAAM FA IN-NAHUMAAL-
QAAA-IMAANI FEE HAD'AAL-
AM-RI BAA'-DEE

it will be a trust from me with
you to be taken to the sons
of my paternal uncle,
MUHAMMAD and IBRAHEEM,
¹⁴ the two sons of A'BD
ALLAH BIN AL-HASAN BIN AL-
HASAN BIN A'LI (upon the
[last] two of them be
peace). They will undertake
this affair after me.

¹⁴ MUHAMMAD is better known as AN-NAFS AL-ZAKEEYA. He was designated as the MAHDI by his father and many swore allegiance to him, including AL-MANSUR, who later became the first A'BBASID caliph. MUHAMMAD and IBRAHEEM revolted with a good deal of popular support when the A'BBASIDS tried to make them accept their authority. MUHAMMAD, who was supported by the people of MADEENA, was killed in a fierce battle in 145/762, and IBRAHEEM, who was supported by the ZAYDITE and MUTAZILITE circles of KUFA and BASRA, was killed a few months later. Cf. JAFARI, *The Origins and Early Development*, pp. 269-71, 275-6.

قَالَ الْمُؤَكَّلُ: فَقَبِضْتُ الصَّحِيفَةَ

فَلَمَّا قُبِلَ يَحْيَى ابْنُ نَزِيدٍ صِرْتُ

إِلَى الْمَدِينَةِ فَلَقِيتُ أَبَا عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ فَحَدَّثْتُهُ الْحَدِيثَ

عَنْ

يَحْيَى بْنِ كَعْبٍ وَاشْتَدَّ وَجْدُهُ بِهِ

وَقَالَ: مَرَحِمَ اللَّهِ ابْنَ عَمِّي وَ

الْحَقَّ بِأَبَائِهِ وَأَجْدَادِهِ

وَاللَّهُ يَا مُؤَكَّلُ مَا مَنَعَنِي مِنْ دَفْعِ

الدُّعَاءِ إِلَيْهِ إِلَّا الَّذِي خَافَهُ عَلَى

صَحِيفَةِ أَبِيهِ وَأَيْنَ الصَّحِيفَةُ؟

فَقُلْتُ: هَا هِيَ

فَفَتَحَهَا وَقَالَ: هَذَا وَاللَّهُ خَطُّ

عَمِّي نَزِيدٍ وَدُعَاءُ جَدِّي عَلَيَّ ابْنِ

الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

QAALAL-MUTWAK-KILU:

FAQABAZ'-TUS'-SAH'EEFAH

FALAM-MAA QUTILA YAH'-

YAAAB-NU ZAY-DIN S'IR-TU

ILAAL-MADEENAH FALAQEETU

ABAA A'B-DIL-LAAHEE A'LAY-

HIS-SALAAM FAH'AD-DATH-

TUHUL-H'ADEETHA A'Y-YAH'-

YAA FABAKAA WASH-TAD-DA

WAJ-DUHOO BIH

MUTTWAKKIL said: So I took the SAH'EEFA. When YAHYA BIN ZAYD was slain, I went to MADINA and met [IMAM] ABU A'BD ALLAH [JA'-FAR AS-SADIQ] (upon him be peace). I related to him the news of YAHYA. He wept and his feeling for him was intense.

WA QAALA: RAH'IMAL-

LAAHOO AB-NA A'M-MEE WA

AL-H'AQAHOO BIAABAAA-

IHEE WA AJ-DAADIH

He said: ALLAH have mercy on the son of my paternal uncle and join him to his fathers and grandfathers!

WAL-LAAHEE YAA MUTAWAK-

KILU MAA MANAA'NEE MIN

DAF-I'D-DUA'AA-I ILAY-HEEE

IL-LAAL-LAD'EE KHAFAHOO

A'LAA S'AH'EEFATI ABEEH WA

AY-NAS'-SAH'EEFATU FAQUL-

TU: HAA HEEA

By ALLAH, O MUTTWAKKIL, the only thing that prevented me from handing the supplication over to him was what he feared for the SAH'EEFA of his father. Where is the SAH'EEFA?

I said: Here It is.

FAFATAH'AHAA WA QAALA:

HAD'AA WAL-LAAHEE KHAT-

TU A'M-MEE ZAY-DIW-WA

DUA'AA-U JAD-DEE A'LEE-YIB-

NIL-H'USAY-NI A'LAY-HIMAAS-

SALAAM

He opened it and said: This, by ALLAH, is the handwriting of my paternal uncle ZAYD and the supplications of my grandfather A'LI BIN AL-HUSAYN (upon both of them be peace).

ثُمَّ قَالَ لِابْنِهِ: قُمْ يَا إِسْمَاعِيلُ

فَاتْنِسْ بِالدُّعَاءِ الَّذِي أَمَرْتُكَ

بِحِفْظِهِ وَصَوْنِهِ فَقَامَ إِسْمَاعِيلُ

فَأَخْرَجَ صَحِيفَةً كَأَنهَا

الصَّحِيفَةُ الَّتِي دَفَعَهَا إِلَيَّ يَحْيَى بْنُ

زَيْدٍ فَقَبَّلَهَا أَبُو عَبْدِ اللَّهِ وَوَضَعَهَا

عَلَى عَيْنِهِ

وَقَالَ: هَذَا خَطُّ أَبِي وَإِمْلَاءُ

جَدِّي عَلَيْهِمَا السَّلَامُ بِمَشْهَدٍ مِنِّي

فَقُلْتُ: يَا بْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ

أَنْ أُغْرِضَهَا مَعَ صَحِيفَةِ زَيْدٍ وَ

يَحْيَى فَأَذِنَ لِي فِي ذَلِكَ وَقَالَ: قَدْ

رَأَيْتُكَ لِذَلِكَ أَهْلًا

THUM-MA QAALA LIAB-NIHI:
QUM YAAA IS-MAAE'ELU FAA-
TINEE BID-DUA'AA-IL-LAD'EEE
AMAR-TUKA BIH'IF-ZIHEE WA
S'AW-NIH FAQAAMA IS-
MAAE'ELU FAAKH-RAJA
S'AH'EEFATAN KAAAN-NAHAAS'-
S'AH'EEFATU

AL-LATEE DAFAA'HAAA ILAY-
YA YAH'-YAAB-NU ZAY-DIN
FAQAB-BALAHAAA ABOO A'B-
DIL-LAAHEE WA WAZ"AA'HAA
A'LAA A'Y-NIHEE

WAQAALA: HAD'AA KHAT'TU
ABEE WA IM-LAAA-U JAD-DEE
A'LAY-HIMAAS-SALAAMU
BIMASH-HADIM-MIN-NEE

FAQUL-TU: YAAB-NA
RASOOLIL-LAAHEEE IR-RAAY-
TA AN AA'RIZ'AHAA MAA'
S'AH'EEFATI ZAY-DIW-WAYAH'-
YAA FAAD'INA LEE FEE
D'ALIKA WA QAALA: QAD
RAAY-TUKA LID'ALIKA SH-LAA

Then he said to his son:
Stand up, O ISMAE'EL, ¹⁵
and bring out the
supplications which I
commanded you to
memorize and safeguard!
So, ISMAE'EL stood up, and
he brought out a SAH'EEFA
just like the SAH'EEFA which

YAHYA BIN ZAYD had
handed over to me. ABU
A'BD ALLAH kissed it and
placed it upon his eyes.

He said: This is the
handwriting of my father
and the dictation of my
grandfather (upon both of
them be peace), while I was
a witness.

I said: O son of the
Messenger of ALLAH! Would
it be proper for me to
compare it to the SAH'EEFA
of ZAYD and YAHYA? He
gave me permission to do
that and said: I consider you
worthy of that.

¹⁵ ISMAE'EL was the eldest son of IMAM JA'FAR and his designated successor. However, he died before his father, who then appointed his second son MOOSA as the IMAM after himself. The ISMAE'ELs follow ISMA'IL as IMAM rather than MOOSA, maintaining that the former's appointment was valid and that the IMAMATE remained in his family.

فَنَظَرْتُ وَإِذَا هُمَا أَمْرٌ وَاحِدٌ وَلَمْ
أَجِدْ حَرْفًا مِنْهَا يُخَالِفُ مَا فِي
الصَّحِيفَةِ الْآخِرَى

FANAZ'AR-TU WA ID'AA
HUMAAA AM-ROO-
WAAH'IDOO-WA LAM AJID
H'AR-FAM-MIN-HAA
YUKHAALIFU MAA FEES'-
S'AH'EEFATIL-UKH-RAA

I looked, and I found the
two to be a single thing. I
did not find a single letter to
differ from what was in the
other SAH'EEFA.

ثُمَّ اسْتَأْذَنْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ فِي دَفْعِ الصَّحِيفَةِ إِلَى ابْنَيْ
عَبْدِ اللَّهِ بْنِ الْحَسَنِ

THUM-MA AS-TAA-D'ANTU
ABAA A'B-DIL-LAAHEE A'LAY-
HIS-SALAAMU FEE DAF-'IS'-
S'AH'EEFATI ILAA AB-NAY A'B-
DIL-LAAHEEB-NIL-H'ASANI

Then I asked permission
from ABU' A'BD ALLAH to
hand over the SAH'EEFA to
the two sons of A'BD ALLAH
BIN AL-HASAN

فَقَالَ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ نَعَمْ
فَادْفَعْنَاهَا إِلَيْهِمَا

FAQAALA: (IN-NAL-LAAHA
YAA-MURUKUM AN TOO-AD-
DOOL-AMAANAATI ILAAA AH-
LIHAA) NAA'M FAD-FAA'-HAAA
ILAY-HIMAA

He said: ALLAH commands
you to deliver trusts back to
their owners.¹⁶ Yes, hand it
over to them.

فَلَمَّا نَهَضْتُ لِلْقَابِئِهِمَا قَالَ لِي:
مَكَانَكَ

FALAM-MAA NAHAZ'-TU
LILIQAAA-IHIMAA QAALA LEE:
MAKAANAK

When I rose to go and meet
them, he said to me: Stay in
your place.

ثُمَّ وَجَّهَ إِلَىٰ مُحَمَّدٍ وَإِبْرَاهِيمَ
فَجَاءَا

THUM-MA WAJ-JAHA ILAA
MUH'AM-MADIW-WA IB-
RAAHEEMA FAJAAA-AA

Then he sent for
MUHAMMAD and IBRAHEEM
and they came.

- فَقَالَ: هَذَا مِيرَاثُ ابْنِ عَمِّكَ
يَحْيَى مِنْ أَبِيهِ قَدْ خَصَّكَ بِهِ
دُونِ إِخْوَتِهِ وَنَحْنُ مُشْتَرِطُونَ
عَلَيْكَ فِيهِ شَرْطًا
- FAQAALA: HAD'AA
MEERAATHU AB-NI A'M-
MIKUMAA YAH'-YAA MIN
ABEEHEE QAD KHAS'-
S'AKUMAA BIHEE DOONA IKH-
WATIH WA NAH'-NU MUSH-
TARIT'OOONA A'LAY-KUMAA
FEEHEE SHAR-T'AA
- He said: This is the
inheritance of the son of
your paternal uncle, YAHYA,
from his father. He has
singled you out for it instead
of his own brothers. But we
place upon you a condition
concerning it.
- فَقَالَا: رَحِمَكَ اللَّهُ قُلْ فَقَوْلُكَ
الْمَقْبُولُ
- FAQAALAA: RAH'IMAKAL-
LAAHOO QUL FAQAW-LUKAL-
MAQ-BOOL
- They said: ALLAH have
mercy upon you! Tell us, for
your word is accepted.
- فَقَالَ: لَا تَخْرُجَا بِهَذِهِ الصَّحِيفَةِ
مِنَ الْمَدِينَةِ
- FAQAALA: LAA TAKH-RUJAA
BIHAD'IHIS'-S'AH'EEFATI
MINAL-MADEENAH
- He said: Leave not MADINA
with this SAH'EEFAI
- قَالَا: وَلِمَ ذَٰلِكَ؟
- QAALAA: WALIMA D'AAKA?
- They said: And why is that?
- قَالَ: إِنَّ ابْنَ عَمِّكَ خَافَ عَلَيْهَا
أَمْرًا أَخَافُهُ أَنَا عَلَيْكَ
- QAALA: IN-NA AB-NA A'M-
MIKUMAA KHAafa A'LAY-
HAAA AM-RAN
AKHAAAFUHOOO ANA A'LAY-
KUMAA
- He said: The son of your
paternal uncle feared for it
what I fear for you.
- قَالَا: إِنَّمَا خَافَ عَلَيْهَا حِينَ عَلِمَ
أَنَّهُ يُقْتَلُ
- QAALAA: IN-NAMAA KHAafa
A'LAY-HAA H'EENA A'LIMA AN-
NAHOO YUQ-TAL
- They said: He only feared for
it when he came to know he
would be slain.
- فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَ
أَنْتُمَا فَلَا تَأْمَنَا فَوَ اللَّهِ إِنِّي لَا أَعْلَمُ
أَنَّكُمْ سَخَرُجَانِ كَمَا خَرَجَ
وَسَقْتَلَانِ كَمَا قُتِلَ
- FAQAALA ABOO A'B-DIL-
LAAHEE A'LAY-HIS-SALAAMU:
WA ANTUMAA FALAA TAA-
MANAA FAWAL-LAHEEE IN-
NEE LAAA'-LAMU AN-
NAKUMAA SATAKH-RUJAANI
KAMAA KHARAJA WASATUQ-
TALAANI KAMAA QUTIL
- ABU A'BD ALLAH (upon him
be peace) said: As for
you—feel not secure! By
ALLAH, I know that you will
revolt as he revolted, and
you will be slain as he was
slain!

فَقَامَا وَهَمَّا يَقُولَانِ: لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

FAQAAMAA WAHUMAA
YAQOOLAANI: LAA H'AW-LA
WA LAA QOO-WATA IL-LAA
BIL-LAHIL-A'LEE-YIL-A'ZEEM

'They arose, while they were
saying: 'There is no force
and no strength save in
ALLAH, the All-high, the All-
mighty!'¹⁷

فَلَمَّا خَرَجَا قَالَ لِي أَبُو عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ: يَا مُوَكَّلُ كَيْفَ
قَالَ لَكَ يَحْيَى إِنَّ عَمِّي مُحَمَّدَ بْنَ
عَلِيٍّ وَابْنَهُ جَعَفَرًا دَعَا النَّاسَ
إِلَى الْحَيَاةِ وَدَعَا نَاهُمْ إِلَى الْمَوْتِ؟
قُلْتُ: نَعَمْ أَصْلَحَكَ اللَّهُ قَدْ قَالَ لِي
أَبْنُ عَمِّكَ يَحْيَى ذَلِكَ

FALAM-MAA KHARAJAA
QAALA LEEE ABOO A'B-DIL-
LAAHEE A'LAY-HIS-SALAAMU:
YAA MUTAWAK-KILU KAY-FA
QAALA LAKA YAH'-YAAA IN-
NA A'M-MEE MUH'M-MADAB-
NA A'LEE-YIW-WAB-NAHOO
JAA'-FARANA DAA'WAAN-
NAASA ILAAL-H'AYAAATI
WADAAW-NAAHUM ILAAL-
MAW-TI?

When they revolted ABU A'BD
ALLAH (upon him be peace)
said to me: O MUTWAKKIL!
What did YAHYA say to you?
'Surely my paternal uncle
MUHAMMAD BIN A'LI and his
son JA'-FAR summon the
people to life, but we
summon them to death.'

QUL-TU: NAA'M AS'-LAH'AKAL-
LAAHOO QAD QAALA LEE AB-
NU A'M-MIKA YAH'-YAA D'ALIK

I said: Yes, ALLAH set you
right! The son of your
paternal uncle YAHYA said
that to me.

فَقَالَ: يَرْحَمُ اللَّهُ يَحْيَى إِنَّ أَبِي
حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ
عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَذَتْهُ
نَفْسُهُ وَهُوَ عَلَى مِنبَرِهِ

FAQAALA: YAR-H'AMUL-
LAAHOO YAH'-YAA IN-NA
ABEE H'AD-DATHANEE A'N
ABEEHEE A'N JAD-DIHEE A'N
A'LEE-YIN A'LAY-HIS-SALAAMU:
AN-NA RASOOLAL-LAAHEE
S'AL-LAAL-LAAHOO A'LAY-HEE
WA AAALIEEEE AKHAD'AT-
HOO NAA'-SATOO-WA HUWA
A'LAA MIMBARIH

He said: ALLAH have mercy
upon YAHYA! My father
related from his father from
his grandfather from A'LI
(upon him be peace) that
the Messenger of ALLAH
(ALLAH bless him and his
Household) was selzed from
his senses for an instant
while he was on the pulpit.

¹⁷ An oft-repeated formula found in many HADEETHs.

فَرَأَى فِي مَنَامِهِ رِجَالًا يَسْرُونَ

عَلَى مِثْبَرِهِ نَزَوْا الْقِرَدَةَ يَسْرُدُونَ

النَّاسَ عَلَى أَعْقَابِهِمْ أَتَقَهَرِي

فَاسْتَوَى رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ جَالِسًا وَالْحُزْنُ

يُحَرِّفُ فِي وَجْهِهِ

فَأَنَاءَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ

الآيَةِ

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَمْرِنَاكَ

إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ

فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا

يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

يَعْنِي نَبِيَّ أُمَّةٍ

FARAAA FEE MANAAMIHEE
RIJAALAY-YANZOONA A'LAA

MIMBARIHEE NAZ-WAL-
QIRADAH YARUD-DOONAN-

NAASA A'LAAA AA'-
QAABIHIMUL-QAH-QAREE

FAS-TAWAA RASOOLUL-
LAAHEE S'AL-LAAL-LAAHOO

A'LAY-HEE WA AAALIHEE
JAALISAA WAL-H'UZ-NU YUA'-

RAFU FEE WAJ-HIH

FAATAAHOO JIB-REELU A'LAY-
HIS-SALAAMU BIHAD'IHIL-

AAAYATI

(WA MAA JAA'L-NAAR-ROO-
YAAL-LATEE ARAY-NAAKA IL-

LAA FIT-NATAL-LILN-NAASI
WASH-SHAJARATAL-MAL-

U'WNATA FEE ALQUR-AAANI
WA NUKHAW-WIFUHUM

FAMAA YAZEEDUHUM IL-LAA
T'UGH-YAANANA KABEERAA)

YAA'-NEE BANEE UMA-YAH.

He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps.

So the Messenger of ALLAH sat down (ALLAH bless him and his Household), and sorrow was apparent on his face.

Then Gabriel (upon him be peace) came to him with this verse:

And We made the vision that We showed thee and the tree cursed in the QURAN, that is, the Umayyads to be only a trial for men; and We frighten them, but it only increases them in great insolence.¹⁸

¹⁸ 17: 60. The QURAN commentators offer at least three possible interpretations for this vision.

Concerning the third, BAY-Z'AAWI writes 'It is also said that the Prophet saw a group of the Umayyads climbing his pulpit and jumping upon it like monkeys. So he said "This is their share of this world; they will be given it for accepting Islam" According to this interpretation, what is meant by a trial for men is what happened during their time' (ANWAR AT-TANZEEL, commentary on 17: 60). The SHI-AH commentator TABARSI also offers this as a third possibility, providing two HADEETHS to support it (MAJMA' AL-BAYAAN). SAYYID A'LIKHAAN quotes from BAYDAWI and others to support this interpretation, while offering BIN A'BBAS among others as authority for the statement that the 'accursed tree' refers to the Umayyads.

قَالَ: يَا جِبْرِيلُ أَعْلَى عَهْدِي
يَكُونُونَ وَفِي زَمَانِي؟

QAALA: YAA JIB-REELU AA'LAA
A'H-DEE YAKOONOONA WA
FEE ZAMANEE?

He said: O Gabriell! Will they
be in my period and my
time?

قَالَ: لَا وَلَكِنْ تَدُورُ مَرَحَى
الْإِسْلَامِ مِنْ مُهَاجِرِكَ فَتَلْبَثُ بِذَلِكَ
عَشْرًا ثُمَّ تَدُورُ مَرَحَى الْإِسْلَامِ
عَلَى رَأْسِ خَمْسَةِ وَثَلَاثِينَ مِنْ
مُهَاجِرِكَ

QAALA: LAA WA LAKIN
TADOORU RAH'AAL-IS-LAAMI
MIM-MUHAAJARIK FATAL-
BATHU BID'ALIKA A'SH-RAA
THUM-MA TADOORU
RAH'AAL-IS-LAAMI A'LAA RAA-
SI KHAM-SATIW-
WATHALAAATHEENA MIM-
MUHAAJARIK

He said: No, but the mill of
Islam will turn from your
migration, and it will come
to a halt ten [years] after
that. Then it will begin
turning exactly thirty-five
years after your migration,

فَتَلْبَثُ بِذَلِكَ خَمْسًا ثُمَّ لَا بُدَّ مِنْ
مَرَحَى ضَلَالَةٍ هِيَ قَابِعَةٌ عَلَى قُطْبِهَا
ثُمَّ مَلِكُ الْفِرَاعَةِ

FATAL-BATHU BID'ALIKA
KHAM-SAA THUM-MA LAA
BUD-DA MIR-RAH'AA
Z'ALAALATIN HEEA QAAA-
IMATUN A'LAA QUT'-BIHAA
THUM-MA MUL-KUL-
FARAAI'NAH

and come to a halt five
[years] after that. Then there
is no avoiding a mill at
whose axis stands error.
Then there will be the
kingdom of the pharaohs

قَالَ: وَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ:

QAAL: WAANZALAL-LAAHOO
TAA'ALAA FEE D'ALIKA:

He said: ALLAH sent down
concerning that:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ *
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ
الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

(IN-NAAA ANZAL-NAAHOO
FEE LAY-LATIL-QAD-RI * WA
MAAA AD-RAAKA MAA LAY-
LATUL-QAD-RI * LAY-LATUL-
QAD-RI KHAY-RUM-MIN AL-FI
SHAH-R)

(Surely We sent it down on
the Night of Decree. And
what will teach thee what is
the Night of Decree? The
Night of Decree is better
than a thousand months)¹⁹
in which the Umayyad rule,

¹⁹ 97: 1-3 TIRMID'I offers a HADEETH going back to AL-HASAN BIN A'LI that supports this interpretation of one thousand months as referring to the Umayyads (TAFSEER 97: 1).

بِمَلِكُهَا بَنُو أُمَيَّةَ لَيْسَ فِيهَا لَيْلَةٌ
الْقَدِيمِ

YAM-LIKUHAA BANOOO
UMAY-YATA LAY-SA FEEHAA
LAY-LATUL-QAD-R

during which time there will
be no Night of Decree.

قَالَ: فَأَطَاعَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ
عَلَيْهِ السَّلَامُ أَنْ يَنْتَ أُمَيَّةَ تَمْلِكُ
سُلْطَانُ هَذِهِ الْأُمَّةِ وَمَلِكُهَا
طَوَّلَ هَذِهِ الْمُدَّةَ

QAALA: FAAT'-LAA'L-LAAHOO
A'Z-ZA WA JAL-LA NABEE-
YAHOO A'LAY-HIS-SALAAMU
AN-NA BANEER Umay-YATA
TAM-LIKU SUL-T'AANA
HAD'IHIL-UM-MATI WAMUL-
KAHAA T'oola HAD'IHIL-
MUD-DAH

He said: So ALLAH gave
news to His Prophet (upon
him be peace) that the
UMAYYAD would own
sovereignty over this
community and that their
kingdom would last this
period of time.

فَلَوْ طَاوَلَتْهُمْ الْجِبَالُ لَطَالُوا عَلَيْهَا
حَتَّى يَأْذَنَ اللَّهُ تَعَالَى بِزَوَالِ
مُلْكِهِمْ وَهُمْ فِي ذَلِكَ
يَسْتَشْعِرُونَ عَدَاوَتَنَا أَهْلَ الْبَيْتِ
وَنُغْصَا

FALAW T'AAWALAT-HUMUL-
JIBAALU LAT'AALOO A'LAY-
HAA H'AT-TAA YAA-D'ANAL-
LAAHOO TAA'ALAA BIZAWAALI
MUL-KIHIM WA HUM FEE
D'ALIKA YAS-TASH-I'ROONA
A'DAAWTANAAA AH-LAL-BAY-
TI WABUGH-Z'ANAA

Were the mountains to vie
with them, they would tower
over the mountains until
ALLAH (exalted is He) gave
permission for the
disappearance of their
kingdom; and during this
time they have made their
banner enmity and hatred
for us, the Folk of the House.

أَخْبَرَ اللَّهُ نَبِيَّهُ بِمَا يَلْقَى أَهْلُ بَيْتِ
مُحَمَّدٍ وَأَهْلُ مَوَدَّتِهِمْ وَشَبِيعُهُمْ
مِنْهُمْ فَرِحَ أَبَايَهُمْ وَمُلْكُهُمْ

AKH-BARAL-LAAHOO NABEE-
YAHOO BIMAA YAL-QAAA AH-
LU BAY-TI MUH'AM-MADIW-
WA AH-LU MAWAD-DATIHIM
WASHEEA'TUHUM MIN-HUM
FEE AY-YAAMIHIM WAMUL-
KIHIM

ALLAH gave news to His
Prophet concerning what
the Folk of the House of
MUHAMMAD, the people of
love for them, and their
partisans would meet from
the Umayyad during their
days and their kingdom.

قَالَ: وَأَنْزَلَ اللَّهُ تَعَالَى فِيهِمْ:

QAALA: WAANZALAL-LAAHOO
TAA'ALAA FEEHIM-:

He said: ALLAH sent down
concerning them:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ
اللَّهِ كُفْرًا وَآخَلَوْا قَوْمَهُمْ دَارَ
الْبُؤْسِ * جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ
الْقَرَارُ﴾

(ALAM TARA ILAAL-LAD'EENA
BAD-DALOO NIA'-MATAL-
LAAHEE KUF-RAW-WAAH'AL-
LOO QAW-MAHUM DAARA
ALBAWAARI * JAHAN-NAMA
YAS'-LAW-NAHAA WABI-SAL-
QARAAR)

Hast Thou not seen those
who exchanged the favor of
ALLAH for unbelief, and
caused the people to dwell
in the abode of ruin?
GEHENNAM wherein they
are roasted; an evil resting
place!²⁰

وَنِعْمَةُ اللَّهِ مُحَمَّدٌ وَأَهْلُ بَيْتِهِ
حُبُّهُ إِيمَانٌ يُدْخِلُ الْجَنَّةَ وَ
بُغْضُهُ كُفْرٌ وَنِفَاقٌ يُدْخِلُ
النَّارَ

WA NIA'-MATUL-LAAHEE
MUH'AM-MADOO-WA AH-LU
BAY-TIH H'UB-BUHUM EE-
MAANUY-YUD-KHILUL-JAN-
NAH WA BUGH-Z"UHUM KUF-
ROO-WANIFAQY-YUD-
KHILUN-NAAR

The 'favor of ALLAH' is
MUHAMMAD and the People
of his House. Love for them
is a faith that takes into the
Garden, and hate for them
is an unbelief and a
hypocrisy that takes into the
Fire.

فَأَسْرَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَالْهَ ذَالِكَ إِلَى عَلِيٍّ وَأَهْلِ بَيْتِهِ

FAASAR-RA RASOOLUL-
LAAHEE S'AL-LAAL-LAAHOO
A'LAY-HEE WA AAALIHEE
D'ALIKA ILAA A'LEE-YIW-WA
AH-LI BAY-TIH

So the Messenger of ALLAH
(ALLAH bless him and his
Household) confided that to
A'LI and the Folk of his
House.

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ: مَا خَرَجَ وَلَا يَخْرُجُ مِنَّا
أَهْلٌ أَتَيْتَ إِلَى قِيَامِ قَائِمِنَا أَحَدٌ

QAALA: THUM-MA QAALA
ABOO A'B-DIL-LAAHEE A'LAY-
HIS-SALAAMU: MAA KHARAJA
WA LAA YAKH-RUJU MIN-
NAAA AH-LAL-BAY-TI ILAA
QEEAAMI QAAA-IMINAAA
AH'ADUN

He said: Then ABU A'BD
ALLAH said (upon him be
peace): Before the rise of
our QAAIM²¹ not one of us,
Folk of the House, has
revolted or will revolt

²⁰ 14: 28-9

²¹ i.e., the Twelfth IMAM, he who will stand up' (QAAA-IM) in the Truth for the Truth and defeat the
enemies of the Truth.

لِيَذْفَعَ ظُلْمًا أَوْ يَنْفَعَرَ حَقًّا إِلَّا
أَصْطَلَمَهُ الْكَلْبِيَّةُ وَكَانَ قِيَامُهُ
نَزِيَادَةً فِي مَكْرُوهِنَا وَشَيْعِنَا

LEEAD-FAA' Z'UL-MAN AW
YAN-A'SHA H'AQ-QAN IL-LAA
AS'-T'ALAMAT-HUL-BALEE-YAH
WA KAANA QEEAAMUHOO
ZEEAADATAN FEE MAK-
ROOHINAA WA SHEEATINAA

to repel an injustice or to
raise up a right, without
affliction uprooting him and
without his uprising
increasing the adversity of
us and our partisans.

قَالَ الْمُتَوَكِّلُ بْنُ هَارُونَ: ثُمَّ
أَمَلَى عَلَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
الْأَذْعِيَّةَ وَهِيَ خَمْسَةٌ وَسَبْعُونَ بَابًا
سَقَطَ عَنِّي مِنْهَا أَحَدُ عَشَرَ بَابًا وَ
حَفِظْتُ مِنْهَا نَيْفًا وَسِتِينَ بَابًا

QAALAL-MUTAWAK-KILUB-NU
HAAROONA: THUM-MA AM-
LAA A'LAY-YA ABOO A'B-DIL-
LAAHEE A'LAY-HIS-SALAAMUL-
AD-E'EAH WA HEEA KHAM-
SATOO-WASAB-U'WNA
BAABAA SAQATA A'N-NEE
MIN-HAAA AH'ADA A'SHARA
BAABAA WA H'AFIZ-TU MIN-
HAA NAY-YIFAW-WASIT-TEENA
BAABAA

AL-MUTAWAKKIL BIN HAROON
said: Then ABU A'BD ALLAH
dictated to me the
supplications, which are
seventy-five chapters. Of
them eleven chapters have
escaped me, while I have
safeguarded sixty- some.

وَحَدَّثَنَا أَبُو الْمُفَضَّلِ قَالَ: وَ
حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ ابْنِ
مَرْزُوبَةَ أَبُو بَكْرٍ الْمَدَائِنِيُّ
الْكَاتِبُ نَزِيلُ الرَّجَّةِ فِي

WA H'AD-DATHANAAA
ABOOL-MUFAZ'-Z'ALI QAALA:
WA H'AD-DATHANEE MUH'AM-
MADU AB-NUL-H'ASANI AB-NI
ROOZ-BIH ABW BAK-RINL-
MADAAA-INEE-YUL-KAATIBU
NAZEELUR-RAH'-BATI FEE
DAARIH

ABUL-MUFAZ'Z'AL related to
us.²² He said: MUHAMMAD
BIN AL-HASAN BIN RUZBIH
ABU BAKR AL-MADAA-INI²³
the scribe, who lived in
RAHBA, related to us in his
house.

دَامِرُهُ

²² The speaker here is AL-U'KBARI (above, verse 3), who is now relating another chain through which he received the SAH'EEFA from ABUL-MUFADDAL (verse 3).

²³ He is unknown in the books of biography.

قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ

مُسْلِمٍ الْمُطَهَّرِيِّ

QAALA: H'AD-DATHANEE
MUH'AM-MADUB-NU AH'-
MADAB-NI MUS-LIMINL-
MUTAH-HAREE

He said: MUHAMMAD BIN
AHMAD BIN MUSLIM AL-
MUT'AHHARI²⁴ related to me.

قَالَ: حَدَّثَنِي أَبِي عَنْ عَمِيرِ بْنِ

مُؤَكَّلِ الْبَلْخِيِّ عَنْ أَبِيهِ

الْمُؤَكَّلِ بْنِ هَارُونَ

QAALA: H'AD-DATHANEE
ABEE A'N U'MAY-RIB-NI
MUTAWAK-KLIL-BAL-KHEE A'N
ABEEHIL-MUTAWAK-KILIB-NI
HAARON

He said: My father related to
me from U'MAYR BIN
MUTTWAKKIL AL-BALHKKI from
his father AL-MUTAWAKKIL
BIN HAROON.

قَالَ: لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ

عَلَيْهِمَا السَّلَامُ فَذَكَرَ الْحَدِيثَ

بِتَمَامِهِ إِلَى رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ

QAALA: LAQEETU YAH'-YAAB-
N ZAY-DIB-NI A'LEE-YIN A'LAY-
HIMAAS-SALAAMU
FAD'AKARAL-H'ADEETHA
BITAMAAMIHEEE ILAA ROO-
YAAN-NABEE-YI S'AL-LAAL-
LAHOO

He said: I met YAHYA . N
ZAYD BIN A'LI (upon them
both be peace). Then he
mentioned the whole
HADEETH including the vision
of the Prophet (ALLAH bless

عَلَيْهِ وَاللَّهُ أَلْتِي ذَكَرَهَا جَعْفَرُ

بْنُ مُحَمَّدٍ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ

عَلَيْهِمْ

A'LAY-HEE WA AAALIHIL-
LATEE D'AKARAHAA JAA'-
FARUB-NU MUH'AM-MADIN
A'N AAABAAA-IHEE
S'ALAWAATUL-LAAHEE A'LAY-
HIM

him and his Household)
which was mentioned by
JA'-FAR BIN MUHAMMAD
from his fathers (ALLAH's
blessings be upon them).

وَفِي مِرْوَاةِ الْمُطَهَّرِيِّ ذِكْرُ

الْأَبْوَابِ وَهِيَ:

WA FEE RIWAAYATIL-MUTAH-
HAREE-YI D'IK-RUL-AB-WAABI
WAHEEA:

In AL-MUT'AHHARI'S version,
the chapter headings are
mentioned. They are:

التَّحْسِيدُ لِلَّهِ عَزَّ وَجَلَّ

1 AT-TAH'-MEEDU LIL-LAHEE
A'Z-ZA WA JAL

1 Praise of ALLAH

الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ

2 AS'-S'ALAATU A'LAA
MUH'AM-MADIW-WA AAALIH

2 Blessing upon MUHAMMAD
and His Household

²⁴ He is also unknown.

الصَّلَاةُ عَلَى حَمَلَةِ الْعَرْشِ	3 AS'-S'ALAATU A'LAA H'AMALATIL-A'R-SH	3 Blessing upon the Bearers of the Throne
الصَّلَاةُ عَلَى مُصَدِّقِي الرُّسُلِ	4 AS'-S'ALAATU A'LAA MUS'AD- DIQEER-RUSUL	4 Blessing upon the Attesters to the Messengers
دُعَاؤُهُ لِنَفْسِهِ وَخَاصَّتِهِ	5 DUA'AAW-UHOO LINF- SIHEE WA KHAAAS'-S'ATIH	5 His Supplication for Himself and his Special Friends
دُعَاؤُهُ عِنْدَ الصَّبَاحِ وَالْمَسَاءِ	6 DUA'AAW-UHOO I'NDAS'- S'ABAAHEE WAL-MSAAA-I	6 His Supplication In Morning and Evening
دُعَاؤُهُ فِي الْمِهْمَاتِ	7 DUA'AAW-UHOO FIL- MUHIM-MAAT	7 His Supplication in Worrisome Tasks
دُعَاؤُهُ فِي الْاِسْتِعَاذَةِ	8 DUA'AAW-UHOO FEELIS- TIA'AD'AH	8 His Supplication In Seeking Refuge
دُعَاؤُهُ فِي الْاِسْتِيقَاءِ	9 DUA'AAW-UHOO FEELISH- TEEAAQ	9 His Supplication In Yearning
دُعَاؤُهُ فِي اللِّجَا إِلَى اللَّهِ تَعَالَى	10 DUA'AAW-UHOO FIL-LAJAA ILAAL-LAAHEE TAA'ALAA	10 His Supplication In Seeking Asylum with ALLAH
دُعَاؤُهُ بِخَوَاتِمِ الْخَيْرِ	11 DUA'AAW-UHOO BIKHAWAATIMIL-KHAY-R	11 His Supplication for Good Outcomes
دُعَاؤُهُ فِي الْاِغْتِرَافِ	12 DUA'AAW-UHOO FEELIA'- TIRAAF	12 His Supplication In Confession
دُعَاؤُهُ فِي طَلَبِ الْحَوَائِجِ	13 DUA'AAW-UHOO FEE T'ALABIL-H'AWAAA-IJ	13 His Supplication In Seeking Needs
دُعَاؤُهُ فِي الظُّلُمَاتِ	14 DUA'AAW-UHOO FEEZ'- Z'ULAAMAAT	14 His Supplication in Acts of Wrongdoing
دُعَاؤُهُ عِنْدَ الْمَرَضِ	15 DUA'AAW-UHOO I'NDAL- MARAZ"	15 His Supplication When Sick
دُعَاؤُهُ فِي الْاِسْتِغَاثَةِ	16 DUA'AAW-UHOO FEELIS- TIQAALAH	16 His Supplication in Asking Release
دُعَاؤُهُ عَلَى الشَّيْطَانِ	17 DUA'AAW-UHOO A'LAASH- SHAY-T'AAN	17 His Supplication Against SATAN
دُعَاؤُهُ فِي الْمَخْذُومَاتِ	18 DUA'AAW-UHOO FIL-MAH'- D'OORAAAT	18 His Supplication in Perils
دُعَاؤُهُ فِي الْاِسْتِسْقَاءِ	19 DUA'AAW-UHOO FEELIS- TIS-QAAA-I	19 His Supplication in Asking for Water

دُعَاؤُهُ فِي مَكَامِرِ الْأَخْلَاقِ	20 DUA'AAW-UHOO FEE MAKAARIMIL-AKH-LAAQ	20 His Supplication on Noble Moral Traits
دُعَاؤُهُ إِذَا أَخْزَنَهُ أَمْرٌ	21 DUA'AAW-UHOOO ID'AAA AH'-ZANAHOOO AM-R	21 His Supplication when Something made him Sorrow
دُعَاؤُهُ عِنْدَ الشَّدَةِ	22 DUA'AAW-UHOO I'NDASH- SHID-DAH	22 His Supplication in Hardship
دُعَاؤُهُ بِالْعَافِيَةِ	23 DUA'AAW-UHOO BIL- A'AFEEH	23 His Supplication for Well- Being
دُعَاؤُهُ لِأَبَوَيْهِ	24 DUA'AAW-UHOO LIABAWAY-H	24 His Supplication for his Parents
دُعَاؤُهُ لَوَلَدِهِ	25 DUA'AAW-UHOO LIWUL- DIH	25 His Supplication for his Children
دُعَاؤُهُ لِجِيرَانِهِ وَأَوْلِيَّائِهِ	26 DUA'AAW-UHOO LIJEERAAANIHEE WA AW- LEEAAA-IH	26 His Supplication for his Neighbors and Friends
دُعَاؤُهُ لِأَهْلِ الشُّغُرِ	27 DUA'AAW-UHOO LIAH- LITH-THUGHOOR	27 His Supplication for the People of the Frontiers
دُعَاؤُهُ فِي التَّفَرُّعِ	28 DUA'AAW-UHOO FIT- TAFAZ-ZUA'-	28 His Supplication In Fleeing
دُعَاؤُهُ إِذَا قُتِرَ عَلَيْهِ الرِّزْقُ	29 DUA'AAW-UHOOO ID'AA QUT-TIRA A'LAY-HIR-RIZ-Q	29 His Supplication when his Provision was Stinted
دُعَاؤُهُ فِي الْمَعُونَةِ عَلَى قَضَاءِ الْدَّيْنِ	30 DUA'AAW-UHOO FIL- MAU'WNATI A'LAA QAZ"AAA- ID-DAY-N	30 His Supplication for Help In Repaying Debt
دُعَاؤُهُ بِالتَّوْبَةِ	31 DUA'AAW-UHOO BIT-TAW- BAH	31 His Supplication In Repentance
دُعَاؤُهُ فِي صَلَاةِ اللَّيْلِ	32 DUA'AAW-UHOO FEE S'ALAAATIL-LAY-L	32 His Supplication In the Night Prayer
دُعَاؤُهُ فِي الْإِسْتِخَارَةِ	33 DUA'AAW-UHOO FEELIS- TIKHAARAH	33 His Supplication In Asking for the Best

- دُعَاؤُهُ إِذَا ابْتُلِيَ أَوْ رَأَى مُبْتَلًى
بِفَضِيحَةٍ بِذَنْبٍ
- دُعَاؤُهُ فِي الرِّضَا بِالْقَضَاءِ
- دُعَاؤُهُ عِنْدَ سَمَاعِ الرَّعْدِ
- دُعَاؤُهُ فِي الشُّكْرِ
- دُعَاؤُهُ فِي الْإِغْتِنَادِ
- دُعَاؤُهُ فِي طَلَبِ الْعَفْوِ
- دُعَاؤُهُ عِنْدَ ذِكْرِ الْمَوْتِ
- دُعَاؤُهُ فِي طَلَبِ السَّيْرِ وَالْوَقَاةِ
- دُعَاؤُهُ عِنْدَ خَتْمِهِ الْقُرْآنَ
- دُعَاؤُهُ إِذَا نَظَرَ إِلَى الْهَلَالِ
- دُعَاؤُهُ لِدُخُولِ شَهْرِ رَمَضَانَ
- دُعَاؤُهُ لَوَدَاعِ شَهْرِ رَمَضَانَ
- دُعَاؤُهُ لِعِيدِ الْفِطْرِ وَالْجُمُعَةِ
- دُعَاؤُهُ فِي يَوْمِ عَرَفَةَ
- 34 DUA'AAW-UHOOO ID'AA
AB-TULEEA AW RAAA MUB-
TALAN BIFAZ"EEH'ATIM-
BID'AMB
- 35 DUA'AAW-UHOO FIR-
RIZ"AA BIL-QAZ"AAA-I
- 36 DUA'AAW-UHOO I'NDA
SAMAAI'R-RAA'-D
- 37 DUA'AAW-UHOO FEESH-
SHUK-R
- 38 DUA'AAW-UHOO FEELIA'-
TID'AAR
- 39 DUA'AAW-UHOO FEE
T'ALABIL-A'F-W
- 40 DUA'AAW-UHOO I'NDA
D'IK-RIL-MAW-T
- 41 DUA'AAW-UHOO FEE
T'ALABIS-SIT-RI WAL-
WIQAAYAH
- 42 DUA'AAW-UHOO I'NDA
KHAT-MIHIL-QUR-AAAN
- 43 DUA'AAW-UHOOO ID'AA
NAZ'ARA ILAAL-HILAAL
- 44 DUA'AAW-UHOO
LIDUKHOO LI SHAH-RI
RAMAZ"AAN
- 45 DUA'AAW-UHOO
LIWADAAI' SHAH-RI
RAMAZ"AAN
- 46 DUA'AAW-UHOO LIE'EDIL-
FIT-RI WAL-JUMUA'H
- 47 DUA'AAW-UHOO FEE YAW-
MI A'RAFAH
- 34 His Supplication when
Afflicted
- 35 His Supplication in
Satisfaction with the Decree
- 36 His Supplication upon
Hearing Thunder
- 37 His Supplication in Giving
Thanks
- 38 His Supplication in Asking
Pardon
- 39 His Supplication in
Seeking Pardon
- 40 His Supplication when
Death was Mentioned
- 41 His Supplication in Asking
for Covering and Protection
- 42 His Supplication upon
completing a Reading of
the QURAN
- 43 His Supplication when he
Looked at the New Crescent
Moon
- 44 His Supplication for the
Coming of the Month of
RAMAZ"AAN
- 45 His Supplication in
Bidding Farewell to the
Month of Ramadan
- 46 His Supplication for the
Day of Fast-Breaking and
Friday
- 47 His Supplication on the
Day of A'RAFA

دُعَاوُهُ فِي يَوْمِ الْأَضْحَى وَالْجُمُعَةِ	48 DUA'AAW-UHOO FEE YAW-MIL-AZ'-H'AA WAL-JUMUA'H	48 His Supplication on the Day of Sacrifice and Friday
دُعَاوُهُ فِي دَفْعِ كَيْدِ الْأَعْدَاءِ	49 DUA'AAW-UHOO FEE DAF-I' KAY-DIL-AA'-DAAA-I	49 His Supplication in Repelling the Trickery of the Enemies
دُعَاوُهُ فِي الرَّهْبَةِ	50 DUA'AAW-UHOO FIR-RAH-BAH	50 His Supplication in Fear
دُعَاوُهُ فِي التَّصَرُّعِ وَالْإِسْتِكَانَةِ	51 DUA'AAW-UHOO FIT-TAZ'AR-RUI' WALIS-TIKAANAH	51 His Supplication in Pleading and Abasement
دُعَاوُهُ فِي الْإِلْحَاحِ	52 DUA'AAW-UHOO FIL-IL-H'AAH'	52 His Supplication in Imploring
دُعَاوُهُ فِي التَّذَلُّلِ	53 DUA'AAW-UHOO FIT-TAD'AL-LUL	53 His Supplication in Abasing Himself
دُعَاوُهُ فِي اسْتِكْشَافِ الْهُومِ	54 DUA'AAW-UHOO FIS-TIK-SHAAFIL-HUMOOM	54 His Supplication for the Removal of Worries
وَبَاقِي الْأَبْوَابِ بَلْفِظِ أَبِي عَبْدِ اللَّهِ الْحَسَنِيِّ رَحِمَهُ اللَّهُ	WA BAAQEEL-AB-WAABI BILAF-Z'I ABEE A'B-DIL-LAAHIL-H'ASANEE-YI RAH'IMAHUL-LAAH	The remaining chapter headings are in the words of ABU A'BD ALLAH AL-HASANI (ALLAH have mercy upon him). ²⁵
حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الْحَسَنِيُّ	H'AD-DATHANAAA ABW A'B-DIL-LAAHEE JAA'-FARUB-NU MUH'AM-MADINL-H'ASANEE	ABU A'BD ALLAH JA'-FAR BIN MUHAMMAD AL-HASANI related to us. ²⁶
قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ خَطَّابِ الزَّيَّاتِ	QAALA: H'AD-DATHANAA A'B-DUL-LAAHEEB-NU U'MARAB-NI KHAT'-T'AABINZ-ZAY-YAAT	He said: A'BD ALLAH BIN U'MAR BIN KHATT'AAB AZ-ZAYYAT related to us.

²⁵ In other words, the chapter headings as Motioned in the text, which are often sightly different from the chapter headings mentioned above, are in AL-HASANI's words (that is, AS-SHAREEF ABU A'BD ALLAH, mentioned in verse 4).

²⁶ Here again by 'us' is meant AL-U'KBARI.

قَالَ: حَدَّثَنِي خَالِي عَلَى ابْنُ
الْغَمَّانِ الْأَعْلَمُ

QAALA: H'AD-DATHANEE
KHAALÉE A'LEE-YU AB-NUN-
NUA'-MAANIL-AA'-LAM

He said: My maternal A'LI
BIN AL-NUA'-MAN AL-A'LAM
related to us.

قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ مُوَكَّلٍ
الْتَّقِيُّ الْبَلْخِيُّ عَنْ أَبِيهِ مُوَكَّلِ
بْنِ هَارُونَ

QAALA: H'AD-DATHANEE
U'MAY-RUB-NU MUTAWAK-
KILINTH-THAQAFEE-YUL-BAL-
KHEE-YU A'N ABEEHEE
MUTAWAK-KILIB-NI HAARON

He said: ' U'MAYR BIN
MUTAWAKKIL ATH-THAQAFI
AL-BALHKI related to us from
his father MUTTAWAKKIL BIN
HARON.

قَالَ: أَمَلَنِي عَلَى سَيِّدِي الصَّادِقُ أَبُو
عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

QAALA: AM-LAA A'LAY-YA
SAY-YIDEES'-S'AADIQU ABOO
A'B-DIL-LAAHEE JAA'-FARUB-
NU MUH'AM-MAD

He said: My truthful master,
ABU A'BD ALLAH JA'-FAR BIN
MUHAMMAD dictated to me.

قَالَ: أَمَلَنِي جَدِّي عَلَى بْنِ الْحُسَيْنِ
عَلَى أَبِي مُحَمَّدٍ بْنِ عَلِيٍّ عَلَيْهِمُ
الْجَمْعُ السَّلَامُ بِمَشْهَدٍ مِنِّي

QAALA: AM-LAA JAD-DEE
A'LEE-YUB-NUL-H'USAY-NI
A'LAAA ABEE MUH'AM-MADIB-
NI A'LEE-YIN A'LAY-HIM AJ-
MAE'ENAS-SALAAMU BIMASH-
HADIM-MIN-NEE

He said: My grandfather A'LI
BIN AL-HUSAYN dictated to
my father MUHAMMAD BIN
A'LI (upon them all be
peace) while I was witness:

SUPPLICATIONS

وكان من دعائه عليه السلام

إذا ابتدأ بالدعاء بدأ

بالتحميد لله عزَّ و

جلَّ والثناء عليه

فقال:

—1—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AB-TADAA BID-
DUA'AA-I BADAA BIT-
TAH'-MEEDI LIL-LAHEE
A'Z-ZA WA JAL-LA
WATH-THANAAA-I
A'LAY-HEE FAQAALA:

When he (A.S)
began to
supplicate, he
would begin with
**PRAISE AND
LAUDATION OF
ALLAH**
(Mighty and
Majestic is He). he
would say:

الْحَمْدُ لِلَّهِ

AL-H'AM-DU LIL-LAH

Praise belongs to ALLAH,

الْأَوَّلِ بِلاَ أَوَّلٍ كَانَ قَبْلَهُ.

AL-AW-WALI BILAAA AW-
WALIN KAANA QAB-LAH

the First, without a first before
Him,

وَالْآخِرِ بِلاَ آخِرٍ يَكُونُ بَعْدَهُ

WAL-AAAKHIRI BILAAA
AAAKHIREE-YAKOONU BAA'-
DAH

the Last, without a last
behind Him.

الَّذِي قَصُرَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ

AL-LAD'EE QAS'URAT A'R-
ROO-YATIHEEE AB-S'AARUN-
NAAZ'IREEN

Beholders' eyes fell short of
seeing Him,

الْناظرينَ

وَعَجَزَتْ عَنْ تَقْوِيمِهِ أَوْهَامُ

WA A'JAZAT A'N-NAA'-TIHEEE
AW-HAAMUL-WAAS'IFEEN

describers' imaginations are
not able to depict Him.

الواصفينَ

أَبْدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعًا

IB-TADAA' BIQUUD-RATIHIL-
KHAL-QAB-TIDAAA'A

He originated the creatures
through His power with an
origination,

وَاخْتَرَعَهُمْ عَلَى مَشِيئَتِهِ اخْتِرَاعًا

WA AKH-TARA'HUM A'LAA
MASHEE-YATIHEEKH-TIRAAA'A

He devised them in
accordance with His will with
a devising.

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِمْرَاتِهِ

THUM-MA SALAKA BIHIM
TAREEQA IRAADATIH

Then He made them walk on
the path of His desire,

وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ

WA BAA'THAHUM FEE SABEELI
MAH'AB-BATIH

He sent them out on the way
of His love.

لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَهُمْ

LAA YAM-LIKOONA TAA-
KHEERANA A'M-MAA QAD-
DAMAHUM ILAY-H

They cannot keep back
from that to which He has
sent them forward,

إِلَيْهِ

وَلَا يَسْتَطِيعُونَ تَقْدِمًا إِلَى مَا

WA LAA YAS-TATEEU'WNA
TAQAD-DUMAN ILAA MAAA
AKH-KHARAHUM A'N-H

nor can they go forward to
that from which He has kept
them back.

أَخَّرَهُ عَنْهُ

وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتًا

WA JAA'LA LIKUL-LI ROOH'IM-
MIN-HUM QOOTAM-MAA'-
LOOMAM-MAQ-SOOMAM-
MIR-RIZ-QIH

He assigned from His
provision to each of their
spirits a nourishment known
and apportioned.

مَقْلُومًا مَقْسُومًا مِنْ رِزْقِهِ

لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ

LAA YANQUS'U MAN
ZAADAHOO NAAQIS'

No decreaser decreases
those whom He increases,

وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ نَزَائِدٌ

WA LAA YAZEEDU MAN-
NAQAS'A MIN-HUM ZAAA-ID

no increaser increases those
of them whom He
decreases.

ثُمَّ صَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا

THUM-MA Z'ARABA LAHOO
FIL-H'AYAATI AJALAM-MAW-
QOOTAA

Then for each spirit He strikes
a fixed term in life,

مَوْقُوتًا

وَنَصَبَ لَهُ أَمْدًا مَخْدُودًا

WA NAS'ABA LAHOOO
AMADAM-MAH'-DOODAA

for each He sets up a
determined end;

يَسْخَطُنَ إِلَيْهِ بِأَيَّامِ عُمْرِهِ

YATAKHAT-T'AAA ILAY-HEE
BIY-YAAMI U'MURIH

he walks toward it through
the days of his span,

وَيَرْهَقُهُ بِأَعْوَامٍ دَهْرِهِ

WA YAR-HAQUHOO BIA'-
WAAMI DAH-RIH

he overtakes it through the
years of his time.

حَتَّى إِذَا بَلَغَ أَفْصَى أَثَرِهِ

H'AT-TAAA ID'AA BALAGHA
AQ-S'AAA ATHARIH

Then, when he takes his final
step

وَاسْتَوْعَبَ حِسَابَ عُمْرِهِ

WAS-TAW-A'BA H'ISAABA
U'MURIH

and embraces the
reckoning of his span,

قَبَضَهُ إِلَى مَا نَذَبَهُ إِلَيْهِ مِنْ مَوْفُورٍ ثَوَابِهِ أَوْ مَخْذُومٍ عِقَابِهِ	QABAZ"AHOOO ILAA MAA NADABAHOOO ILAY-HEE MIM-MAW-FOORI THAWAABIHEEE AW MAH'- D'OORI I'QAABIH	O ALLAH seizes him to the abundant reward or the feared punishment to which He has called him,
﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾	(LEEAJ-ZEEAL-LAD'EENA ASAAA-OO BIMAA A'MILOO WA YAJ-ZEEA AL-LD'EENA AH'- SANOO BIL-H'US-NAA)	(That He may repay those who do evil for what they have done and repay those who do good with goodness), ²⁷
عَدْلًا مِنْهُ	A'D-LAM-MIN-H	as justice from Him
تَقَدَّسَتْ أَسْمَاؤُهُ	TAQAD-DASAT AS-MAAAW-UH	(holy are His names, and
وَتَظَاهَرَتْ أَلَاؤُهُ	WA TAZ'AAHARAT ALAAAW-UH	manifest His boons.)
﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾	(LAA YUS-ALU A'M-MAA YAF- A'LU WAHUM YUS-ALOON)	(He shall not be questioned as to what He does, but they shall be questioned). ²⁸
وَالْحَمْدُ لِلَّهِ الَّذِي	WAL-H'AM-DU LIL-LAAHIL- LAD'EE	Praise belongs to ALLAH, for,
لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُهُ مِنْ مَنَنِ السَّابِقَةِ وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمَتَّاعَةِ	LAW H'ABASA A'N I'BAADIHEE MAA'-RIFATA H'AM-DIHEE A'LAA MAAA AB-LAAHUM MIM-MINANIHIL- MUTATAABIA'TI WA AS-BAGHA A'LAY-HIM MIN-NIA'MIHEE ALMUTAZ'AAHIRAH	had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them ²⁹ and the manifest favors which He has lavished upon them,

²⁷ 53: 31

²⁸ 21: 23

²⁹ Allusion to 89: 15: As for man, whenever his Lord tries him, and honors him, and favors him...

لَتَصَرَّفُوا فِي مَنِّهِ فَلَمْ يَحْمَدُوهُ

LATAS'AR-RAFOO FEE
MINANIHEE FALAM YAH'-
MADOOH

they would have moved
about in His kindnesses
without praising Him, and

وَتَوَسَّعُوا فِي مَرْزُقِهِ فَلَمْ
يَشْكُرُوهُ

WA TAWAS-SAU'WA FEE RIZ-
QIHEE FALAM YASH-KUROOH

spread themselves out in His
provision without thanking
Him.

وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ
حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمَةِ
فَكَانُوا كَمَا وَصَفَ فِي
مُحْكَمِ كِتَابِهِ:

WA LAW KANOO KAD'ALIKA
LAKHARAJOO MIN
H'UDOODIL-INSANEE-YATI
ILAA H'AD-DIL-BAHEEMEE-YATI
FAKAANOO KAMAA WAS'AF
FEE MUH'-KAMI KITAABIHI:

Had such been the case,
they would have left the
bounds of humanity for that
of beastliness and become
as He has described in the
firm text of His Book:

﴿إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ
هُمْ أَضَلُّ سَبِيلًا﴾

(IN HUM IL-LAA KAL-AN-A'AMI
BAL HUM AZ"AL-LU SABEELAA)

(They are but as the
cattle—nay, but they are
further astray from the
way!).³⁰

وَالْحَمْدُ لِلَّهِ عَلَى مَا
عَرَفْنَا مِنْ نَفْسِهِ

WAL-H'AM-DU LIL-LAHEE
A'LAA MAA

O Praise belongs to ALLAH,
for

وَالْهَمَّا مِنْ شُكْرِهِ

WA AL-HAMANAA MIN SHUK-
RIH

the thanksgiving He has
inspired us to offer Him,

وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ
بِرُؤُوسِهِ

WA FATAH'A LANAA MIN AB-
WAABIL-I'L-MI BIRUBOOBEE-
YATIH

the doors to knowing His
Lordship He has opened for
us,

وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ	WA DAL-LANAA A'LAY-HEE MINAL-IKH-LAAS'I LAHOO FEE TAW-H'EEDIH	the sincerity towards Him in professing His Unity to which He has led us, and
وَجَبَّنَا مِنَ الْإِلْحَادِ وَالشَّكِّ فِي أَمْرِهِ	WA JAN-NABANAA MINAL-IL- H'AADI WASH-SHAK-KI FEE AM-RIH	the deviation and doubt in His Command from which He has turned us aside;
حَمْدًا	H'AM-DAAN	a praise through which we
نُعْمَرُ بِهِ فِي مَنْ حَمَدَهُ مِنْ خَلْقِهِ	NUA'M-MARU BIHEE FEE MAN H'AMIDAHOO MIN KHAL-QIH	may be given long life among those of His creatures who praise Him,
وَنَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى مِرْصَاهُ وَ عَفْوِهِ	WA NAS-BIQU BIHEE MAN SABAQA ILAA RIZ'AAHOO WA A'F-WIH	and overtake those who have gone ahead toward His good pleasure and pardon;
حَمْدًا	H'AM-DAAN	a praise through which He
يُضِيئُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ	YUZ'EE-U LANAA BIHEE Z'ULUMAATIL-BAR-ZAKH	will illuminate for us the shadows of the interworld, ³¹
وَيُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ	WA YUSAH-HILU A'LAY-NAA BIHEE SABEELAL-MAB-A'TH	ease for us the path of the Resurrection, and

³¹ The Interworld (BARZAKH) is the abode in which a person dwells between death and the Day of Resurrection.

وَيُشَرِّفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ

الْأَشْهَادِ ﴿يَوْمَ تُجْزَى كُلُّ نَفْسٍ

بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

WA YUSHAR-RIFU BIHEE
MANAAZILANAA I'NDA
MAWAAQIFIL-ASH-HAADI
(YAW-MA TUJ-ZAA KUL-LU
NAF-SIM-BIMAA KASABAT WA
HUM LAA YUZ'-LAMOON)

raise up our stations at the standing places of the Witnesses³² (on the day when every soul will be repaid for that it has earned—they shall not be wronged);³³



﴿يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى

شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾

(YAW-MA LAA YUGH-NEE
MAW-LANA A'M-MAW-LANA
SHAY-AW-WA LAA HUM
YUNS'AROON)

(the day a master shall avail nothing a client, and they shall not be helped);³⁴

حَمْدًا يَرْفَعُ مِنَّا إِلَىٰ أَعْلَىٰ عِلِّيِّينَ

﴿فِي كِتَابٍ مَّرْقُومٍ﴾ * يَشْهَدُ

الْمُقَرَّبُونَ ﴿

H'AM-DAAN YAR-TAFIU' MIN-
NAAA ILAAA AA'-LAA I'L-LEE-
YĒENA (FEE KITAABIM-MAR-
QOOMIN* YASH-HADUHUL-
MUGAR-RABOON)

a praise which will rise up from us to the highest of the ILLEEYOON³⁵ (in a book inscribed, witnessed by those brought nigh),³⁶

³² The Witnesses, mentioned in 11: 20 and 40: 54, are the angels, prophets, IMAMs, and faithful whom ALLAH appoints to give witness concerning the deeds of men at the Resurrection.

³³ 45: 21

³⁴ 44: 41

³⁵ ILLEEYOON, mentioned in 83: 18 and 19, and deriving from a root meaning 'high' or 'exalted', is said to be the highest level of paradise, or a book in paradise wherein the deeds of the righteous are recorded.

³⁶ 83: 20-21.

حَمْدًا تَقَرُّ بِهِ عَيْنُونَا إِذَا بَرِقَتْ
الْأَبْصَارُ وَتَبْيَضُّ بِهِ وَجُوهُنَا إِذَا
أَسْوَدَّتْ الْأَبْشَارُ

H'AM-DAAN TAQAR-RU BIH
U'YOONUNAAAA ID'AA
BARIQATIL-AB-S'AAR WA TAB-
YAZ"-Z"U BIHEE
WUJOOHUNAAA ID'AA AS-
WAD-DATIL-ABSHAAR

a praise whereby our eyes
may be at rest when sight is
dazzled,³⁷ our faces
whitened when skins are
blackened,³⁸

حَمْدًا تُنْقِ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ
إِلَى كَرِيمِ جِوَارِ اللَّهِ

H'AM-DAAN NUA'-TAQU BIHEE
MIN ALEEMI NAARIL-LAAHEE
ILAA KAREEMI JIWAARIL-LAAH

a praise through which we
may be released from
ALLAH's painful Fire and
enter ALLAH's generous
neighborhood,

حَمْدًا H'AM-DAA

a praise by which we

نُزَاجِمُ بِهِ مَلَائِكَتَهُ الْمَقَرِّينَ
وَنُضَامُ بِهِ أَنْبِيََاءَهُ الْمُرْسَلِينَ

NUZAAH'IMU BIHEE MALAAA-
IKATAHUL-MUQAR-RABEEN
WA NUZ"-Z"AAAM-MU BIHEEE
AMBEEAAA-AHUL-MUR-
SALEEN

may jostle the angels
brought nigh and
join the prophets, the
envoys,

فِي دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ
وَمَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ
وَالْحَمْدُ لِلَّهِ الَّذِي

FEE DAARIL-MUQAAMATIL-
LATEE LAA TAZOOL

in a House of Permanence
that does not remove,

WA MAH'AL-LI KARAAMATIHLIL-
LATEE LAA TAH'OOL

the Place of His Generosity
that does not change.

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,
who

اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ

IKH-TAARA LANAA
MAH'AASINAL-KHAL-Q

chose for us the good
qualities of creation,

وَأَجْرَى عَلَيْنَا طَبِيبَاتِ الرِّزْقِ

WA AJ-RAA A'LAY-NAA TAY-
YIBAATIR-RIZ-Q

granted us the agreeable
things of provision, and

³⁷ Cf. 75: 7.

³⁸ Cf. 3: 106.

وَجَعَلْنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَىٰ

WA JAA'LA LANAAL-
FAZ'EELATA BIL-MALAKATI
A'LAA JAMEE'IL-KHAL-Q

appointed for us excellence
through domination over all
creation;

جَمِيعِ الْخَلْقِ

فَكُلُّ خَلْقِيَّتِهِ مُتَقَادَةٌ لَنَا بِقُدْرَتِهِ

FAKUL-LU KHALEEQATIHEE
MUNQAADATUL-LANAA
BIQUD-RATIH WA S'AAA-
IRATUN ILAA T'AAA'TINAA BII'Z-
ZATIH

every one of His creatures
submits to us through His
power, and comes to obey
us through His might.³⁹

وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ

WAL-H'AM-DU LIL-LAHIL-
LD'EEE AGH-LAQA A'N-NAA
BAABAL-H'AAJATI IL-LAAA
ILAY-H

Praise belongs to ALLAH,
who locked for us the gate
of need except toward Him.

الْحَاجَةِ إِلَّا إِلَيْهِ

فَكَيْفَ نَطْلِقُ حَمْدَهُ؟

FAKAY-FA NUTEEQU H'AM-
DAHU?

So how can we praise Him?

أَمْ مَتَى نُؤَدِّي شُكْرَهُ؟ لَا مَتَى؟

AM MATAA NOO-AD-DEE
SHUK-RAHU? LAA MATAA?

When can we thank Him?
Indeed, when?

وَالْحَمْدُ لِلَّهِ الَّذِي

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,
who

مَرَكَّبَ فِيْنَا أَلَاتِ الْبَسْطِ

RAK-KABA FEENAAA
ALAAATIL-BAS-T'

placed within us the organs
of expansion,

وَجَعَلْنَا أَدْوَاتِ الْقَبْضِ

WA JAA'LA LANAAA
ADAWAATIL-QAB-Z'

assigned for us the agents
of contraction,

وَمَتَّعَنَا بِأَمْزَاجِ الْحَيَاةِ

WA MAT-TAA'NAA BIR-
WAAH'IL-H'AYAAH

gave us to enjoy the spirits
of life,

وَأَثَبَتْ فِيْنَا جَوَامِرِ الْأَعْمَالِ

WA ATH-BATA FEENAA
JAWAARIH'AL-AA'-MAAL

fixed within us the limbs of
works,

وَعَذَّائًا بِطَيِّبَاتِ الرِّزْقِ

WA GHAD'-D'AANAA BITAY-
YIBAATIR-RIZ-Q

nourished us with the
agreeable things of
provision,

وَأَغْنَانَا بِفَضْلِهِ

WA AGH-NAANAA BIFAZ'-LIH

freed us from need through
His bounty, and

³⁹ Several QURANIC verses mention the fact that ALLAH has subjected everything in the heavens and the earth to mankind, e.g., 14: 33, 16: 12, 31: 20, 45: 13.

وَاقْتَنَا بِمَنِّهِ	WA AQ-NAANAA BIMAN-NIH	gave us possessions through His kindness.
ثُمَّ أَمَرَنَا لِيُخْتَبِرَ طَاعَتَنَا	THUM-MA AMARANAA LEEAKH-TABIRA T'AAA'TANAA	Then He commanded us that He might test our obedience and
وَنَهَانَا لِيَتِيَلَى شُكْرَنَا	WA NAHAANAA LEEAB-TALEEA SHUK-RANAA	prohibited us that He might try our thanksgiving.
فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ	FAKHAALAF-NAA A'N T'AREEQI AM-RIH	So we turned against the path of His commandments and
وَمَرَكْنَا مَوْنَ نَزْجِهِ	WA RAKIB-NAA MUTOONA ZAJ-RIH	mounted the backs of His warnings.
فَلَمْ يَتَدْرَمْنَا بِعُقُوبَتِهِ	FALAM YAB-TADIR-NAA BIU'QOOBATIH	Yet He hurried us not to His punishment,
وَلَمْ يُعَاجِلْنَا بِنِقْمَتِهِ	WA LAM YUA'AJIL-NAA BINAQIMATIH	nor hastened us on to His vengeance.
بَلْ تَأَنَّنَا بِرَحْمَتِهِ نَكْرُمَا	BAL TAAN-NAANAA BIRAH'- MATIHEE TAKAR-RUMAA	No, He went slowly with us through His mercy, in generosity, and
وَانتَظَرْنَا مُرْجَعَنَا بِرَأْفَتِهِ حِلْمًا	WA ANTAZ'ARA MURAAJAA'TANAA BIRAA- FATIHEE H'IL-MAA	awaited our return through His clemency, in mildness.
وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ	WAL-H'AM-DU LIL-LAAHIL- LAD'EE DAL-LANAA A'LAAT- TAW-BATIL-LATEE LAM NUFID- HAAA IL-LAA MIN FAZ"-LIH	Praise belongs to ALLAH, who showed us the way to repentance, which we would not have won save through His bounty.
فَلَوْلَمْ نَعْدُدْ مِنْ فَضْلِهِ إِلَّا بِهَا	FALAW LAM NAA'-TADID MIN FAZ"-LIHEEE IL-LAA BIHAA	Had we nothing to count as His bounty but this,
لَقَدْ حَسُنَ بَلَاءُهُ عِنْدَنَا	LAQAD H'ASUNA BALAAAW- UHOO I'NDANAA	His trial of us would have been good,
وَجَلَّ إِخْسَانُهُ إِلَيْنَا	WA JAL-LA IH'-SAANUHOOO ILAY-NAA	His beneficence toward us great,
وَجَسُمُ فَضْلُهُ عَلَيْنَا	WA JASUMA FAZ"-LUHOO A'LAY-NAA	His bounty upon us immense.

فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي
التَّوْبَةِ لَمَنْ كَانَ قَبْلَنَا

FAMAA HAKAD'AA KAAANAT
SUN-NATUHOO FIT-TAW-BATI
LIMAN KAANA QAB-LANAA

For such was not His wont in
repentance with those who
went before us.⁴⁰

لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ

LAQAD WAZ'AA' A'N-NAA
MAA LAA T'AAQATA LANAA
BIH

He has lifted up from us
What we have not the
strength to bear,⁴¹

وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا

WA LAM YUKAL-LIF-NAAA IL-
LAA WUS-A'A

charged us only to our
capacity,⁴²

وَلَمْ يُجْشِمْنَا إِلَّا يُسْرًا

WA LAM YUJASH-SHIM-NAAA
IL-LAA YUS-RAA

Imposed upon us nothing
but ease, and

وَلَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّةً وَلَا
عُذْرًا

WA LAM YADAA' LIAH'ADIM-
MIN-NAA H'UJ-JATAW-WA LAA
U'D'-RAA

left none of us with an
argument or excuse.

فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ

FAL-HAALIKU MIN-NAA MAN
HALAKA A'LAY-H

So the perisher among us is
he who perishes in spite of
Him and

وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ

WAS-SAE'EDU MIN-NAA MAR-
RAGHIBA ILAY-H

the felicitous among us he
who beseeches Him.

وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمَدَهُ بِهِ

WAL-H'AM-DU LIL-LAHEE
BIKUL-LI MAA H'AMIDAHOO
BIHEE

And praise belongs to ALLAH
with all the praises of

أَذْنَى مَلَائِكَتِهِ إِلَيْهِ

AD-NAA MALAAA-IKATIHEEE
ILAY-H

His angels closest to Him,

وَأَكْرَمُ خَلْقَتِهِ عَلَيْهِ

WA AK-RAMU KHALEEQATIHEE
A'LAY-H

His creatures most noble in
His eyes, and

وَأَمْرَضَى حَامِدِيهِ لَدَيْهِ

WA AR-Z'AA H'AAMIDEEHEE
LADAY-H

His praisers most pleasing to
Him;

⁴⁰ Cf. 2: 286: Our Lord, charge us not with a load such as Thou DIDST lay upon before us.

⁴¹ 2: 286

⁴² Allusion to such passages as 2: 286: ALLAH charges no soul to its capacity.

حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ

H'AM-DAY-YAF-Z"ULU SAAA-
IRAL-H'AM-DI KAFAZ"-LI RAB-
BINAA A'LAA JAMEEI' KHAL-
QIH

a praise that may surpass
other praises as our Lord
surpasses all His creatures.

كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ

ثُمَّ لَهُ الْحَمْدُ

THUM-MA LAHUL-H'AM-D

Then to Him belongs praise,

مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا وَ

MAKAANA KUL-LI NIA'-MATIL-
LAHOO A'LAY-NAA WA A'LAA
JAMEEI' I'BAADIHIL-

in place of His every favor
upon us, and upon all His
servants, past and still

عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ

MAAZ"EENA WAL-BAAQEENA
A'DADA MAAA AH'AAT'A BIHEE
I'L-MUHOO MIN JAMEEI'L-

remaining, to the number of
all things His knowledge
encompasses, and

عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ

ASH-YAAA-I

الْأَشْيَاءِ

وَمَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا

WA MAKANA KUL-LI
WAAH'IDATIM-MIN-HAA

in place of each of His
favors, their number

عَدَدَهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا

A'DADUHAAA AZ"-A'AFAM-
MUZ"AAA'FATAN ABADANA
SAR-MADAN ILAA YAW-MIL-
QEEAAMAH

doubling and redoubling
always and forever, to the
Day of Resurrection;

سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ

حَمْدًا

H'AM-DAA

a praise

لَا مُمْتَهَنَ لِحَدِّهِ

LAA MUNTAHAA LIH'AD-DIH

whose bound has no utmost
end,

وَلَا حِسَابَ لِعَدَدِهِ

WA LAA H'ISAABA LIA'DADIH

whose number has no
reckoning,

وَلَا مَبْلَغَ لِفَاتِيهِ

WA LAA MAB-LAGHA
LIGHAAYATIH

whose limit cannot be
reached,

وَلَا انْقِطَاعَ لِأَمَدِهِ

WA LAA ANQIT'AAA' LIAMADIH

whose period cannot be cut
off;

حَمْدًا يَكُونُ

H'AM-DAY-YAKOONU

a praise which will become

وَصُلَّةً إِلَى طَاعَتِهِ وَعَفْوِهِ

WUS'-LATAN ILAA T'AAA'TIHEE
WA A'F-WIH

a link to His obedience and
pardon,

وَسَبَبًا إِلَىٰ مَرْضَوَانِهِ	WA SABABAN ILAA RIZ'- WAANIH	a tie to His good pleasure,
وَذَمِيرَةً إِلَىٰ مَغْفِرَتِهِ	WA D'AREEA'TAN ILAA MAGH- FIRATHI	a means to His forgiveness,
وَطَرِيقًا إِلَىٰ جَنَّتِهِ	WA T'AREEQAN ILAA JAN- NATHI	a path to His Garden,
وَخَفِيرًا مِّنْ نَّفْسِهِ	WA KHAFEERAM-MIN- NAQIMATHI	a protector against His vengeance,
وَأَمْنًا مِّنْ غَضَبِهِ	WA AM-NAM-MIN GHAZ'ABIH	a security against His wrath,
وَظَهِيرًا عَلَىٰ طَاعَتِهِ	WA Z'AHEERAN A'LAA T'AAATHI	an aid to obeying Him,
وَحَاجِرًا عَنِ مَعْصِيَتِهِ	WA H'AAJIZAN A'M-MAA'- S'EEATHI	a barrier against disobeying Him,
وَعَوْنًا عَلَىٰ تَأْدِيبِ حَقِّهِ وَ	WA A'W-NAN A'LAA TAA- DEEATHI H'AAQ-QIHEE	a help in fulfilling His right and His duties;
وِظَائِفِهِ	WAWAZ'AAA-IFIH	
حَمْدًا نَسْعُدُ بِهِ فِي السُّعَدَاءِ مِنْ	H'AM-DAAN NAS-A'DU BIHEE	a praise that will make us
أَوْلِيَّائِهِ وَنَصِيرُهُ فِي نَظْمِ	FIS-SUA'DAAA-I MIN AW- LEEAAA-IH WA NAS'EERU	felicitous among His
الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ	BIHEE FEE NAZ'-MISH- SHUHADAAA-I BISUYOOFI AA'- DAAA-IH	felicitous friends, and bring us into the ranks of those martyred by the swords of His enemies.
إِنَّهُ وَلِيُّ حَمِيدٍ	IN-NHOO WALEE-YUN H'AMEED	He is a Friend, Praiseworthy!

—2—

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

بعد هذا التَّحْمِيدِ

فِي الصَّلَاةِ عَلَى

رَسُولِ اللَّهِ

(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU BAA'-
DA HAD'AAT-TAH'-
MEEDI FEES'-S'ALAATI
A'LAA RASOOLIL-
LAAHEE S'AL-LAAL-
LAAHOO A'LAY-HEE
WA AAALIH

After this praise of
Allah, he (A.S) would
supplicate by

CALLING DOWN

BLESSINGS

UPON ALLAH'S

MESSENGER

(Allah bless him and
his Household)

وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ
نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُونَ
الْأُمَمِ الْمَاضِيَةِ وَالْقُرُونِ السَّالِفَةِ

WAL-H'AM-DU LIL-LAAHIL-
LAD'EE MAN-NA A'LAY-NAA
BIMUH'AM-MADIN-NABEE-
YIHEE S'AL-LAAL-LAAHOO
A'LAYHEE WA AAALIHEE
DOONAL-UMAMIL-
MAAZ'EEATI WAL-QUROONIS-
SAALIFAH

Praise belongs to ALLAH,
who was kind to us through
MUHAMMAD (ALLAH bless
him and his Household) to
the exclusion of past
communities and bygone
generations,

بِقُدْرَتِهِ الَّتِي

BIQUD-RATIHIL-LATEE

displaying thereby His
power, which

لَا تَعْجِزُ عَنْ شَيْءٍ وَإِنْ عَظُمَ

LAA TAA'-JIZU A'N SHAY-IW-
WA IN A'Z'UM

nothing can render
Incapable, though it be
great, and

وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطَفَ

WA LAA YAFOOTUHAA SHAY-
OO-WA IL-LAT'UF

nothing can escape, though
it be subtle.

فَخَتَمَ بِنَا عَلَى جَمِيعٍ مِّنْ ذَرَأٍ

FAKHATAMA BINAA A'LAA
JAMEEI' MAN D'ARAA

He sealed through us all He
created,

وَجَعَلْنَا شُهَدَاءَ عَلَىٰ مَنْ جَحَدَ

WA JAA'LANAA SHUHADAAA-
A A'LAA MAN JAH'AD

appointed us witnesses over
those who deny, and

وَكَثَّرْنَا بَيْنَهُ عَلَىٰ مَنْ قَلَّ

WA KATH-THARANAA BIMAN-
NIHEE A'LAA MAN QAL

Increased us by His kindness
over those who are few.

اللَّهُمَّ فَضِّلْ عَلَىٰ مُحَمَّدٍ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MAD

O ALLAH bless MUHAMMAD,

أَمِنِكَ عَلَىٰ وَخَيْكَ

AMEENIKA A'LAA WAH'-YIK

entrusted by Thee with Thy
revelation,

وَنَجِّيكَ مِنْ خَلْقِكَ

WA NAJEEBIKA MIN KHAL-QIK

distinguished by Thee
among Thy creatures,

وَصَفِّكَ مِنْ عِبَادِكَ

WA S'AFEE-YIKA MIN I'BAADIK

devoted to Thee among Thy
servants,

وَإِمَامٍ الرَّحْمَةِ

WA IMAAMIR-RAH'-MAH

the IMAM of mercy,

وَقَائِدِ الْخَيْرِ

WA QAAA-IDIL-KHAY-R

the leader of good,

وَمِفْتَاحِ الْبَرَكَاتِ

WA MIF-TAAH'IL-BARAKAH

the key to blessing,

كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ	KAMAA NAS'ABA LIAM-RIKA NAF-SAH	who wearied his soul for Thy affairs,
وَعَرَضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ	WA A'R-RAZ'A FEEKA LIL-MAK- ROOHEE BADANAH	exposed his body to detested things for Thy sake,
وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ	WA KAASHAFA FID-DUA'AA-I ILAY-KA H'AAAM-MATAH	showed open enmity toward his next of kin by summoning to Thee,
وَحَارَبَ فِي مِرْصَاكَ أُسْرَتَهُ	WA H'AARABA FEE RIZ'AAKA US-RATAH	fought against his family for Thy good pleasure,
وَقَطَعَ فِي إِحْيَاءِ دِينِكَ مَرْحَمَهُ	WA QAT'AA' FEE IH'-YAAA-I DEENIKA RAH'IMAH	cut the ties of the womb in giving life to Thy religion,
وَأَقْصَى الْأَذْنَيْنِ عَلَى جُحُودِهِمْ	WA AQ-S'AAL-AD-NAY-NA A'LAA JUH'OODIHIM-	sent far those close because of their denial,
وَقَرَّبَ الْأَقْصَيْنِ عَلَى أَسْتِجَابَتِهِمْ لَكَ	WA QR-RABAL-AQ-S'AY-NA A'LAA AS-TIJAABATIHIM LAK	brought near those far because of their response to Thee,
وَوَالَى فِيكَ الْأَبْعَدِينَ	WA WAALAA FEEKAL-AB- A'DEEN	showed friendship to the most distant for Thy sake,
وَعَادَى فِيكَ الْأَقْرَبِينَ	WA A'ADAA FEEKAL-AQ- RABEEN	displayed enmity toward the nearest for Thy sake,
وَأَذَابَ نَفْسَهُ فِي تَلْيِغِ مِرْسَاكَ	WA AD-ABA NAF-SAHOO FEE TAB-LEEGHI RISAALATIK	made his soul persevere in delivering Thy message,
وَأَتَعَبَهَا بِالْأَدْعَاءِ إِلَى مِلَّتِكَ	WA AT-A'BAHAA BID-DUA'AA-I ILAA MIL-LATIK	tired it in summoning to Thy creed,
وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ	WA SHAGHALAHAA BIN-NUS'- HEE LIAH-LI DAA'-WATIK	busied it in counseling those worthy of Thy summons

وَهَاجَرَ إِلَى بِلَادِ الْغُرْبَةِ وَمَحَلَّ
النَّاسِ عَنْ مَوْطِنِ رِجْلِهِ وَمَوْضِعِ
رِجْلِهِ وَمَسْقَطِ رَأْسِهِ وَمَأْنَسِ
نَفْسِهِ

WA HAAJARA ILAA BILAADIL-
GHUR-BATI WA MAH'AL-LIN-
NAA-YI A'M-MAW-T'INI RAH'-
LIH WA MAWZ'II' RIJ-LIH WA
MAS-QAT'I RAA-SIH WA MAA-
NASI NAF-SIHEE

migrated to the land of exile
and the place of
remoteness from the home
of his saddlebags, the
walkway of his feet, the
ground of his birth, and the
intimate abode of his soul,

إِمْرَادَةً مِنْهُ لِإِغْزَانِ دِينِكَ
وَاسْتِنصَارًا عَلَى أَهْلِ الْكُفْرِ
بِكَ

IRAADATAM-MIN-HOO LIIA'-
ZAAZI DEENIK

desiring to exalt Thy religion
and

WAS-TINS'AARAN A'LAAA AH-
LIL-KUF-RI BIK

seeking help against those
who disbelieved in Thee,

حَتَّى اسْتَتَبَ لَهُ مَا حَاوَلَ فِيهِ
أَعْدَايَكَ

H'AT-TAA AS-TATAB-BA LAHOO
MAA H'AAWALA FEE AA'-
DAAA-IK

until what he attempted
against Thy enemies went
well with him and

وَاسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَايَكَ

WAS-TATAM-MA LAHOO MAA
DAB-BARA FEE AW-LEEAAA-
IK

what he arranged for Thy
friends was accomplished.

فَنَهَدَ إِلَيْهِمْ مُسْتَقْبَحًا بِعَوْنِكَ وَ
مُسْتَوْبَحًا عَلَى ضَعْفِهِ بِنَصْرِكَ

FANAHADA ILAY-HIM-MUS-
TAF-TIH'AM-BIA'W-NIK WA
MUTAQAW-WIYAN A'LAA
Z'AA'-FIHEE BINAS'-RIK

He rose up against them
seeking victory through
Thine aid, becoming strong
in spite of his weakness with
Thy help.

فَغَزَاهُمْ فِي عَشْرِ دِيَارِهِمْ

FAGHAZAAHUM FEE U'Q-RI
DEEAARIHIM

He fought against them in
the center of their cities

وَهَجَمَ عَلَيْهِمْ فِي بُحُوحَةٍ
فَرَأَاهُمْ حَتَّى ظَهَرَ أَمْرُكَ وَ
عَلَتْ كَلِمَتُكَ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

WA HAJAMA A'LAY-HIM FEE
BUH'-BOOH'ATI QARAARIHIM
H'AT-TAA Z'HARA AM-RUKA
WA A'LAT KALIMATUKA WA
LAW KARIHAL-MUSH-RIKON

and attacked them in the
midst of their dwellings, until
Thy command prevailed,
and Thy word rose up,
though the idolaters were
averse.⁴³

اللَّهُمَّ فَارْفَعُهُ بِمَا كَدَحَ فِيكَ
إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ حَتَّى
لَا يُسَاوِي فِي مَنْزِلَةٍ

AL-LAAHUM-MA FAR-FAA'-
HOO BIMAA KADAH'A FEEKA
ILAAD-DARAJATIL-U'L-YAA MIN
JAN-NATIKA H'AT-TAA

O ALLAH, so raise him,
because of his labors for Thy
sake, to the highest degree
of Thy Garden,⁴⁴ that

وَلَا يُكَافَأُ فِي مَرَبَّةٍ

WA LAA YUKAAFAA FEE MAR-
TABAH

none may match him in
level, and

وَلَا يُؤَانِرِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ
وَلَا نَبِيٌّ مُرْسَلٌ

WA LAA YUWAAZEEHOO
LADAY-KA MALAKUM-MUQAR-
RABOO-WA LAA NABEE-YUM-
MUR-SAL

no angel brought nigh or
prophet sent out may
parallel him in Thy sight.

وَعَرِّفَهُ فِي أَهْلِهِ الطَّاهِرِينَ وَ
أُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ
أَجَلَ مَا وَعَدْتَهُ

WA A'R-RIF-HOO FEE AH-
LIHIT'-T'AAHIREENA WA UM-
MATIHIL-MOO-MINEENA MIN
H'US-NISH-SHAFAAA'TI AJAL-LA
MAA WAA'T-TAH

And inform him concerning
his Household the pure and
his community the faithful of
an excellent intercession,
greater than what Thou hast
promised him!⁴⁵

⁴³ Allusion to 9: 33 and 61: 9: It is He who has sent His messenger with the guidance and the religion of truth, that he may uplift it above every religion, though the idolaters be averse.

⁴⁴ As SAYYID A'LIKHAAN points out, there is an allusion here to the HADEETH of 'mediation' (WASILA) according to one version of which the Prophet said: 'Mediation is a degree with ALLAH in the Garden, and there is no degree higher than it, so pray to ALLAH to give me the mediation' (AHMAD III, 83) the fact that this is what the IMAM has in mind is confirmed by his reference to 'intercession' in verse 25 (on the relationship between these two, Cf. note 172).

⁴⁵ On the Prophet's intercession, Cf. PADWICK, Muslim Devotions, pp. 37 ff. and Encyclopedia of

يَا نَافِذَ الْعِدَّةِ يَا وَفِيَّ الْقَوْلِ	YAA NAAFID'AL-I'DAH YAA WAAFEAL-QAW-L	O Keeper of promises! O Faithful to Thy word!
يَا مُبَدِّلَ السِّنِّاتِ بِأَضْعَافِهَا مِنْ الْحَسَنَاتِ	YAA MUBAD-DILAS-SAY-YI- AATI BIZ"-A'AFIHAA MINAL- H'ASANAAT	O He who changes evil deeds into manifold good deeds! ⁴⁶
إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ	IN-NAKA D'OOL-FAZ"-LIL- A'ZEEM	Thou art of bounty abounding!

وكان من دعائه عليه السلام

فِي الصَّلَاةِ عَلَى

حَمَلَةِ الْعَرْشِ وَ

كُلِّ مَلَكٍ مُقَرَّبٍ

—3—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEES'-
S'ALAATI A'LAA
H'AMALATIL-A'R-SHI
WAKUL-LI MALAKIM-
MUQAR-RAB

His Supplication
(A.S) in
CALLING DOWN
BLESSINGS UPON
THE BEARERS OF
THE THRONE AND
EVERY ANGEL
BROUGHT NIGH

اللَّهُمَّ وَحَمَلَةَ عَرْشِكَ الَّذِينَ

AL-LAAHUM-MA WA
H'AMALATU A'R-SHIKAL-
LAD'EEN

O ALLAH, as for the Bearers
of Thy Throne,⁴⁷ who

Islam (old edition), SHAFAA'H. The commentator points out here that the Prophet's intercession—alluded to in the QURAN as his 'praiseworthy station' (17: 79)—will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the IMAMS on the one hand and the Prophet's interceding for them on the other.

⁴⁶ Cf. 25: 70: On Resurrection Day—ALLAH will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

⁴⁷ The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be sided by four more on the Day of Resurrection. Hence the QURAN says: Upon that day eight shall bear above the Throne of by thy Lord (69: 17). On the various kinds of angels, see S. MURATA, 'The Angels,' in S.H. NASR (ed.), Islamic Spirituality. Foundations, NEW YORK, 1987, pp. 324-44.

لَا يَقْتَرُونَ مِنْ تَسْبِيحِكَ

LAA YAFTUROONA MIN TAS-BEEH'IK

never flag in glorifying Thee,

وَلَا يَسْأُمُونَ مِنْ تَقْدِيسِكَ

WA LAA YAS-AMOONA MIN TAQ-DEESIK

never become weary of calling Thee holy,

وَلَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ

WA LAA YAS-TAH'-SIROONA MIN I'BAADATIK

never tire of worshipping Thee,

وَلَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ

WA LAA YOO-THIROONAT-TAQ-S'EERA A'LAAL-JID-DI FEE AM-RIK

never prefer curtailment over diligence in Thy command, and

فِي أَمْرِكَ

وَلَا يَغْفُلُونَ عَنِ الْوَلَةِ إِلَيْكَ

WA LAA YAGH-FULOONA A'NIL-WALAHEEE ILAY-K

are never heedless of passionate love for Thee;

وَإِسْرَافِيلُ صَاحِبُ الْقُورِ

WA IS-RAAFEELU S'AAH'IBUS-S'OORISH-SHAAKHIS'UL-

And Seraphiel, the Owner of the Trumpet, fixed in his gaze, awaiting Thy

الشَّاحِصُ الَّذِي يَنْتَظِرُ مِنْكَ الْإِذْنَ

LAD'EE YANTAZ'IRU MINKAL-ID'-NA WA H'ULOOLAL-AM-RI

permission and the descent of the Command, that he

وَحُلُولِ الْأَمْرِ فِيهِ بِالْفَتْخَةِ

FAYUNAB-BIHOO BIN-NAF-KHATI S'AR-A'A RAHAAA-INIL-QUBOOR

may arouse through the Blast the hostages thrown down in the graves;

صَرَخَى مَرَاهَيْنِ الْقُبُورِ

وَمِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ وَ

WA MEEKAAA-EELU D'OOL-JAAHEE I'NDACA WAL-MAKAANIR-RAFEI' MIN T'AAA'TIK

And Michael, possessor of standing with Thee and a raised up place in Thy obedience;

الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ

وَجِبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ

WA JIB-REEL AL-AMEENU A'LAA WAH'-YIK

And Gabriel, entrusted with Thy revelation,

الْمُطَاعُ فِي أَهْلِ سَمَاوَاتِكَ

AL-MUT'AAU' FEE AH-LI SAMAAWAATIK

obeyed by the inhabitants of Thy heavens,

الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ

AL-MAKEENU LADAY-KAL-MUQAR-RABU I'NDAK

distinguished in Thy Presence, ⁴⁸ brought nigh to Thee; and

وَالرُّوحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ	WAR-ROOHOOL-LAD'EE HUWA A'LAA MALAAA-IKATIL- H'UJUB	the spirit who is over the angels of the veils; ⁴⁹ and
وَالرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ	WAR-ROOHOOL-LAD'EE HUWA MIN AM-RIK	the spirit who is of Thy command ⁵⁰ —
اللَّهُمَّ فَصِّلْ عَلَيْهِمْ وَعَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ	AL-LAAHUM-MA FAS'AL-LI A'LAY-HIM WA A'LAAL- MALAAA-IKATIL-LAD'EENA MIN DOONIHIM	bless them and the angels below them:
مَنْ سُكَّانِ سَمَاوَاتِكَ	MIN SUK-KAANI SAMAAWAATIK	the residents in Thy heavens,
وَأَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ	WA AH-LIL-AMAAANATI A'LAA RISAALAATIK	those entrusted with Thy messages,
وَالَّذِينَ لَا تَدْخُلُهُمْ	WAL-LAD'EENA LAA TAD- KHULUHUM	those who become not
سَآمَةً مِنْ دُؤُوبٍ	SAA-MATUM-MIN DU-OOB	wearied by perseverance,
وَلَا إِعْيَاءَ مِنْ لُغُوبٍ وَلَا قُتُومٍ	WA LAAA IA'-YAAA-UM-MIL- LUGHOOWI-WA LAA FUTOOR	or exhausted and flagged by toil,
وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ الشَّهَوَاتُ	WA LAA TASH-GHALUHUM A'N TAS-BEEH'IKASH-SHAHAWAAT	whom passions distract not from glorifying Thee, and

⁴⁹ The veils meant here are those referred to in the HADEETH often quoted in SUNNI sources: 'ALLAH has seventy — or 'seventy thousand' — veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes'. SHI-AH sources add several parallel HADEETH from the Prophet and the IMAMs (see BIH'AR AL-ANWAR v. 39-47, BAB AL-H'UJUB WAS-SURAADIQAAT) where mention is made of ALLAH's 'splendor masked by the veils'

⁵⁰ Cf. 17: 85

وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْغَفَلَاتِ	WA LAA YAQ-TAU'HUM A'N TAA'-Z'EEMIKA SAH-WL- GHAFALAAT	whose magnification of Thee is never cut off by the inattention of heedless moments;
الْخُشْعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ	AL-KHUSH-SHAU'L-AB-S'AARI FALAA YAROOMOONAN- NAZ'ARA ILAY-K	their eyes lowered, they do not attempt to look at Thee;
النَّوَاكِيسُ الْأَذْقَانِ الَّذِينَ قَدْ طَلَّتْ رَعْبَتُهُمْ فِيمَا لَدَيْكَ	AN-NAWAAKISUL-AD'-QAANIL- LAD'EENA QAD TAALAT RAGH-BATUHUM FEEMAA LADAY-K	their chins bowed, they have long desired what is with Thee;
الْمُسْتَهْزُونَ بِذِكْرِ آلَايِكَ	AL-MUS-TAH-TAROONA BID'IK- RI AAAALAAA-IK	unrestrained in mentioning Thy boons,
وَالْمَوَاضِعُونَ دُونَ عَظَمَتِكَ وَجَلَالِ كِبَرِيَايِكَ	WAL-MUTAWAAZ'IU'WNA DOONA A'ZAMATIKA WAJALAALI KIB-REEAAA-IK	they remain humble before Thy mightiness and the majesty of Thy magnificence; and
وَالَّذِينَ يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَنَزَّرُ عَلَى أَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبْدُكَ حَقَّ عِبَادَتِكَ	WAL-LAD'EENA YAQOOLOONA ID'AA NAZ'AROO ILAA JAHAN- NAMA TAZ-FIRU A'LAAA AH-LI MAA'-S'EETIKA: SUB- H'AANAKA MAA A'BAD-NAAKA H'AQ-QA I'BAADATIK	those who say when they look upon GEHENNAM roaring over the people who disobeyed Thee: 'Glory be to Thee!, we have not worshiped Thee with the worship Thou deservest!'
فَصَلِّ عَلَيْهِمْ وَعَلَى	FAS'AL-LI A'LAY-HIM WA A'LAA	Bless them, and
الرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ	R-RAW-H'AANEE-YEENA MIM- MALAAAA-IKATIK	Thy angels who are the Reposeful,
وَأَهْلَ الرُّقُبَةِ عِنْدَكَ	WA AH-LIZ-ZUL-FATI I'NDAK	those of proximity to Thee,
وَحَمَالَ الْغَيْبِ إِلَى رُسُلِكَ	WA H'UM-MAALIL-GHAY-BI ILAA RUSULIK	those who carry the unseen to Thy messengers,
وَالْمُؤْتَمِنِينَ عَلَيْكَ وَخَيْكَ	WAL-MOO-TAMANEENA A'LAA WAH'-YIK	those entrusted with Thy revelation,

وَقَبَائِلَ الْمَلَائِكَةِ الَّذِينَ أَخْتَصَّصْتَهُمْ لِنَفْسِكَ	WA QABAAA-ILIL-MALAAA- IKATIL-LAD'EEN AKH-TAS'AS'-TAHUM LINAFA-SIK	the tribes of angels whom Thou hast singled out for Thyself,
وَأَغْنَيْتَهُمْ عَنِ الطَّعَامِ وَالشَّرَابِ بِتَقْدِيرِكَ	WA AGH-NAY-TAHUM A'NIT'- TAA'AMI WASH-SHARAABI BITAQ-DEESIK	freed from need for food and drink by their calling Thee holy, and
وَأَسْكَنْتَهُمْ بُطُونًا طَبَاقَ سَمَآوَاتِكَ	WA AS-KANTAHUM BUT'OONA AT-BAAQI SAMAAWAATIK	made to dwell inside Thy heavens' layers,
وَالَّذِينَ عَلَى أَرْجَائِكُمَا إِذَا نَزَلَ الْأَمْرُ بِنَامٍ وَعْدِكَ	WAL-LAD'EENA A'LAAA AR- JAAA-IHAAA ID'AA NAZALAL- AM-RU BITAMAAMI WAA'-DIK	those who will stand upon the heavens' borders ⁵¹ when the Command descends to complete Thy promise,
وَاخْزَنَ الْمَطَرِ وَنَزَّاجِرِ السَّحَابِ	WA KHUZ-ZAANIL-MAT'ARI WA ZAWAAJIRIS-SAH'AAB	the keepers of the rain, the drivers of the clouds,
وَالَّذِي بِصَوْتِ زَجْرِهِ يُسْمِعُ بَرْجُلَ الرُّعُودِ وَإِذَا سَبَحَتْ بِهِ حَفِيفَةُ السَّحَابِ اتَّمَعَتْ صَوَاعِقُ الْبُرُوقِ	WAL-LAD'EE BIS'AW-TI ZAJ- RIHEE YUS-MAU' ZAJALUR- RUU'WD WA ID'AA SABAH'AT BIHEE H'AFEEFATUS-SAH'AABIL- TAMAA'T S'AWAAI'QUL- BUROOQ	him at whose driving's sound is heard the rolling of thunder, and when the reverberating clouds swim before his driving, bolts of lightning flash;
وَمُسَيِّعِي السَّلْجِ وَالْبَرَدِ	WA MUSHAY-YIE'ETH-THAL-JI WAL-BARAD	the escorts of snow and hail,
وَالْهَاطِطِينَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ	WAL-HAABITEENA MAA' QAT'- RIL-MAT'ARI ID'AA NAZAL	the descenders with the drops of rain when they fall,

⁵¹ Cf. 69: 17

وَالْقَوَامِ عَلَى خَزَائِنِ الرِّيحِ

WAL-QOO-WAAMI A'LAA
KHAZAAA-INIR-REEAAH'

the watchers over the
treasures of the winds,

وَالْمُوكَلِّينَ بِالْجِبَالِ فَلَا تَزُولُ

WAL-MUWAK-KALEENA BIL-
JIBAALI FALAA TAZOOL

those charged with the
mountains lest they
disappear,

وَالَّذِينَ عَرَفْتَهُمْ مَثَاقِيلَ الْمِيَاهِ وَ

WAL-LAD'EENA A'R-RAF-
TAHUM MATHAAQEELAL-
MEEAAHEE WA KAY-LA MAA
TAH'-WEEHEE LAWAAI'JUL-AM-
T'AARI WA A'WAALIJUHAA

those whom Thou hast
taught the weights of the
waters and the measures
contained by torrents and
masses of rain;

كَئِلَ مَا تَحْوِيهِ لَوَاعِجُ الْأَنْطَارِ

وَعَوَاجِهَا

وَرُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ

WA RUSULIKA MINAL-
MALAAA-IKATI ILAAA AH-LIL-
AR-Z'I BIMAK-ROOHEE MAA
YANZILU MINAL-BALAAA WA
MAH'-BOOBIR-RAKHAHA-I

the angels who are Thy
messengers to the people of
the earth with the disliked
affliction that comes down
and the beloved ease;

الْأَمْرَضِ بِمَكْرُوهٍ مَا يَنْزِلُ مِنَ

الْبَلَاءِ وَمَحْبُوبِ الرَّخَاءِ

وَالسَّفَرَةِ الْكَرَامِ الْبَرَمَةِ

WAS-SAFARATIL-KIRAAMIL-
BARARAH

the devoted, noble scribes,
52

وَالْحَفَظَةِ الْكَرَامِ الْكَاتِبِينَ

WAL-H'AFAZ'ATIL-KIRAAMIL-
KAATIBEEN

the watchers, noble writers,
53

وَمَلِكِ الْمَوْتِ وَأَعْوَانِهِ

WA MALAKIL-MAW-TI WA AA'-
WAANIH

the angel of death and his
helpers,

وَمُنْكَرٍ وَنَكِيرٍ

WA MUNKARIW-WA NAKEER

MUNKAR AND NAKEER, 54

52 Cf. 80: 16

53 i.e., the scribes and writers who record peoples' deeds in this world Cf. 82: 11.

54 The two angels, mentioned in many HADEETHs who question the dead on the first night in the grave.

وَرُومَانٌ فَتَّانِ الْقُبُورِ	WA ROOMAANA FAT-TAANIL-QUBOOR	RUMAN, the tester in the graves, ⁵⁵
وَالطَّاغِيْنَ بِالْبَيْتِ الْمَعْمُورِ	WAT-TAAA-IFEENA BIL-BAY-TIL-MAA'-MOOR	the circlers of the Inhabited House, ⁵⁶
وَمَالِكٍ وَالْخَزَنَةِ	WA MAALIKIW-WAL-KHAZANAH	MAALIK ⁵⁷ and the guardians,
وَمَرْضَوَانٍ وَسَدَةِ الْجَنَانِ	WA RIZ'-WAANA WA SADANATIL-JINAAN	RIZ'WAAN ⁵⁸ and the gatekeepers of the gardens,
وَالَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٩﴾	WAL-LAD'EENA (LAA YAA'-S'OONAL-LAAHA MAAA AMARAHUM WA YAF-A'LOONA MAA YOO-MAROON)	those (who disobey not ALLAH in what He commands them and do what they are commanded); ⁵⁹
وَالَّذِينَ يَقُولُونَ ﴿سَلَامٌ عَلَيْكُمْ﴾	WAL-LAD'EENA YAQOOLOONA (SALAAMUN	those who say, (Peace be upon you, for that you were
بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٦٠﴾	A'LAY-KUM BIMAA S'ABAR-TUM FANIA'-MA U'Q-BAAD-DAAR)	patient—and fair is the Ultimate Abode); ⁶⁰

⁵⁵ An angel who, according to some HADEETHs is the first to enter the grave with the dead person, telling him to write out his deeds on his shroud with his saliva as ink and his finger as pen.

⁵⁶ A house in the celestial spheres mentioned in 52: 4 and located directly above the KA'BA.

⁵⁷ The angel in charge of the Fire.

⁵⁸ The angel in charge of paradise.

⁵⁹ 66: 6.

⁶⁰ 13: 24.

وَالزَّبَانِيَّةَ الَّذِينَ إِذَا قِيلَ لَهُمْ:

﴿خُذُوهُ فَغُلُّوهُ﴾ * ثُمَّ الْجَحِيمَ

صَلُّوهُ ﴿أَبْتَدِرُوهُ سِرَاعًا وَلَمْ

يَنْظُرُوهُ

وَمَنْ أَوْهَمْنَا ذِكْرَهُ وَلَمْ نَعْلَمْ

مَكَانَهُ مِنْكَ وَبِأَيِّ أَمْرِ

وَكَلَّمَهُ

وَسُكَّانِ السَّمَوَاتِ وَالْأَرْضِ وَ

الْمَاءِ

وَمَنْ مَتَّعْنَاهُمْ عَلَى الْخَلْقِ

فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي كُلُّ نَفْسٍ

مَعَهَا سَابِقٌ⁶¹ وَشَهِيدٌ

وَصَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ

كَرَامَةً عَلَى كَرَامَتِهِمْ

WAZ-ZABAANEEATIL-LAD'EENA
ID'AA QEELA LAHUM:-

(KHUD'OOHOO FAGHUL-
LOOHOO * THUM-MAL-
JAH'EEMA S'AL-LOOHOO) IB-
TADAROOHOO SIRAAA'W-
WALAM YUNZ'IROOH

the ZABANEEYA, who, when it
is said to them: (take him,
and fetter him, then roast
him in hell), ⁶¹ hasten to
accomplish it, nor do they
give him any respite; ⁶²

WA MAN AW-HAM-NAA D'IK-
RAHOO WA LAM NAA'-LAM
MAKAANAHOO MINKA WA
BIY-YI AM-RIW-WAK-KAL-TAH

him whom we have failed to
mention, not knowing his
place with Thee, nor with
which command Thou hast
charged him; and

WA SUK-KAANIL-HAWAAA-I
WAL-AR-Z'I WAL-MAAA-I

the residents in the air, the
earth, and the water, and

WA MAM-MIN-HUM A'LAAL-
KHAL-Q

those of them charged over
the creatures;

FAS'AL-LI A'LAY-HIM YAW-MA
TAA-TEE KUL-LU NAF-SIM-
MAA'HAA SAAA-IQOO-
WASHAHEED

bless them on the day when
every soul will come, with it
a driver and a witness, ⁶³
and

WA S'AL-LI A'LAY-HIM
S'ALAATAN TAZEEDUHUM

bless them with a blessing
that will add

KARAAMATAN A'LAA
KARAAMATHIM-

honor to their honor and

⁶¹ 69: 30.

⁶² Cf. 16: 85

⁶³ 50: 21; the driver and witness are also angels.

و طَهَّارَةً عَلَى طَهَّارِهِمْ
 اللَّهُمَّ وَإِذَا صَلَّيْتَ عَلَى
 مَلَائِكَتِكَ وَرُسُلِكَ وَبَلَّغْتَهُمْ
 صَلَاتَنَا عَلَيْهِمْ فَصَلِّ عَلَيْهِمْ بِمَا
 فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ
 إِنَّكَ جَوَادٌ كَرِيمٌ

WA TAHAARATAN A'LAA
 TAHAARATIHIM

AL-LAAHUM-MA WA ID'AA
 S'AL-LAY-TA A'LAA MALAAA-
 IKATIKA WARUSULIKA WA BAL-
 LAGH-TAHUM S'ALAATANAA
 A'LAY-HIM FAS'AL-LI A'LAY-HIM
 BIMAA FATAH'-TA LANAA MIN
 H'US-NIL-QAW-LI FEEHIM-

purity to their purity.

O ALLAH, and when Thou
 blestest Thy angels and Thy
 messengers and Thou
 extendest our blessings to
 them, bless us through the
 good words about them
 which Thou hast opened up
 for us!

IN-NAKA JAWAADUN KAREEM

Thou art Munificent,
 Generous.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

**فِي الصَّلَاةِ عَلَى
 أَتْبَاعِ الرُّسُلِ وَ
 مُصَدِّقِيهِمْ**

—4—

WA KAANA MIN
 DUA'AA-IHEE A'LAY-
 HIS-SALAAMU FEES'-
 S'ALAATI A'LAAA AT-
 BAAI'R-RUSULI
 WAMUS'AD-
 DIQEEHIM

His Supplication
 (A.S) in

**CALLING DOWN
 BLESSINGS UPON
 THE FOLLOWERS
 OF, AND
 ATTESTERS TO THE
 MESSENGERS**

اللَّهُمَّ وَاتَّبَاعِ الرُّسُلِ وَ
 مُصَدِّقُوهُمْ مِنْ أَفْلِ الْأَرْضِ
 بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِينَ
 لَهُمْ بِالتَّكْذِيبِ

AL-LAAHUM-MA WA AT-
 BAAU'R-RUSUL WA MUS'AD-
 DIQOOHUM MIN AH-LIL-AR-
 Z'I BIL-GHAY-BI I'NDA
 MUA'ARAZ'ATIL-
 MUA'ANIDEENA LAHUM BIT-
 TAK-D'EEB

O ALLAH, as for the followers
 of the messengers and
 those of the people of the
 earth who attested to them
 unseen (while the obstinate
 resisted them through crying
 lies)—

وَالْأَشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ
 الْإِيمَانِ

WALISH-TEEAQI ILAAL-MUR-
 SALEENA BIH'AQAAA-IQIL-
 EEMAAN

they yearned for the
 emissaries through the
 realities of faith,

فِي كُلِّ دَهْرٍ وَزَمَانٍ	FEE KUL-LI DAH-RIW-WA ZAMAAN	In every era and time in which Thou didst
أَرْسَلْتَ فِيهِ رَسُولًا	AR-SAL-TA FEEHEE RASOOLAA	send a messenger and
وَأَقَمْتَ لَاهِلِهِ دَكِيلًا	WA AQAM-TA LIAH-LIHEE DALEELAA	set up for the people a director
مِنْ لَدُنْ أَدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ	MIL-LADUN AAADAMA ILAA MUH'AM-MADIN S'AL-LAAL- LAAHOO A'LAY-HEE WA AAALIH	from the period of Adam down to MUHAMMAD (ALLAH bless him and his Household)
مِنْ أَيْمَةِ الْهُدَى	MIN A-IM-MATIL-HUDAA	from among the IMAMs of guidance and
وَقَادَةِ أَهْلِ التَّقَى	WA QAADATI AH-LIT-TUQAA	the leaders of the God- fearing
عَلَى جَمِيعِهِمُ السَّلَامُ	A'LAA JAMEEI'HIMUS-SALAAM	(upon them all be peace)—
فَاذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَ مَرْضُوانَ	FAD'-KUR-HUM MINKA BIMAGH-FIRATIW-WA RIZ'- WAAN	remember them with forgiveness and good pleasure!
اللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ خَاصَّةً	AL-LAAHUM-MA WA AS'- H'AABU MUH'AM-MADIN KHAAAS-S'ATAN	O ALLAH, and as for the Companions of MUHAMMAD specifically, those
الَّذِينَ أَحْسَنُوا الصَّحَابَةَ	AL-LAD'EENA AH'-SANOOS'- S'AH'AABATA	who did well in companionship,
وَالَّذِينَ أَبْلَوْا الْبَلَاءَ الْحَسَنَ فِي نَفْسِهِمْ وَكَانَتْ قُوَّةُ وَاسْتِرْعَاؤِ إِلَى وَفَادَتِهِ	WAL-LAD'EENA AB-LAWAL- BALAAA-AL-H'ASANA FEE NAS'-RIHEE WA KAANAFOOHOO WA AS- RAU'WAAA ILAA WIFAADATIH	who stood the good test in helping him,

وَسَابِقُوا إِلَى دَعْوَتِهِ وَاسْتَجَابُوا

لَهُ حَيْثُ أَسْمَعُهُمْ حُجَّةَ

رِسَالَتِهِ

WA SAABAQOO ILAA DAA'-
WATIHEE WAS-TAJAABOO
LAHOO H'AY-THU AS-
MAA'HUM H'UJ-JATA
RISAALAATIH

responded to him when he
made them hear his
messages' argument.

وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي

إِظْهَارِ كَلِمَتِهِ

WA FAARAQOOL-AZ-WAAJA
WAL-AW-LAADA FEEE IZ'-
HAARI KALIMATIH

separated from mates and
children in manifesting his
word,

وَقَاتَلُوا الْأَكْبَاءَ وَالْأَبْنَاءَ فِي تَثْبِيتِ

بُيُوتِهِ وَانْتَصَرُوا بِهِ

WA QAATALOOL-ABAAA-A
WAL-AB-NAAA-A FEE TATH-
BEETI NUBOO-WATIHEE WA
ANTAS'AROO BIH

fought against fathers and
sons in strengthening his
prophecy, and through him
gained victory;

وَمَنْ كَانُوا مُنْطَوِينَ عَلَى مَحَبَّتِهِ

يَرْجُونَ تِجَارَةً لَّنْ نُبُورَ فِي مَوَدَّتِهِ

وَالَّذِينَ هَجَرَهُمُ الْعَشَائِرُ إِذْ

تَعَلَّقُوا بِعُرْوَتِهِ

WA MAN KANOO
MUNTAWEENA A'LAA MAH'AB-
BATIHEE YAR-JOONA
TIJAARATAL-LAN TABOORA
FEE MAWAD-DATIH

those who were wrapped in
affection for him, hoping for
a commerce that comes
not to naught⁶⁴ in love for
him;

WAL-LAD'EENA HAJARAT-
HUMUL-A'SHAAA-IRU ID' TAA'L-
LAQOO BIU'R-WATIH

those who were left by their
clans when they clung to his
handhold and

وَأَنْتَفَتْ مِنْهُمْ الْقَرَابَاتُ إِذْ

سَكَنُوا فِي ظِلِّ قَرَابَتِهِ

WANTAFAT MIN-HUMUL-
QARAABAATU ID' SAKANOO
FEE ZIL-LI QARAABATIH

denied by their kinsfolk
when they rested in the
shadow of his kinship;

فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا

لَكَ وَفِيكَ

FALAA TANSALAHUMUL-
LAAHUM-MA MAA TARAKOO
LAKA WA FEEK

forget not, O ALLAH, what
they abandoned for Thee
and in Thee, and

وَأَمْرُهُمْ مِنْ مَرْضَاكَ	WA AR-Z'IHIM MIR-RIZ'- WAANIK	make them pleased with Thy good pleasure
وَبِمَا حَاشَوْا الْخَلْقَ عَلَيْكَ	WA BIMAA H'AASHOOL-KHAL- QA A'LAY-K	for the sake of the creatures they drove to Thee
وَكَانُوا مَعَ رَسُولِكَ دُعَاةَ لَكَ إِلَيْكَ	WA KANOO MAA' RASOOLIKA DUA'ATAL-LAKA ILAY-K	while they were with Thy Messenger, summoners to Thee for Thee.
وَأَشْكُرُهُمْ عَلَى	WA ASH-KUR-HUM A'LAA	Show gratitude to them for
هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ	HAJ-RIHIM FEEKA DEEAARA QAW-MIHIM-	leaving the abodes of their people for Thy sake and
وَخَرُوجِهِمْ مِنْ سَعَةِ الْمَعِيشِ إِلَى ضَيْقِهِ	WA KHUROOJIHIM MIN SAA'TIL-MAA'ASHI ILAA Z'EEQIH	going out from a plentiful livelihood to a narrow one, and
وَمَنْ كَثُرَتْ فِتْنِ إِغْرَارِ دِينِكَ مِنْ مَظْلُومِهِمْ	WA MAN KATH-THAR-TA FEEE IA'-ZAAZI DEENIKA MIM-MAZ'- LOOMIHIM-	[show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion.
اللَّهُمَّ وَأَوْصِلْ إِلَى التَّائِبِينَ لَهُمْ بِإِحْسَانِ الَّذِينَ	AL-LAAHUM-MA WA AW-S'IL ILAAT-TAABIE'ENA LAHUM BIIH'-SAANINL-LAD'EENA	O ALLAH, and give to those who have done well in following the Companions,
يَقُولُونَ: ﴿رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ﴿ خَيْرَ جَزَائِكَ الَّذِينَ	YAQOOLOONA: (RAB-BANAA IGH-FIR LANAA WA LIIKH- WAANINAAL-LAD'EENA SABAQOONAA BIL-EEMAAN) KHAY-RA JAZAAA-IK	who say: (Our Lord, forgive us and our brothers who went before us in faith), ⁶⁵ Thy best reward; those

قَصَدُوا سَبِيلَهُمْ	AL-LAD'EENA QAS'ADOO SAM-TAHUM	who went straight to the Companions' road,
وَتَحَرَّوْا وَجْهَهُمْ	WA TAH'AR-RAW-A WIJ- HATAHUM-	sought out their course, and
وَمَضَوْا عَلَى شَاكِلَتِهِمْ	WA MAZ'AW-A A'LAA SHAAKILATHIM-	proceeded in their manner.
لَمْ يَشْهَدْ رَيْبٌ فِي بَصِيرَتِهِمْ	LAM YATH-NIHIM RAY-BUN FEE BAS'EERATHIM	No doubt concerning their sure insight diverted them and
وَلَمْ يَحْتَاجْهُمْ شَكٌّ فِي قَنَوِ	WA LAM YAKH-TALIJ-HUM SHAK-KUN FEE QAF-WI	no uncertainty shook them from following in their tracks
أَثَرِهِمْ وَالْإِيتِمَامُ بِهَدَايَةِ	AAATHAARIHIM WA AAL-AI- TIMAAM BIHIDAAYATI	and being led by the guidance of their light.
مَنَازِلِهِمْ	MANAARIHIM	
مُكَافِفِينَ وَمَوَائِرِينَ لَهُمْ	MUKAANIFEENA WA MUWAAZIREENA LAHUM-	As their assistants and supporters, they
يَدِينُونَ بِدِينِهِمْ	YADEENOOONA BIDEENIHIM-	professed their religion,
وَيَهْتَدُونَ بِهَدْيِهِمْ	WA YAH-TADOONA BIHAD- YIHIM-	gained guidance through their guidance,
يَتَّفِقُونَ عَلَيْهِمْ	YAT-TAFIQOONA A'LAY-HIM-	came to agreement with them, and
وَلَا يَتَّبِعُونَهُمْ فِيمَا آدَوْا إِلَيْهِمْ	WA LAA YAT- TAHIMOONAHUM FEEMAAA AD-DAW-AAA ILAY-HIM-	never accused them in what they passed on to them.
اللَّهُمَّ وَصِّلْ عَلَى اتَّابِعِينَ مِنْ يَوْمِنَا	AL-LAAHUM-MA WAS'AL-LI A'LAAT-TAABIE'ENA MEE-YAW-	O ALLAH, and bless the Followers, from this day of
هَذَا إِلَى يَوْمِ الدِّينِ	MINAA HAD'AAA ILAA YAW- MID-DEEN	ours to the Day of Doom,
وَعَلَى أَمْزَاجِهِمْ	WA A'LAAA AZ-WAAJIHIM-	their wives,
وَعَلَى ذُرِّيَّتِهِمْ	WA A'LAA D'UR-REE-YAATHIHIM-	their offspring, and

وَعَلَىٰ مَنْ أَطَاعَكَ مِنْهُمْ	WA A'LAA MAN AT'AAA'KA MIN-HUM-	those among them who obey Thee,
صَلَاةٍ تُعْصِيهِمْ بِهَا مِنْ مَعْصِيَتِكَ	S'ALAATAN TAA'-S'IMUHUM BIHAA MIM-MAA'-S'EEATIK	with a blessing through which Thou wilt preserve them from disobeying Thee,
وَتَفْسَحْ لَهُمْ فِي مَرِيَاضِ جَنَّاتِكَ	WA TAF-SAHOO LAHUM FEE REEAAZ" I JAN-NATIK	make room for them in the plots of Thy Garden,
وَتَنْصَحْهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ	WA TAM-NAU'HUM BIHAA MIN KAY-DISH-SHAY-T'AAN	defend them from the trickery of SATAN,
وَتُعِينُهُمْ بِهَا عَلَىٰ مَا اسْتَعَاذُوكَ	WA TUE'ENUHUM BIHAA A'LAA MAS-TAA'ANOOKA A'LAY-HEE	help them in the piety in which they seek help from Thee,
عَلَيْهِ مِنْ بَرٍّ	MIM-BIR	
وَتَقِيهِمْ طَوَارِقَ اللَّيْلِ وَالنَّهَارِ	WA TAQEEHM T'AWAARIQAL- LAY-LI WAN-NAHAARI IL-LAA	protect them from sudden events that come by night and—day except the events
إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ	TAARIQAY-YAT'-RUQU BIKHAY- R	which come with good—and
وَتُبْعُهُمْ بِهَا عَلَىٰ	WA TAB-A'THUHUM BIHAA A'LAA	incite them to
اِغْتِمَادِ حُسْنِ الرَّجَاءِ لَكَ وَالطَّمَعِ	IA'-TIQAADI H'US-NIR-RAJAAA- I LAKA WAT'-T'AMAI' FEEMAA	tie firmly the knot of good hope in Thee, what is with Thee, and
فِيمَا عِنْدَكَ	I'NDAK	
وَتَرْكِ الْاِثْمَةِ فِيمَا تَخُوبُهُ أَيْدِي	WA TAR-KIT-TUH-MATI FEEMAA TAH'-WEEHEEE AY-DEEL-	refrain from ill thoughts [toward Thee] because of what the hands of Thy
الْعِبَادِ	I'BAAD	servants' hold.
لِتَرْدَهُمْ إِلَى الرَّغْبَةِ إِلَيْكَ وَ	LITARUD-DAHUM ILAAR- RAGH-BATI ILAY-KA WAR-RAH-	Thus Thou mayest restore them to beseeching Thee
الرَّهْبَةِ مِنْكَ	BATI MINK	and fearing Thee,
وَتُرْزِقْهُمْ فِي سَعَةِ الْعَاجِلِ	WA TUZAH-HIDAHUM FEE SAA'TIL-A'AJIL	induce them to renounce the plenty of the immediate,

وَتُحِبُّ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ وَ
الْأَسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ

WA TUH'AB-BIBA ILAY-HIMUL-
A'MALA LIL-AAAJIL WALIS-TIA'-
DAADA LIMAA BAA'-DAL-
MAW-T

make them love to work for
the sake of the deferred
and prepare for what
comes after death,

وَتُهَوِّنْ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ
بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا
وَتَقَاتِبْهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ
مَخْذُومَاتِهَا وَكَفَّةِ النَّارِ وَطُولِ
الْخُلُودِ فِيهَا

WA TUHAW-WINA A'LAY-HIM
KUL-LA KAR-BEE-YAH'IL-LU
BIHIM YAW-MA KHUROOJIL-
ANFUSI MIN AB-DAANIHAA

make easy for them every
distress that comes to them
on the day when souls take
leave from bodies,

WA TUA'AFEEAHUM MIM-MAA
TAQAU' BIHIL-FIT-NATU MIM-
MAH'-D'OORAATIHAA WA
KAB-BATIN-NAARI WA
T'OOLIL-KHULOODI FEEHAA

release them from that
which brings about the perils
of temptation and being
thrown down in the Fire and
staying forever within it, and

وَتُصَيِّرُهُمْ إِلَى أَمْنٍ مِنْ مَقِيلِ
الْمُتَّقِينَ

WA TUS'AY-YIRAHUM ILAAA
AM-NIM-MIM-MAQEELIL-MUT-
TAQEEN

take them to security, the
resting place of the God-
fearing.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

لِنَفْسِهِ وَ لِأَهْلِهِ

وَلِابْنَتِهِ

—5—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU LINAFA-
SIHEE W LIAH-LI
WALAAYATIH

His Supplication
(A.S.)

**FOR HIMSELF
AND THE PEOPLE
UNDER HIS
GUARDIANSHIP**

يَا مَنْ لَا تَنْقُضُ عَجَائِبُ عَظَمَتِهِ

YAA MAL-LAA TANQAZ'E'E
A'JAAA-IBU A'ZAMATIH

O He, the wonders of whose
mightiness will never end!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

Bless MUHAMMAD and his
Household and

وَاجْتَنِبْنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ

WA AH'-JUB-NAA A'NIL-IL-
H'AADI FEE A'ZAMATIK

prevent us from deviation
concerning Thy mightiness!

وَيَا مَنْ لَا تَنْتَهِي مُدَّةُ مُلْكِهِ

WA YAA MAL-LAA TANTAHEE
MUD-DATU MUL-KIH

He, the term of whose
kingdom will never cease!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَاعْتِقْ رِقَابَنَا مِنْ تَقْمِنِكَ	WA AA'-TIQ RIQAABANAA MIN-NAQIMATIK	release our necks from Thy vengeance!
وَبَا مِنْ لَا تَفْنَى خَزَائِنُ رَحْمَتِهِ	WA YAA MAL-LAA TAF-NAA KHAZAAA-INU RAH'-MATIH	O He, the treasures of whose mercy will never be exhausted!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَاجْعَلْ لَنَا نَصِيبًا فِي رَحْمَتِكَ	WAJ-A'L-LANAA NAS'EEBAA FEE RAH'-MATIK	appoint for us a portion of Thy mercy!
وَبَا مَنْ تَنْقَطِعُ دُونَ رُؤْيَيْهِ	WA YAA MAN TANQATI'U' DOONA ROO-YATIHIL-AB-S'AAR	O He, whom eyes fall short of seeing!
الْأَبْصَارُ		
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَأَذِنَّا إِلَى قُرْبِكَ	WA AD-NINAAA ILAA QUR-BIK	bring us close to Thy nearness!
وَبَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ	WA YAA MAN TAS'-GHURU I'NDA KHATARIHIL-AKH-T'AAR	O He, before whose greatness all great things are small!
الْأَخْطَارُ		
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَكَرِّمْنَا عَلَيْكَ	WA KAR-RIM-NAA A'LAY-K	give us honor with Thee!
وَبَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ	WA YAA MAN TAZ'-HARU I'NDAHOO BAWAAT'INUL-AKH-BAAR	O He, to whom all hidden tidings are manifest!
الْأَخْبَارُ		
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَلَا تَقْضِخْنَا لَدَيْكَ	WA LAA TAF-Z'AH'-NAA LADAY-K	expose us not before Thee!

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
اَغْنِنَا عَنْ هِبَةِ الْوَهَّابِينَ بِهَبَتِكَ	AGH-NINAA A'N HIBATIL-WAH-HAABEENA BIHIBATIK	remove our need for the gifts of the givers through Thy gift,
وَ اَكْفِنَا وَخْشَةَ الْقَاطِعِينَ بِصِلَتِكَ	WA AK-FINAA WAH'-SHATAL-QAATIE'ENA BIS'ILATIK	spare us the loneliness of those who break off through Thy joining,
حَتَّى لَا نَرْغَبَ اِلَّا اِلَيْكَ اَحَدٌ مَعَ بَدَلِكَ	H'AT-TAA LAA NAR-GHABA ILAAA AH'ADIM-MAA' BAD'-LIK	that we may beseech no one along with Thy free giving,
وَلَا نَسْتَوْحِشُ مِنْ اَحَدٍ مَعَ فَضْلِكَ	WA LAA NAS-TAW-H'ISHA MIN AH'ADIM-MAA' FZ'-LIK	that we may feel lonely at no one's absence along with Thy bounty!
اَللّٰهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَّ اٰلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَكِذِّ لَنَا وَلَا تَكْذِبْ عَلَيْنَا	WA KID LANAA WA LAA TAKID A'LAY-NAA	scheme for us, not against us,
وَأَمْكُرْ لَنَا وَلَا تَمْكُرْ بِنَا	WA AM-KUR LANAA WA LAA TAM-KUR BINAA	devise to our benefit, not to our loss, ⁶⁶
وَأَدِلْ لَنَا وَلَا تُدِلْ مِنَّا	WA ADIL-LANAA WA LAA TUDIL MIN-NAA	give the turn to prevail to us, not to others!
اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَّ اٰلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَقِنَّا مِنْكَ	WA QINAA MINK	protect us from Thyself,
وَ اَحْفَظْنَا بِكَ	WA AH'-FAZ-NAA BIK	safeguard us through Thyself,

⁶⁶ The QURAN often mentions ALLAH's scheming and devising, usually in answer to the trickery and deception of the evildoers. For example: They are scheming and I am scheming. So respite the unbelievers; delay with them for a time (86: 15); They devised and ALLAH devised, and ALLAH is the best of devisers (3: 54).

وَ أَهْدِنَا إِلَيْكَ	WA AH-DINAAA ILAY-K	guide us to Thyself, and
وَلَا تُبَاعِدْنَا عَنْكَ	WA LAA TUBAAI'D-NAA A'NK	take us not far from Thyself! ⁶⁷
إِنَّ مَنْ تَقِيهِ يَسْلَمْ	IN-NA MAN TAQIHEE YAS-LAM-	He whom Thou protectest stays safe,
وَمَنْ تَهْدِهِ يَعْلَمْ	WA MAN TAH-DIHEE YAA'-LAM-	he whom Thou guidest knows, and
وَمَنْ تَقَرِّبُهُ إِلَيْكَ يَنْقُصْ	WA MAN TUQAR-RIB-HOOO ILAY-KA YAGH-NAM-	he whom Thou bringest near Thyself takes the spoils.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اكْفِنَا	WA AK-FINAA	spare us
حَدَّ نَوَاصِبِ الزَّمَانِ	H'AD-DA NAWAAA-IBIZ-ZAMAAN	the cutting edge of time's turning changes,
وَشَرَّ مَصَائِدِ الشَّيْطَانِ	WA SHAR-RA MAS'AAA-IDISH-SHAY-T'AAN	the evil of SATAN's snares, and
وَمَرَامَةَ صَوْلَةِ السُّلْطَانِ	WA MARAARATA S'AW-LATIS-SUL-T'AAN	the bitterness of the sovereign's aggression!
اللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَنُونَ	AL-LAAHUM-MA IN-NAMAA YAK-TAFEEL-MUK-TAFOONA	O ALLAH, the spared are spared only through the bounty of Thy strength,
بِفَضْلِ قُوَّتِكَ	BIFAZ'-LI QOO-WATIK	
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ اكْفِنَا	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAK-FINAA	so bless MUHAMMAD and his Household and spare us!
وَ إِنَّمَا يُعْطَى الْمُعْطُونَ مِنْ فَضْلِ	WA IN-NAMAA YUA'-TEEL-MUA'-TOONA MIN FAZ'-LI	The givers give only through the bounty of Thy wealth,
حَدِّكَ	JIDATIK	

⁶⁷ ALLAH's protecting the servant from Himself is for Him to guard him against His wrath, 'Guidance to ALLAH' is guidance to His mercy, while being taken 'far from Him' is to be subjected to wrath. Cf. the introduction.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْظِنَا

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
AA'-TINAA

so bless MUHAMMAD and his
Household and give to us!

وَإِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ

WA IN-NAMAA YAH-TADEEL-
MUH-TADOONA BINOORI
WAJ-HIK

The guided are guided only
by the light of Thy face,

وَجْهِكَ

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنَا

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WAH-
DINAA

so bless MUHAMMAD and his
Household and guide us!

اللَّهُمَّ إِنَّكَ

AL-LAAHUM-MA IN-NAK

O ALLAH,

مَنْ وَأَلَيْتَ لَمْ يَضُرَّهُ خِدْلَانِ

MAW-WAALAY-TA LAM YAZ"-
RUR-HOO KHID'-LAANUL-
KHAAD'ILEEN

he whom Thou befriendest
will not be injured by the
abandonment of the
abandoners,

الْخَاذِلِينَ

وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنَعُ

WA MAN AA'-TAY-TA LAM
YANQUS'-HOO MAN-U'L-
MAANIE'EN

he to whom Thou givest will
not be diminished by the
withholding of the
withholders,

الْمَانِعِينَ

وَمَنْ هَدَيْتَ لَمْ يَغْوِهِ إِضْلَالُ

WA MAN HADAY-TA LAM
YUGH-WIHEEE IZ"-LAALUL-
MUZ"IL-LEEN

he whom Thou guidest will
not be misled by the
misguidance of the
misguiders.

الْمُضِلِّينَ

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَأَمْنُنَا بِعِزِّكَ مِنْ عِبَادِكَ

WA AM-NAA'-NAA BII'Z-ZIKA
MIN I'BAADIK

defend us from Thy servants
through Thy might,

وَأَغْنِنَا عَنْ غَيْرِكَ بِأَمْرٍ فَادِكِ

WA AGH-NINAA A'N GHAY-
RIKA BIR-FAADIK

free us from need for other
than Thee through Thy
support, and

وَأَسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِمْرٍ شَادِكِ

WAS-LUK BINAA SABEELAL-
H'AQ-QI BIIR-SHAADIK

make us travel the path of
the Truth through Thy right
guidance!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
اجْعَلْ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH
WAJ-A'L-

O ALLAH, bless MUHAMMAD
and his Household and put

سَلَامَةً قُلُوبَنَا فِي ذِكْرِ عَظَمَتِكَ

SALAAMATA QULOOBINAA
FEE D'IK-RI A'Z'AMATIK

the soundness of our hearts
into the remembrance of
Thy mightiness,

وَفَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِكَ

WA FARAAGHA AB-
DAANINAA FEE SHUK-RI NIA'-
MATIK

the idleness of our bodies
into giving thanks for Thy
favor, and

وَانْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّكَ

WANTILAAQA AL-SINATINAA
FEE WAS'-FI MIN-NATIK

the flow of our tongues into
the description of Thy
kindness!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
اجْعَلْنَا مِنْ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH
WAJ-A'L-NAA MIN

O ALLAH, bless MUHAMMAD
and his Household, and
make us one of Thy

دُعَاةِ الدَّاعِينَ إِلَيْكَ

DUA'ATIKAD-DAAE'ENA ILAY-K

summoners who summon to
Thee,

وَهُدَاةِ الدَّالِّينَ عَلَيْكَ

WA HUDAATIKAD-DAAAL-
LEENA A'LAY-K

Thy guiders who direct to
Thee, and

وَمِنْ خَاصَّتِكَ الْخَاصِّينَ لَدَيْكَ

WA MIN KHAAAS'-S'ATIKAL-
KHAAAS'-S'EENA LADAY-K

Thy special friends whom
Thou hast singled out!

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

وكان من دعائه عليه السلام

—6—

عند الصَّباحِ

والمساء

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
I'NDAS'-S'ABAHAH'A
WAL-MASAAA-I

His Supplication
(A.S)

**IN MORNING
AND EVENING**

الْحَمْدُ لِلَّهِ الَّذِي

AAL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,

خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهِ

KHALAQAL-LAY-LA WAN-
NAHAARA BIQOO-WATHI

who created night and day
through His strength,

وَمِنْزَيْنَهُمَا بَقْدَرِيهٖ	WA MAY-YAZA BAY-NAHUMAA BIQUD-RATIH	set them apart through His power, and
وَجَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدًّا مَّخْدُودًا وَأَمْدًا مَّمدُودًا	WA JAA'LA LIKUL-LI WAAH'IDIM-MINHUMAA H'AD- DAM-MAH'-DOODAW-WA AMADAM-MAM-DOODAA	appointed for each a determined limit and a drawn-out period.
يُولِجُ كُلَّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ وَيُولِجُ صَاحِبُهُ فِيهِ	YOOLIJU KUL-LA WAAH'IDIM- MIN-HUMAA FEE S'AAH'IBIHEE WA YOOLIJU S'AAH'IBAHOO FEEH	He makes each of the two enter into its companion, and makes its companion enter into it,
بِتَقْدِيرٍ مِنْهُ لِلْعِبَادِ فِيمَا يَغْذُوهُمْ بِهِ وَيُنْشِئُهُ عَلَيْهِ	BITAQ-DEERIM-MIN-HOO LIL- I'BAADI FEEMAA YAGH- D'OOHUM BIHEE WA YUNSHI- UHUM A'LAY-H	as an ordainment from Him for His servants in that through which He feeds them and with which He makes them grow.
فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ الْعَبِّ وَنَهَضَاتِ النَّصَبِ	FAKHALAQA LAHUMUL-LAY-L LEEAS-KUNOO FEEHEE MIN H'ARAKAATIT-TAA'BI WA NAHAZ"AATIN-NAS'AB	He created for them the night, that they might rest in it ⁶⁸ from tiring movements and wearisome exertions and
وَجَعَلَهُ لِبَاسًا لِيَلْبَسُوا مِنْ رَاحَتِهِ وَسَامِهِ فَيَكُونُ ذَلِكَ لَهُمْ جَمَامًا وَقُوَّةً وَلِيَنَالُوا بِهِ لَذَّةَ وَشَهْوَةَ	WA JAA'LAHOO LIBAASAL- LEEAL-BASOO MIR- RAAH'ATIHEE WAMANAAMIHEE FAYAKOONA D'ALIKA LAHUM JAMAAMAW-WAQOO-WAH WA LEEANAALOO BIHEE LAD'- D'ATAW-WASHAH-WAH	He made it a garment for them that they might be clothed in its ease and its sleep, that it might be for them refreshment and strength, that they might reach therein pleasure and passion,
وَخَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا	WA KHALAQA LAHUMUN- NAHAARA MUB-S'IRA	He created for them the daytime, giving sight,

لَيَسْتَغُوا فِيهِ مِنْ فَضْلِهِ	LEEAB-TAGHOO FEEHEE MIN FAZ'-LIH	that they might seek within it of His bounty, ⁶⁹
وَلَيَسْجُبُوا إِلَىٰ مَرْزُقِهِ	WA LEEATASAB-BABOO ILAA RIZ-QIH	find the means to His provision, and
وَيَسْرَحُوا فِي أَرْضِهِ طَلَبًا لِّمَا فِيهِ	WA YAS-RAH'OO FEEE AR-Z'IH	roam freely in His earth, searching for that through which
تَبْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ	T'ALABAL-LIMAA FEEH NAY- LUL-A'AJILI MIN DUNYAAHUM-	to attain the immediate in their life in this world and
وَدَرَكُ الْآجِلِ فِي أَخْرَاهُمْ	WA DARAKUL-AAAJILI FEEE UKH-RAAHUM-	to achieve the deferred in their life to come.
بِكُلِّ ذَلِكِ	BIKUL-LI D'ALIKA	Through all of this He
يُصْلِحُ شَأْنَهُمْ	YUS'-LIHOO SHAA-NAHUM-	sets right their situation,
وَيَلَوُّوا أَخْبَارَهُمْ	WA YAB-LOOO AKH- BAARAHUM-	tries their records, ⁷⁰ and
وَيَنْظُرُ كَيْفَ هُمْ	WA YANZ'URU KAY-FA HUM	watches their state in
فِي أَوْقَاتِ طَاعَتِهِ	FEEE AW-QAATI TAAATIH	the times for obeying Him,
وَمَنَازِلِ فُرُوضِهِ	WA MANAAZILI FUROOZ'IH	the waystations of His obligations, and
وَمَوَاقِعِ أَحْكَامِهِ	WA MAWAAQII' AH'-KAAMIH	the places of His ordinances,
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا	(LEEAJ-ZEEAL-LAD'EENA ASAAA-OO BIMAA A'MILOO	(That He may repay those who do evil with what they have done and

⁶⁹ 17: 12

⁷⁰ Allusion to 47: 31: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records.

وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٥٣﴾	WA YAJ-ZEEAL-LAD'EENA AH-SANOO BIL-H'US-NAA)	repay those who do good with goodness). ⁷¹
اللَّهُمَّ فَكَ الْحَمْدُ عَلَى مَا	AL-LAAHUM-MA FALAKAL-H'AM-DU A'LAA MAA	O ALLAH, to Thee belongs praise for
فَلَقْتَ لَنَا مِنَ الْإِصْبَاحِ	FALAQ-TA LANAA MINAL-IS'-BAAH'	the sky Thou hast split into dawn for us, ⁷²
وَمَعْتَنَّا بِهِ مِنْ ضَوْءِ النَّهَارِ	WA MAT-TAA'-TANAA BIHEE MIN Z'AW-IN-NAHAAR	giving us to enjoy thereby the brightness of daytime,
وَبَصَّرْتَنَا مِنْ مَطَالِبِ الْأَفْوَاتِ	WA BAS'-S'AR-TANAA MIM-MATAALIBIL-AQ-WAAT	showing us sought-after nourishments, and
وَوَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْآفَاتِ	WA WAQAY-TANAA FEEHEE MIN T'AWAARIQIL-AAFAAT	protecting us from the striking of blights.
أَصْبَحْنَا وَأَصْبَحَتِ الْأَشْيَاءُ	AS'-BAH'-NAA WA AS'-BAH'ATIL-ASH-YAAA-U KUL-LUHAA BIJUM-LATIHAA LAK	In the morning we and all things, every one, rise for Thee,
كُلُّهَا بِجَمَلَتِهَا لَكَ		
سَمَاوَهَا وَأَرْضَهَا	SAMAAAW-UHAA WA AR-Z'UHAA	the heaven and the earth and
وَمَا بَثَّتْ فِي كُلِّ وَاحِدٍ مِنْهَا	WA MAA BATHATH-TA FEE KUL-LI WAAH'IDIM-MIN-HUMAA	what Thou hast scattered in each,
سَاكِنُهُ وَمُحَرِّكُهُ	SAAKINUHOO WA MUTAH'AR-RIKUH	the still and the moving,
وَمُقِيمُهُ وَشَاخِصُهُ	WA MUQEEMUHOO WA SHAAKHIS'UH	the resident and the journeying,
وَمَا عَلَا فِي الْهَوَاءِ	WA MAA A'LAA FIL-HAWAAA-I	what towers up in the air and
وَمَا كُنَّ تَحْتَ الشَّرَى	WA MAA KAN-NA TAH'-TATH-THARAA	what hides under the ground.

⁷¹ 53: 31

⁷² Allusion to 6: 96: He splits the sky into dawn.

أَصْبَحْنَا فِي قَبْضِكَ	AS'-BAH'-NAA FEE QAB-Z"ATIK	O We rise in the morning in Thy grasp:
يُخَوِّنَا مُلْكُكَ وَسُلْطَانُكَ	YAH'-WEENAA MUL-KUKA WA SUL-T'AANUK	Thy kingdom and authority contain us and
وَتَضُمُّنَا مَشِيَّتِكَ	WA TAZ"UM-MUNAA MASHEE-YATUK	Thy will embraces us.
وَنَتَصَرَّفُ عَنْ أَمْرِكَ	WA NATAS'AR-RAFU A'N AM-RIK	We move about by Thy command and
وَنَتَقَلَّبُ فِي تَدْبِيرِكَ	WA NATAQAL-LABU FEE TAD-BEERIK	turn this way and that through Thy governing.
لَيْسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ	LAY-SA LANAA MINAL-AM-RI IL-LAA MAA QAZ"AY-T	We own nothing of the affair except what Thou hast decreed and
وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ	WA LAA MINAL-KHAY-RI IL-LAA MAAA AA'-T'AY-T	nothing of the good except what Thou hast given.
وَهَذَا يَوْمٌ حَادِثٌ جَدِيدٌ	WA HAD'AA YAW-MUN H'AADITHUN JADEED	This is a fresh, new day,
وَهُوَ عَلَيْنَا شَاهِدٌ عَنِيدٌ	WA HUWA A'LAY-NAA SHAAHIDUN A'TEED	over us a ready witness.
إِنْ أَحْسَنَّا وَدَعْنَا بِحَمْدِ	IN AH'-SAN-NAA WAD-DAA'NAA BIH'AM-D	If we do good, it will take leave from us with praise, and
وَإِنْ أَسَأْنَا فَارْقَنَا بِذَمِّ	WA IN ASAA-NAA FAARQAANAA BID'AM	If we do evil, it will part from us in blame.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَمْرِزْنَا حُسْنَ مُصَاحَبَتِهِ	WAR-ZUQ-NAA H'US-NA MUS'AAH'ABATIH	provide us with the day's good companionship and
وَأَعْصِنَا مِنْ سُوءِ مَقَامَرَتِهِ	WA AA'-S'IM-NAA MIN SOOO-I MUFAARAQATIH	preserve us against parting from it badly
بِأَمْرِ تَكَابِ جَرِيرَةٍ	BIR-TIKAABI JAREERAH	by doing a misdeed
أَوْ اقْتَرَفَ صَغِيرَةٍ أَوْ كَبِيرَةٍ	AWI AQ-TIRAAFI S'AGHEERATIN AW KABEERAH	or committing a sin, whether small or a great!

وَأَجْرِلْنَا فِيهِ مِنَ الْحَسَنَاتِ	WA AJ-ZIL-LANAA FEEHEE MINAL-H'ASANAAT	Make our good deeds within it plentiful
وَأَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ	WA AKH-LINAA FEEHEE MINAS-SAY-YI-AAT	empty us therein of evil deeds, and
وَأَمْلَأْنَا مَا بَيْنَ طَرَفَيْهِ	WA AM-LAA LANAA MAA BEENA TARAFAI-HEE	fill what lies between its two sides for us with
حَمْدًا وَشُكْرًا	H'AM-DAW-WASHUK-RAA	praise and thanksgiving,
وَأَجْرًا وَذُخْرًا	WA AJ-RAW-WA D'UKH-RAA	wages and stores,
وَفَضْلًا وَإِحْسَانًا	WA FAZ'-LAW-WA IH'-SAANAA	bounty and beneficence!
اللَّهُمَّ يَسِّرْ عَلَيَّ الْكِرَامِ الْكَاتِبِينَ مُؤْتِنًا	AL-LAAHUM-MA YAS-SIR A'LAAL-KIRAAMIL-KAATIBEENA MAW-UNATANAA	O ALLAH, ease our burden on the Noble Writers, ⁷³
وَأَمْلَأْنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا	WA AM-LAA LANAA MIN H'ASANAATINAA S'AH'AAA- IFANAA	fill our pages for us with our good deeds, and
وَلَا تُخْزِنَا عِنْدَهُمْ بِسُوءِ أَعْمَالِنَا	WA LAA TUKH-ZINAA I'NDAHUM BISOOO-I AA'- MAALINAA	degrade us not before them with our evil works!
اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِهِ	AL-LAAHUM-MA AJ-A'L-LANAA FEE KUL-LI SAAA'TIM-MIN SAAA'ATIH	O ALLAH, appoint for us in each of the day's hours
حَظًّا مِنْ عِبَادِكَ	H'AZ'-Z'AM-MIN I'BAADIK	a share from Thy servants,
وَنَصِيبًا مِنْ شُكْرِكَ	WA NAS'EEBAM-MIN SHUK-RIK	a portion of giving thanks to Thee, and
وَشَahِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ	WA SHAAHIDA S'ID-QIM-MIM- MALAAA-IKATIK	a truthful witness among Thy angels!

⁷³ Cf. above, 3.18.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ آخِظْنَا مِنْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA AH'-FAZ'-NAA	O ALLAH, bless MUHAMMAD and his Household and safeguard us from
بَيْنَ أَيْدِينَا، وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا، وَعَنْ شَمَائِلِنَا، وَمِنْ جَمِيعِ نَوَاحِينَا حِفْظًا	MIM-BAY-NI AY-DEENAA, WA MIN KHAL-FINAA WA A'N AY-MAANINAA, WA A'N SHAMAAAA-ILINAA, WA MIN JAMEEI' NAWAAH'EENAA H'IF-Z'AA	before us and behind us, from our right hands and our left hands, and from all our directions, ⁷⁴ a safeguarding that will
عَاصِمًا مِنْ مَعْصِيَتِكَ هَادِيًا إِلَى طَاعَتِكَ مُسْتَعْمِلًا لِمَحَنَتِكَ	A'AS'IMAM-MIM-MAA'- S'EEATIK HAADEEAN ILAA T'AAA'TIK MUS-TAA'-MILAL-LIMAH'AB- BATIK	preserve from disobeying Thee, guide to obeying Thee, and be employed for Thy love!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَوَقِّفْنَا فِي يَوْمِنَا هَذَا وَلَيْلَتِنَا هَذِهِ، وَفِي جَمِيعِ أَيَّامِنَا لَا سَتَعْمَالَ الْخَيْرِ وَهَبْجِرَانِ الشَّرِّ وَشُكْرِ النِّعَمِ وَأَتْبَاعِ السُّنَنِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA WAF-FIQ-NAA FEE YAW- MINAA HAD'AA WA LAY- LATINAA HAD'IHI. WA FEE JAMEEI' AY-YAAMINAA LIAS-TIA'-MAALIL-KHAY-R WA HIJ-RAANISH-SH'AR WA SHUK-RIN-NIA'M WA AT-TIBAAJ'S-SUNAN	O ALLAH, bless MUHAMMAD and his Household and give us success in this day of ours, this night of ours, and in all our days, to employ the good, stay away from the evil, give thanks for favors, follow the SUNNA's norms,

⁷⁴ Allusion to Satan's words in the QURAN (7: 17): I shall come on them from before them and from behind them, from their right and their left hands; Thou wilt not find most of them thankful.

وَمُجَابَةِ الْبَدْعِ	WA MUJAANABATIL-BIDAA'	avoid innovations,
وَالْأَمْرِ بِالْمَعْرُوفِ	WAL-AM-RI BIL-MAA'-ROOF	enjoin good behavior,
وَالنَّهْيِ عَنِ الْمُنْكَرِ	WAN-NAH-YI A'NIL-MUNKAR	forbid the disapproved,
وَحِطَاةِ الْإِسْلَامِ	WA H'EEAAT'ATIL-IS-LAAM	defend Islam,
وَأَنْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ	WA ANTIQAAS'IL-BAAT'ILI WA ID'-LAALIH	diminish falsehood and abase it,
وَنُصْرَةِ الْحَقِّ وَإِعْزَازِهِ	WA NUS'-RATIL-H'AQ-QI WA IA'-ZAAZIH	help the truth and exalt it,
وَأِمْرٍ شَادِ الصَّالِّ	WA IR-SHAADIZ'-Z'AAAL	guide the misguided,
وَمُعَاوَةِ الضَّعِيفِ	WA MUA'AWANATIZ'-Z'AE'EF	assist the weak, and
وَأِذْمَاكَ الْهَيْفِ	WA ID-RAAKIL-LAAHEEF	reach out to the troubled!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْهُ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-HOOO	O ALLAH, bless MUHAMMAD and his Household and make this (day)
أَيْمَنَ يَوْمِ عَهْدِنَا	AY-MANA YAW-MIN A'HID-NAAH	the most fortunate day we have known,
وَأَفْضَلَ صَاحِبِ صَحْبِنَا	WA AF-Z'ALA S'AAH'IBIN S'AH'IB-NAAH	the most excellent companion we have accompanied, and
وَأَحْسَنَ وَقْتِ ظِلَلِنَا فِيهِ	WA KHAY-RA WAQ-TIN Z'ALIL-NAA FEEH	the best time in which we have lingered!
وَأَجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	Place us among

أَرْضَىٰ مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ	AR-Z'AA MAM-MAR-RA A'LAY- HIL-LAY-LU WAN-NAHAARU MIN JUM-LATI KHAL-QIK	the most satisfied of all Thy creatures whom night and day have passed by,
أَشْكُرُهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ وَأَقْوَمُهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ	ASH-KARAHUM LIMAAA AW- LAY-TA MIN-NIA'MIK WA AQ-WAMAHUM BIMAA SHARAA'-TA MIN SHARAAA-II'K SHARAA'IK	the most thankful of them for the favors Thou hast done, the firmest of them in the laws Thou hast set down in the SHAREEA'H, and
وَأَوْقَفُهُمْ عَمَّا حَذَرْتَ مِنْ نَهْيِكَ	WA AW-QAFAHUM A'M-MAA H'AD'-D'AR-TA MIN-NAH-YIK	the most unyielding of them toward the prohibited acts against which Thou hast cautioned!
اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَىٰ بِكَ شَهِيدًا	AL-LAAHUM-MA IN-NEEE USH- HIDUKA WA KAFAA BIK SHAHEEDAA	O ALLAH, I call Thee to witness—and Thou art sufficient witness—and
وَأَشْهَدُ سَمَاءَكَ وَأَرْضَكَ وَمَنْ أَسْكَنْتَهُمَا مِنْ مَلَائِكَتِكَ وَ سَائِرِ خَلْقِكَ	WA USH-HIDU SAMAAA-AKA WA AR-Z'AKA WA MAN AS- KANTAHUMAA MIM-MALAAA- IKATIKA WA SAAA-IRI KHAL- QIK	I call Thy heaven and Thy earth to witness and Thy angels and Thy other creatures who inhabit them
فِي يَوْمِي هَذَا، وَسَاعَتِي هَذِهِ، وَ لَيْلَتِي هَذِهِ، وَمُسْتَقَرِّي هَذَا	FEE YAW-MEE HAD'AA, WA SAAA'TEE HAD'IH. WA LAY- LATEE HAD'IH WA MUS- TAQAR-REE HAD'AA	in this my day, this my hour, this my night, and this my resting place,
أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ	AN-NEEE ASH-HADU AN-NAKA ANTAL-LAAHOOL-LAD'EE LAAA ILAHA IL-LAAA ANT	that I bear witness that Thou art ALLAH, other than whom there is no god,
قَائِمٌ بِالْقِسْطِ	QAAA-IMUM-BIL-QIS-T'	Upholding justice,
عَدْلٌ فِي الْحُكْمِ	A'D-LUN FIL-H'UK-M	Equitable in judgment,

رَءُوفٌ بِالْعِبَادِ	RA-OOFUM-BIL-I'BAAD	Clement to the servants, ⁷⁵
مَالِكُ الْمُلْكِ	MAALIKUL-MUL-K	Master of the kingdom, ⁷⁶
رَحِيمٌ بِالْخَلْقِ	RAH'EEMUM-BIL-KHAL-Q	Compassionate to the creatures, and
وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ	WA AN-NA MUH'AM-MADAN A'B-DUKA WARASOOLUK	that MUHAMMAD is Thy servant and Thy messenger.
وَ خَيْرُكَ مِنْ خَلْقِكَ	WA KHEEARATUKA MIN KHAL-QIK	Thy chosen from among Thy creatures.
حَمَلْتَهُ رِسَالَتَكَ فَأَذَاهَا	H'AM-MAL-TAHOO RISAALATAKA FAAD-DAAHAA	Thou didst charge him with Thy message and he delivered it;
وَ أَمَرْتَهُ بِالنُّصْحِ لِأُمَّتِهِ فَنَصَحَهَا	WA AMAR-TAHOO BIN-NUS'- HEE LIUM-MATIHEE FANAS'AH'A LAHAA	Thou didst command him to counsel his community and he counseled it.
اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA	O ALLAH, so bless MUHAMMAD and his
أَكْثَرَ مَا صَلَّيْتَ عَلَيَّ أَحَدٍ مِنْ خَلْقِكَ	AAALIH AK-THARA MAA S'AL-LAY-TA A'LAAA AH'ADIM-MIN KHAL-QIK	Household more than Thou hast blessed any of Thy creatures!
وَ آتِهِ عَنَّا أَفْضَلَ مَا آتَيْتَ أَحَدًا مِنْ عِبَادِكَ	WA AAATIHEE A'N-NAAA AF-Z'ALA MAAA AAATAY-TA AH'ADAM-MIN I'BAADIK	Give him for our sake the best Thou hast given any of Thy servants, and

⁷⁵ 2: 207

⁷⁶ 3: 26

وَأَجْزِهِ عَنَّا أَفْضَلَ وَأَكْرَمَ مَا
جَزَيْتَ أَحَدًا مِنْ أُنْيَابِكَ عَنْ
أُمَّتِهِ

WA AJ-ZIHEE A'N-NAAA AF-
Z'ALA WA AK-RAMA MAA
JAZAY-TA AH'ADAM-MIN
AMBEEAAA-IKA A'N UM-MATHI

repay him on our behalf
better and more generously
than Thou hast repaid any of
Thy prophets on behalf of his
community!

إِنَّكَ أَنْتَ الْمَنَّانُ بِالْجَبِيبِ

IN-NAK ANTAL-MAN-NAANU
BIL-JASEEM

Thou art All-kind with
Immensity,

وَالْغَافِرُ لِلْعَظِيمِ

WA AL-GHAAFIRU LIL-A'ZEEM

the Forgiver of the great,
and

وَأَنْتَ أَرْحَمُ مِنْ كُلِّ مَرْحِمٍ

WA ANTA AR-H'AMU MIN KUL-
LI RAH'EEM

Thou art more merciful than
every possessor of mercy!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHIT'-T'AY-
YIBEEENAT'-T'AAHIREENAL-AKH-
YAARIL-ANJABEEN

So bless MUHAMMAD and
his Household, the good, the
pure, the chosen, the most
distinguished!

الطَّامِرِينَ الْأَخْبَارِ الْأَنْجَبِينَ

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—7—

إِذَا عَرَضَتْ لَهُ

مُهِمَّةٌ، أَمْ نَزَلَتْ بِهِ

مِلْمَةٌ، وَ عِنْدَ

الْكُرْبِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
A'RAZ'AT LAHOO
MUHIM-MATUN AW
NAZALAT BIHEE
MULIM-MATUN WA
I'NDAL-KAR-B

His Supplication
(A.S)
WHEN FACED
WITH A
WORRISOME
TASK, OR WHEN
MISFORTUNE
DESCENDED,
AND AT THE TIME
OF DISTRESS

يَا مَنْ تُحَلُّ بِهِ عَقْدُ الْمَكَارِهِ

YAA MAN TUH'AL-LU BIHEE
U'QADUL-MAKAARIH

O He, through whom the
knots of detested things are
untied!

وَيَا مَنْ يُقَاتِلُ بِهِ حَدُّ الشَّدَائِدِ

WA YAA MAY-YUF-THAA BIHEE
H'AD-DUSH-SHADAAA-ID

O He through whom the
cutting edge of hardships is
blunted!

وَيَا مَنْ يَلْتَمِسُ مِنْهُ الْمَخْرَجَ إِلَى

مَرْوَحِ الْفَرْجِ

WA YAA MAY-YUL-TAMASU
MIN-HUL-MAKH-RAJU ILAA
RAW-H'IL-FARAJ

O He, from whom is begged
the outlet to the freshness of
relief!

ذَلَّتْ لِقَدْرِكَ الصَّعَابُ

D'AL-LAT LIQUD-RATIKAS'-
S'IA'AB

Intractable affairs yield to
Thy power,

وَتَسِيَّتْ بِطُفْنِكَ الْأَسْبَابُ

WA TASAB-BABAT BILUT'-FIKAL-
AS-BAAB

means are made ready by
Thy gentleness,

وَجَرَى بِقُدْرِكَ الْقَضَاءُ

WA JARAA BIQUD-RATIKAL-
QAZ'AAA-

the decree goes into effect
through Thy power, and

وَمَصَّتْ عَلَى إِمْرَادِكَ الْأَشْيَاءُ

WA MAZ'AT A'LAAA
IRAADATIKAL-ASH-YAAA-U
FAHEEA

all things proceed
according to Thy desire.

فَنِي

بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ

BIMASHEE-YATIKA DOONA
QAW-LIKA MOO-TAMIRAH

By Thy desire they follow Thy
command without Thy word
and

وَبِإِمْرَادِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ

WA BIIRAADATIKA DOONA
NAH-YIKA MUNZAJIRAH

by Thy will they obey Thy
bans without Thy prohibition.

أَنْتَ الْمَدْعُوُّ لِلْمُهْمَاتِ

ANTAL-MAD-U'W-WU LIL-
MUHIM-MAAT

Thou art the supplicated in
worries and

وَأَنْتَ الْمَفْرَعُ فِي الْمَلَمَاتِ

WA ANTAL-MAF-ZAU' FIL-
MULIM-MAAT

the place of flight in
misfortunes;

لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ

LAA YANDAFIU' MIN-HAAA IL-
LAA MAA DAFAA'-T

none of them is repelled
unless Thou repellest,

وَلَا يَنْكَشِفُ مِنْهَا إِلَّا مَا

WA LAA YANKASHIFU MIN-
HAAA IL-LAA MAA KASHAF-T

none is removed unless
Thou removest.

كَشَفْتَ

وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ

WA QAD NAZALA BEE YAA
RAB-BI MAA QAD T-TAKAA-
ADANEE THIQ-LUH

Upon me has come down,
My Lord, something whose
weight burdens me and

تَكَادَتْنِي ثِقَلُهُ

وَالْأَمْرُ بِي مَا قَدْ بَهَظَنِي حَمْلُهُ

WA ALAM-MA BEE MAA QAD
BAHAZ'ANEE H'AM-LUH

upon me has fallen
something whose carrying
oppresses me.

وَبِقُدْرَتِكَ أَوْرَدْتُهُ عَلَى

WA BIQUD-RATIKA AW-RAT-TAHOO A'LAY

Through Thy power Thou hast brought it down upon me and

وَبِسُلْطَانِكَ وَجَّهْتُهُ إِلَيَّ

WA BISUL-T'AANIKA WAJ-JAH-TAHOOO ILAY

through Thy authority Thou hast turned it toward me.

فَلَا مُصْدِرَ لِمَا أَوْرَدْتَ

FALAA MUS-DIRA LIMAAA AW-RAT-T

None can send away what Thou hast brought,

وَلَا صَافِرَ لِمَا وَجَّهْتَ

WA LAA S'AARIFA LIMAA WAJ-JAH-T

none can deflect what Thou hast turned,

وَلَا فَاتِحَ لِمَا أَغْلَقْتَ

WA LAA FAATIH'A LIMAAA AGH-LAQ-T

none can open what Thou hast closed,

وَلَا مُغْلِقَ لِمَا فَتَحْتَ

WA LAA MUGH-LIQA LIMAA FATAH'-T

none can close what Thou hast opened,

وَلَا مُيسِّرَ لِمَا عَسَّرْتَ

WA LAA MUYAS-SIRA LIMAA A'S-SAR-T

none can make easy what Thou hast made difficult,

وَلَا نَاصِرَ لِمَنْ خَذَلْتَ

WA LAA NAAS'IRA LIMAN KHAD'AL-T

none can help him whom Thou hast abandoned.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH

So bless MUHAMMAD and his Household,

وَأَتَّخِ لِي يَا رَبِّ بَابَ الْفَرَجِ

WA AF-TAH' LEE YAA RAB-BI BAABAL-FARAJI BIT'AW-LIK

open for me, my Lord, the door of relief through Thy graciousness,

بَطُولِكَ

وَ اكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ

WA AK-SIR A'N-NEE SUL-T'AANAL-HAM-MI BIH'AW-LIK

break from me the authority of worry by Thy strength,

بِحَوْلِكَ

وَأَنْلِئْ حُسْنَ النَّظَرِ فِيمَا

WA ANIL-NEE H'US-NAN-NAZ'ARI FEEMAA SHAKAW-T

confer the beauty of Thy gaze upon my complaint,

شَكْوَتِي

وَأَذِنِّي حَلَاوَةَ الصَّنْعِ فِيمَا سَأَلْتُ

WA AD'IQ-NEE H'ALAAWATAS'-S'UN-I' FEEMAA SAAL-T

let me taste the sweetness of benefaction in what I ask,

وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرَجًا

WA HAB LEE MIL-LADUNKA RAH'-MATAW-WA FARAJAN HANEE-AA

give me from Thyself mercy and wholesome relief, and

هَيْبَةً

وَأَجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجًا
وَحَيًّا

WAJ-A'L-LEE MIN I'NDIKA
MAKH-RJAW-WAH'EE-YAA

appoint for me from Thyself
a quick way out!

وَلَا تَشْغَلْنِي بِالْآهِنَامِ عَنْ
تَعَاهُدِ فُرُوضِكَ

WA LAA TASH-GHAL-NEE
BIIAH-TIMAAMI A'N

Distract me not through
worry

وَأَسْتَعْمَلِ سُنَّتَكَ

WAS-TIA'-MAALI SUN-NATIK

from observing Thy
obligations and

فَقَدْ ضَيِّقْتُ لِمَا تَزَكَّرُ بِي يَا رَبِّ
ذَمًّا

FAQAD Z'IQ-TU LIMAA
NAZALA BEE YAA RAB-BI D'AR-
A'A

acting in accordance with
Thy prescriptions.

My capacity has been
straitened, my Lord, by what
has come down on me, and

وَأَمْتَلَأْتُ بِحِمْلِ مَا حَدَثَ عَلَيَّ هَمًّا

WA AM-TALAA-TU BIH'AM-LI
MAA H'ADATHA A'LAY-YA
HAM-MAA

I am filled with worry by
carrying what has
happened to me,

وَأَنْتَ الْقَادِرُ عَلَى

WA ANTAL-QAADIRU A'LAA

while Thou hast power

كَشْفِ مَا مُنِيتُ بِهِ

KASH-FI MAA MUNEETU BIH

to remove what has afflicted
me and

وَدَفْعِ مَا وَقَعْتُ فِيهِ

WA DAF-I' MAA WAQAA'-TU
FEEH

to repel that into which I
have fallen.

فَأَفْعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ
مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيمِ

FAF-A'L BEE D'ALIKA WA IL-
LAM AS-TAW-JIB-HOO MINK
YAA D'AAL-A'R-SHIL-A'ZEEM

So do that for me though I
merit it not from Thee.
O Possessor of the Mighty
Throne!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—8—

His Supplication
(A.S.)

فِي الْإِسْتِعَاذَةِ مِنْ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEELIS-
TIA'AD'ATI MINAL-
MAKAARIHEE
WASAY-YI-IL-AKH-
LAAQI
WAMAD'AAAM-MIL-
AF-A'AL

IN SEEKING
REFUGE FROM
HATEFUL THINGS,
BAD MORAL
QUALITIES, AND
BLAMEWORTHY
ACTS

الْمَكَارِهِ وَسَيِّئَاتِ

الْأَخْلَاقِ وَمَذَامِ

الْأَفْعَالِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ	AL-LAAHUM-MA IN-NEEE AU'WD'U BIKA MIN-	O ALLAH, I seek refuge in Thee from
هَيْجَانِ الْهَرَصِ	HAYAJAANIL-H'IR-S'	the agitation of craving,
وَسُورَةِ الْغَضَبِ	WA SAW-RATIL-GHAZ'AB	the violence of wrath,
وَعِلَّةِ الْحَسَدِ	WA GHALABATIL-H'ASAD	the domination of envy,
وَضَعْفِ الصَّبْرِ	WA Z'AA'-FIS'-S'AB-R	the frailty of patience,
وَقِلَّةِ الْقَنَاعَةِ	WA QIL-LATIL-QANAAA'H	the lack of contentment,
وَشَكَاةِ الْخُلُقِ	WA SHAKAASATIL-KHULUQ	surliness of character,
وَالِحَاحِ الشَّهْوَةِ	WA IL-H'AAH'ISH-SHAH-WAH	urgency of passion,
وَمَلَكَةِ الْحَمِيَّةِ	WA MALAKATIL-H'AMEE-YAH	the disposition to vehemence,
وَمُتَابَعَةِ الْهَوَى	WA MUTAABAATIL-HAWAA	following caprice, ⁷⁷
وَمُخَالَفَةِ الْهُدَى	WA MUKHAALAFATIL-HUDAA	opposing guidance,
وَسِنَةِ الْغَفْلَةِ	WA SINATIL-GHAF-LAH	the sleep of heedlessness,
وَتَعَاطَى الْكُلْفَةِ	WA TAA'AT'EEL-KUL-FAH	undertaking the toilsome,
وَاِثْبَارِ الْبَاطِلِ عَلَى الْحَقِّ	WA EETHAARIL-BAATILI A'LAAL-H'AAQ	preferring falsehood over truth,

⁷⁷ The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from ALLAH? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). ALLAH addresses the prophet DAWOOD with the command: Judge among men by the truth, and follow not caprice (38: 26)

وَالْإِصْرَارِ عَلَى الْمَأْثِمِ	WAL-IS'-RAARI A'LAAL-MAA-THAM	persisting in sin,
وَأَسْتِغْفَارِ الْمُعْصِيَةِ	WAS-TIS'-GHAARIL-MAA'-S'EEAH	making little of disobedience,
وَأَسْتِكْبَارِ الطَّاعَةِ	WAS-TIK-BAARIT-TAAA'H	making much of obedience,
وَمُبَاهَاةِ الْمُكْثَرِينَ	WA MUBAAHAATIL-MUK-THIRIEN	vying with the wealthy,
وَالْإِزْمَاءِ بِالْمُقِلِّينَ	WAL-IZ-RAAA-I BIL-MUQIL-LEEN	disparaging the poor,
وَسَوْءِ الْوَلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا	WA SOOO-IL-WILAAAYATI LIMAN TAH'-TA AY-DEENAA	guarding badly over those in our hands,
وَتَرْكِ الشُّكْرِ لِمَنْ أَصْطَنَعَ	WA TAR-KISH-SHUK-RI LIMANIS'-TANAA'L-A'ARIFATA I'NDANAA	failing to thank those who have done good to us,
الْعَافِرَةَ عِنْدَنَا		
أَوْ أَنْ نَعُذَّ ظَالِمًا	AW AN-NAA'-Z'UDA Z'AALIMAA	aiding a wrongdoer,
أَوْ نَخْذُلَ مَلْهُوفًا	AW NAKH-D'ULA MAL-HOOFAA	abandoning someone troubled,
أَوْ نَرْوِمَا مَا لَيْسَ لَنَا بِحَقٍّ	AW NAROOMA MAA LAY-SA LANAA BIH'AQ	wanting what is not rightfully ours, and
أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ	AW NAQOOLA FIL-I'L-MI BIGHAY-RI I'L-M	speaking about knowledge without knowing.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
أَنْ نَطْوِيَ عَلَى غِشٍّ أَحَدٍ	AN-NANTAWEEA A'LAA GHISH-SHI AH'AD	harboring dishonesty toward anyone,
وَأَنْ تُجِيبَ بِأَعْمَالِنَا	WA AN-NUA'-JIBA BIA'-MAALINAA	being pleased with our works, and
وَنَمُدَّ فِي أَمَلِنَا	WA NAMUD-DA FEEE AAAMAALINAA	stretching out our expectations.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIKAA	We seek refuge in Thee from

مِنْ سُوءِ السَّرِيرَةِ	MIN SOOO-IS-SAREERAH	ill-mindedness.
وَ اخْتِقَارِ الصَّغِيرَةِ	WA AH'-TIQAARIS'- S'AGHEERAH	looking down on the small,
وَأَنْ يَسْتَحْوَذَ عَلَيْنَا الشَّيْطَانُ	WA AY-YAS-TAH'-WID'A A'LAY- NAASH-SHAY-T'AAN	SATAN's gaining mastery over us,
أَوْ يَنْكُبَنَا الزَّمَانُ	AW YANKUBANAAZ-ZAMAAN	time's afflicting us, and
أَوْ يَهْضَمَنَا السُّلْطَانُ	AW YATAHAZ"-Z"AMUNAAS- SUL-T'AAN	the sovereign's oppressing us.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
مِنْ تَتَاوُلِ الْإِسْرَافِ	MIN TANAAWULIL-IS-RAAF	acting with prodigality and
وَمِنْ فَقْدَانِ الْكَفَافِ	WA MIN FIQ-DAANIL-KAFAAF	not having sufficiency.
وَنَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
مِنْ شِمَاتَةِ الْأَعْدَاءِ	MIN SHAMAATATIL-AA'-DAAA-I	the gloating of enemies,
وَمِنْ الْفَقْرِ إِلَى الْاَكْفَاءِ	WA MINAL-FAQ-RI ILAAL-AK- FAAA-I	Indigent need for equals,
وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ	WA MIM-MAE'ESHATIN FEE SHID-DAH	living in hardship, and
وَمِمَّتَةٍ عَلَى غَيْرِ عُدَّةٍ	WA MEETATIN A'LAA GHAY-RI U'D-DAH	dying without readiness.
وَنَعُوذُ بِكَ مِنْ	WA NAU'WD'U BIK	We seek refuge in Thee from
الْحَسْرَةِ الْعَظُمَى	MINAL-H'AS-RATIL-U'Z'-MAA	the most dreadful remorse,
وَالْمُصِيبَةِ الْكُبْرَى	WAL-MUS'EEBATIL-KUB-RAA	the greatest affliction,
وَأَشَقَى الشَّقَاءِ	WA ASH-QAASH-SHAQAAA-I	the most wretched wretchedness,

وَسَوْءَ الْمَآبِ	WA SOOO-IL-MAAAB	the evil end to the journey,
وَحِرْمَانِ الثَّوَابِ	WA H'IR-MAANITH-THAWAAB	the deprivation of reward,
وَحُلُولِ الْعِقَابِ	WA H'ULOOLIL-I'QAAB	and the advent of punishment.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَأَعِزَّنِي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ،	WA A'D'-NEE MIN KUL-LI D'ALIKA BIRAH'-MATIKA. WA	through Thy mercy, give to me refuge from all of that,
وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ	JAMEEA'L-MOO-MINEENA WAL-MOO-MINAAT	and to all the faithful, both men and women!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

وكان من دعائه عليه السلام

فِي الْاِسْتِثْيَاقِ إِلَى

طَلَبِ الْمَغْفِرَةِ مِنْ

اللَّهِ (جَلَّ جَلَالُهُ)

—9—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
FEELISH-TEEAAGI
ILAA T'ALABIL-MAGH-
FIRATI MINAL-LAAHEE
JAL-LA JALAALUH

His Supplication
(A.S)

IN YEARNING TO

ASK

FORGIVENESS

FROM ALLAH

(Mighty and
Majestic is He)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَصَبِّرْنَا إِلَى مَحْبُوبِكَ مِنَ التَّوْبَةِ

وَأْمُرْنَا عَنْ مَكْرُوهِكَ مِنْ

الْإِضْرَارِ

AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH

WA S'AY-YIR-NAAA ILAA MAH'-BOOBIKA MINAT-TAW-BAH

WA AZIL-NAA A'M-MAK-ROOHIKA MINAL-IS'-RAAR

O ALLAH, bless MUHAMMAD and his Household,

make us go to the repentance that Thou lovest and

make us leave the persistence that Thou hatest!

اللَّهُمَّ وَمَتَى وَقَفْنَا بَيْنَ تَقْصِينِ فِي دِينٍ أَوْ دُنْيَا	AL-LAAHUM-MA WAMATAA WAQAF-NAA BAY-NA NAQ- S'AY-NI FEE DEENIN AW DUNYAA	O ALLAH, when we halt before two decreases, in religion or in this world,
فَأَوْقِعِ النِّقْصَ بِأَسْرَعِهِمَا فَنَاءً	FAAW-QII'N-NAQ-S'A BIS- RAI'HIMAA FANAAA-	let the decrease fall upon that which passes quickly and
وَأَجْعَلِ التَّوْبَةَ فِي أَطْوَلِهَا بَقَاءً	WAJ-A'LIT-TAW-BATA FEEE AT- WALIHIMAA BAQAAA-	relent in that which lasts the longer!
وَإِذَا هَمَمْنَا بِهَمٍّ يُرْضِيكَ أَحَدُهُمَا عَنَّا وَبُسخَطُكَ الْآخَرُ عَلَيْنَا	WA ID'AA HAMAM-NAA BIHAM-MAY-NI YUR-Z'EKA AH'ADUHUMAA A'N-NAA WAYUSKHIT'UKAL-AAKHARU A'LAY-NAA	When we set out after two concerns, one of which makes Thee pleased with us and the other of which displeases Thee,
فَمِلْ بِنَا إِلَى مَا يُرْضِيكَ عَنَّا	FAMIL BINAAA ILAA MAA YUR- Z'EKA A'N-NAA	incline us toward that which makes Thee pleased and
وَأَوْهِنْ قُوَّتَنَا عَمَّا يُسخَطُكَ عَلَيْنَا	WA AW-HIN QOO-WATANAA A'M-MAA YUS-KHIT'UKA A'LAY- NAA	weaken our strength in that which displeases Thee!
وَلَا تُخَلِّ فِي ذَلِكَ بَيْنَ نَفْسِنَا وَ اخْتِيَارِهَا فَإِنَّهَا	WA LAA TUKHAL-LI FEE D'ALIKA BAY-NA NUFOOSINAA WA AKH-TEEAARIHAA FA IN- NAHAA	Leave not our souls alone to choose in that, for
مُخْتَارَةً لِلْبَاطِلِ إِلَّا مَا وَقَّعْتَ	MUKH-TAARATUL-LIL-BAAT'ILI IL-LAA MAA WAF-FAQ-T	they choose falsehood except inasmuch as Thou givest success, and
أَمَّا كَرُهُهُ بِالسُّوءِ إِلَّا مَا رَحِمْتَ	AM-MAARATUM-BIS-SOOO-I IL-LAA MAA RAH'IM-T	they command to evil except inasmuch as Thou hast mercy! ⁷⁸
اللَّهُمَّ وَإِنَّكَ	AL-LAAHUM-MA WA IN-NAKA	O ALLAH, Thou

⁷⁸ Reference to 12: 53; Surely the soul of man commands to evil, except inasmuch as my Lord has mercy.

مِنَ الضَّعْفِ خَلَقْنَا	MINAZ"-Z"AA'-FI KHALAQ-TANAA	created us from frailty, ⁷⁹
وَعَلَى الْوَهْنِ بَنَيْنَا	WA A'LAAL-WAH-NI BANAY-TANAA	built us up from feebleness, and
وَمِنْ مَاءٍ مَّهِينٍ أَبَدَأْتَنَا	WA MIM-MAAA-IM-MAHEENINB-TADAA-TANAA	began us from a mean water; ⁸⁰
فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ	FALAA H'AW-LA LANAAA IL-LAA BIQOO-WATIK	we have no force except through Thy strength and
وَلَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ	WA LAA QOO-WATA LANAAA IL-LAA BIA'W-NIK	no strength except through Thy help.
فَأَيِّدْنَا بِتَوْفِيقِكَ	FAAY-YID-NAA BITAW-FEEQIK	So confirm us by giving us success,
وَسَدِّدْنَا بِتَسْدِيدِكَ	WA SAD-DID-NAA BITAS-DEEDIK	point us the right way by Thy pointing,
وَاعْمِدْ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتِكَ	WA AA'-MI AB-S'AARA QULOOBINAA A'M-MAA KHAALAF MAH'B-BATAK	blind the eyes of our hearts toward everything opposed to Thy love, and
وَلَا تَجْعَلْ لِّشَيْءٍ مِّنْ جَوَارِحِنَا نَفُودًا فِي مَعْصِيَتِكَ	WA LAA TAJ-A'L-LISHAY-IM-MIN JAWAARIH'INAA NUFOOD'AN FEE MAA'-S'EETIK	set not in any of our limbs passage to disobeying Thee!
اَللّٰهُمَّ فَصِّلْ عَلٰى مُحَمَّدٍ وَاٰلِهٖ وَاجْعَلْ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAJ-A'L-	O ALLAH, bless MUHAMMAD and his Household and assign
هَمَسَاتِ قُلُوبِنَا	HAMASAATI QULOOBINAA	the whisperings of our hearts,
وَحَرَكَاتِ اَعْضَائِنَا	WA H'ARAKAATI AA'-Z'AAA-INAA	the movements of our members,

⁷⁹ Allusion to 30: 54: ALLAH is He who created you of frailty.

⁸⁰ 77: 20

وَلَمَحَاتِ أَغْنَيْنَا	WA LAMAH'AATI AA'-YUNINAA	the glances of our eyes, and
وَلَهَجَاتِ أَلْسِنَتِنَا	WA LAHAJAATI AL-SINATINAA	the idioms of our tongues,
فِي مُوجِبَاتِ ثَوَابِكَ	FEE MOOJIBAATI THAWAABIK	to that which makes Incumbent Thy reward,
حَتَّى لَا تَقُوتَنَا حَسَنَةً نَسْتَحِقُّ بِهَا جَزَاءَكَ	H'AT-TAA LAA TAFOOTANAA H'ASANATUN-NAS-TAH'IQ-QU BIHAA JAZAAA-AK	lest a good deed slip by us, through which we might deserve Thy repayment,
وَلَا تَبْقَى لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا عِقَابَكَ	WA LAA TAB-QAA LANAA SAY- YI-ATUN-NAS-TAW-JIBU BIHAA I'QAABAK	or an evil deed remain with us, by which we might merit Thy punishment!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

فِي اللّٰجِ إِلَى اللَّهِ

تَعَالَى

—10—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIL-
LAJAA ILAAL-LAAHEE
TAA'ALAA

His Supplication
(A.S) in

IN SEEKING

ASYLUM

WITH ALLAH

(EXALTED IS HE)

اللَّهُمَّ AL-LAAHUM-MA
إِنْ تَشَاءُ نَعْفُ عَنَّْا فَبِطَوْلِكَ
FABIFAZ'-LIK

O ALLAH,

If Thou willest, Thou wilt
pardon us through Thy
bounty and

وَإِنْ تَشَاءُ تُعَذِّبُنَا فَبِعَذْلِكَ
NAA FABIA'D-LIK

If Thou willest, Thou wilt
chastise us through Thy
justice.

فَسَهِّلْ لَنَا عَفْوَكَ بِنِّكَ
BIMAN-NIK

So make our ways smooth to
Thy pardon through Thy
kindness and

وَأَجِرْنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ
BITAJAAWUZIK

grant us sanctuary from Thy
chastisement through Thy
forbearance, for
none of us has the
endurance for Thy justice

فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَذْلِكَ
LANAA BIA'D-LIK

وَلَا نَجَاةَ لِأَحَدٍ مِنَّا دُونَ عَفْوِكَ

WA LAA NAJAATA LIAH'ADIM-
MIN-NAA DOONA A'F-WIK

and

none of us can reach
deliverance without Thy
pardon!

يَا غَنِيَّ الْأَغْنِيَاءِ

YAA GHANEE-YAL-AGH-
NEEAAA-I

O Richest of the rich!

هَآ نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ

HAA NAH'-NU I'BAADUKA BAY-
NA YADAY-K

Here we are, Thy servants,
before Thee.

وَأَنَا أَفْقَرُ الْفُقَرَاءِ إِلَيْكَ

WA ANA AF-QARUL-
FUQARAAA-I ILAY-K

I am the neediest of the
needy toward Thee,

فَاجْبُرْ فَأَقْتَنَا بِوُسْعِكَ

FAJ-BUR FAAQATANAA BIWUS-
I'K

so redress our neediness
through Thy plenty and

وَلَا تَقْطَعْ مَرْجَاءَنَا بِمَنْعِكَ

WA LAA TAQ-TAA' RAJAAA-
NAA BIMAN-I'K FATAKOONA

cut us not off from our hopes
through Thy withholding, lest
Thou

تَكُونَ

قَدْ أَشْقَيْتَ مَنْ أَسْتَسْعِدُ بِكَ

QAD ASH-QAY-TA MANI AS-
TAS-A'DA BIK

makest wretched him who
seeks felicity through Thee
and

وَحَرَمْتَ مَنْ أَسْتَرْفِدُ فَضْلَكَ

WA H'ARAM-TA MANI AS-TAR-
FADA FAZ'-LAK

deprivest him who seeks
help from Thy bounty!

فَالِي مَنْ حِينَدِ مُنْقَلَبًا عَنْكَ؟

FAALAA MAN H'EENA-ID'IM-
MUNQALABUNAA A'NKA?

Then to whom would we
return after Thee?

وَأِلَى أَيْنَ مَذْهَبًا عَنْ بَابِكَ؟

WA ILAAA AY-NA MAD'-
HABUNAA A'M-BAABIKA?

Where would we go from
Thy gate?

سُبْحَانَكَ نَحْنُ

SUB-H'AANAKA NAH'-NUL

Glory be to Thee! We are

الْمُضْطَرُّونَ الَّذِينَ أَوْجَبْتَ

MUZ'-T'AR-ROONAL-LAD'EENA
AW-JAB-TA IJAABATAHUM-

the distressed, the response
to whom Thou hast made
Incumbent,

إِجَابَتَهُمْ

وَأَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ

WA AH-LUS-SOOO-IL-
LAD'EENA WAAAT-TAL-KASH-FA
A'N-HUM-

the people from whom Thou
hast promised to remove the
evil.⁸¹

الْكُشْفَ عَنْهُمْ

⁸¹ Reference to 27: 62: He who responds to the distressed when he supplicates Him, and removes the evil

وَ أَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ	WA ASH-BAHUL-ASH-YAAA-I BIMASHEE-YATIK	That thing most resembling Thy will and
وَأَوَّلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ	WA AW-LAAL-UMOORI BIK FEE A'ZAMATIK	that affair most worthy for Thee in Thy mightiness is
مَرْحَمَةً مِّنْ أَسْتَرْحَمَكَ	RAH'-MATU MANI AS-TAR- H'AMAK	showing mercy to him who asks Thee for mercy and
وَعَوُثٌ مِّنْ أَسْتَعَاثَ بِكَ	WA GHAW-THU MANI AS- TAGHAATHA BIK	helping him who seeks help from Thee.
فَارْحَمْنَا تَصَرُّعًا إِلَيْكَ	FAR-H'AM TAZ"AR-RUA'NAAA ILAY-K	So show mercy upon our pleading with Thee and
وَأَغْنِنَا إِذَا طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ	WA AGH-NINAAA ID' TARAH'- NAAA ANFUSANAA BAY-NA YADAY-K	free us from need when we throw ourselves before Thee!
اَللّٰهُمَّ اِنَّ الشَّيْطَانَ قَدْ شِمَتَ بِنَا	AL-LAAHUM-MA IN-NASH- SHAY-T'AANA QAD SHAMITA	O ALLAH, SATAN will gloat over us if we follow him in
اِذَا شَاغَبْنَاهُ عَلَى مَعْصِيَتِكَ	BINAAA ID' SHAAAYAA'- NAAHOO A'LAA MAA'- S'EEATAK	disobeying Thee,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَلَا تُشْمِتْهُ بِنَا بَعْدَ	WA LAA TUSH-MIT-HOO BINAA BAA'-D	let him not gloat over us after we have
تَرْكِنَا اِيَّاهُ لَكَ	TAR-KINAAA EE-YAAHOO LAK	renounced him for Thee
وَمَرْغَبِنَا عَنْهُ اِلَيْكَ	WA RAGH-BATINAA A'N- HOOO ILAY-K	and beseeched Thee against him!

وكان من دعائه عليه السلام

بِخَوَاتِمِ الْخَيْرِ

—11—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
BIKHAWAATIMIL
KHAY-R

His Supplication
(A.S)

**FOR GOOD
OUTCOMES**

يَا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ	YAA MAN D'IK-RUHOO SHARAFUL-LILD'-D'AAKIREEN	O He remembering whom brings honor to those who remember!
وَيَا مَنْ شُكْرُهُ قَوْزٌ لِلشَّاكِرِينَ	WA YAA MAN SHUK-RUHOO FAW-ZUL-LILSH-SHAAKIREEN	O He thanking whom brings triumph to those who give thanks!
وَيَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ	WA YAA MAN TAAA'TUHOO NAJAATUL-LIL-MUT'EEE'EN	O He obeying whom brings deliverance to those who obey!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE WA ASH-GHAL	Bless MUHAMMAD and his Household, and divert
قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ	QULOOBANAA BID'IK-RIKA A'N KUL-LI D'IK-R	our hearts through remembering Thee from every act of remembrance,
وَأَلْسِنَتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ	WA AL-SINATANAA BISHUK- RIKA A'N KUL-LI SHUK-R	our tongues through thanking Thee from every act of thanksgiving,
وَجَوَامِرِ حَنَّا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ	WA JAWAARIH'ANAA BIT'AAA'TIKA A'N KUL-LI TAAA'H	our limbs through obeying Thee from every act of obedience!
فَإِنْ قَدَرْتُمْ لَنَا فَرَاغًا مِنْ شُغْلٍ فَاجْعَلْهُ فَرَاغًا سَلَامَةً	FAAN QAD-DAR-TA LANAA FARAAGHAM-MIN SHUGH-LIN FAJ-A'L-HOO FARAAGHA SALAAMAH	If Thou hast ordained for us Idleness from these occupations, make it an Idleness of safety, within which
لَا تُدْرِكُنَا فِيهِ تَبَعَةٌ	LAA TUD-RIKUNAA FEEHEE TABIA'H	no ill consequence visits us
وَلَا تَلْحَقُنَا فِيهِ سَأَمَةٌ حَتَّى	WA LAA TAL-H'AQUNAA FEEHEE SAA-MAH H'AT-TAA	or weariness overtakes us! Then

يَنْصَرِفَ عَنَّا كُتَّابُ السَّيِّئَاتِ	YANS'ARIFA A'N-NAA KUT-TAABUS-SAY-YI-AATI	the writers of evil deeds may depart from us with a page
بَصْحِيفَةٍ خَالِيَةٍ مِّنْ ذِكْرِ سَيِّئَاتِنَا	BIS'AH'EEFATIN KHAALEEATIM-MIN D'IK-RI SAY-YI-AATINAA	empty of the mention of our evil deeds, and
وَيَتَوَلَّى كُتَّابُ الْحَسَنَاتِ عَنَّا	WA YATAWL-LAA KUT-TAABUL-H'ASANAATI A'N-NAA MAS-	the writers of good deeds may turn away from us
مَسْرُورِينَ بِمَا كَتَبُوا مِن حَسَنَاتِنَا	ROOREENA BIMAA KATABOO MIN H'ASANAATINAA	happy with the good deeds of ours which they have written.
وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا	WA ID'AA ANQAZ"AT AY-YAAMU H'AYAATINAA	And when the days of our life have passed by,
وَقَصُرَتْ مَدَدُ أَعْمَارِنَا	WA TAS'AR-RAMAT MUDADU AA'-MAARINAA	the terms of our lifetimes have elapsed, and
وَاسْتَحْضَرْنَا دَعْوُكَ الَّتِي لَا بُدَّ مِنْهَا وَمِنْ إِجَابَتِهَا	WAS-TAH'-Z"ARAT-NAA DAA'-WATUKAL-LATEE LAA BUD-DA MIN-HAA WAMIN IJAABATIHA	Thy call, which must come and be answered, summons us forth,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	then bless MUHAMMAD and his Household and
وَاجْعَلْ خِتَامَ مَا تُخْصِي عَلَيْنَا	WAJ-A'L KHITAAMA MAA TUH'-S'EE A'LAY-NAA KATABATU AA'-MAALINAA	make the outcome of what the writers of our works count
كُتْبَ أَعْمَالِنَا تَوْبَةً مَّقْبُولَةً لَا تُوَفِّقُنَا	BOOLAH LAA TOOQIFUNAA BAA'-DAHAA A'LAA	against us an accepted repentance, which afterwards gave us no rest in
بَعْدَهَا عَلَى		
ذَنْبٍ أَجْتَرَحْنَاهُ،	D'AMBIN AJ-TARAH'-NAAHU.	a sin that we committed,
وَلَا مَعْصِيَةٍ أَقْتَرَفْنَاهَا	WA LAA MAA'-S'EEATIN AQ-TARAF-NAAHAA	or an act of disobedience that we performed

وَلَا تَكْشِفْ عَنَّا سِتْرًا سَرَّيْنَاهُ
عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ تَبْلُغُوا
أَخْبَارَ عِبَادِكَ

WA LAA TAK-SHIF A'N-NAA
SIT-RAN SATAR-TAHOO A'LAA
RU-OOSIL-ASH-HAAD! YAW-
MA TAB-LOOO AKH-BAARA
I'BAADIK

Remove not from us any
covering with which Thou
hast covered over the
heads of the witnesses on
the day when the records of
Thy servants are tried!

إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ

IN-NAKA RAH'EEMUM-BIMAN
DAA'AK

Verily Thou art
compassionate to him who
supplicates Thee,

وَمُسْتَجِيبٌ لِمَنْ نَادَاكَ

WA MUS-TAJEEBUL-LIMAN-
NAADAAK

the responder to him who
calls upon Thee!

السَّلَامُ عَلَيْهِ دَعَاةً مَنْ وَكَانَ

—12—

فِي الْأَعْتِرَافِ وَ

طَلَبِ التَّوْبَةِ إِلَى

اللَّهِ تَعَالَى

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
FEELIA'-TIRAAFI
WATALABIT-TAW-BATI
ILAAL-LAAHEE
TAA'ALAA

His Supplication
(A.S)
IN CONFESSION
AND IN SEEKING
REPENTANCE
TOWARD ALLAH
(EXALTED IS HE)

اللَّهُمَّ إِنَّهُ يَحْجُبُنِي عَنْ مَسْأَلَتِكَ
خِلَالِ ثَلَاثٍ وَتَحْدُونِي عَلَيْهَا خَلَّةٌ
وَاحِدَةٌ

AL-LAAHUM-MA IN-NAHOO
YAH'-JUBUNEE A'M-MAS-
ALATIKA KHILAALUN THALAATH
WA TAH'-DOONEE A'LAY-HAA
KHAL-LATOO-WAAH'IDAH

O ALLAH, three traits have
prevented me from asking
Thee and one trait has
urged me on:

يَحْجُبُنِي

YAH'-JUBUNEE

I am prevented by

أَمْرٍ أَمَرْتُ بِهِ فَأَبْطَأْتُ عَنْهُ

AM-RUN AMAR-TA BIHEE
FAAB-TAA-TU A'N-H

a command Thou hast
commanded in which I
have been slow,

وَنَهْيٍ نَهَيْتَنِي عَنْهُ فَأَسْرَعْتُ إِلَيْهِ

WA NAH-YUN-NAHAY-TANEE
A'N-HOO FAAS-RAA'-TU ILAY-H

a prohibition Thou hast
prohibited toward which I
have hurried, and

وَنِعْمَةً أَنْعَمْتَ بِهَا عَلَيَّ فَقَصَّرْتُ فِي

شُكْرِهَا

WA NIA'-MATUN AN-A'M-TA
BIHAA A'LAY-YA FAQAS'-S'AR-
TU FEE SHUK-RIHAA

a favor through which Thou
hast favored for which I
have not given sufficient
thanks.

وَيَحْدُونِي عَلَى مَسْأَلَتِكَ تَفَضُّكَ

عَلَيَّ مَنْ

WA YAH'-DOONEE A'LAA
MAS-ALATIKA TAFAZ"-Z"ULUKA
A'LAA MAN

I am urged to ask Thee by
Thy gratuitous bounty upon
him who

أَقْبَلَ بَوَجهَهُ إِلَيْكَ

AQ-BALA BIWAJ-HIHEEE ILAY-
K

turns his face toward Thee
and

وَوَدَّ بِحُسْنِ ظَنِّهِ إِلَيْكَ

WA WAFADA BIH'US-NI Z'AN-
NIHEEE ILAY-K

comes to Thee with a good
opinion,

إِذْ جَمِيعُ إِحْسَانِكَ تَفَضُّلٌ

ID' JAMEEU' IH'-SAANIKA
TAFAZ"-Z"UL

since all Thy beneficence is
gratuitous bounty and

وَإِذْ كُلُّ نِعْمَةٍ أَبْدَاءٌ

WA ID' KUL-LU NIA'MIKA AB-
TIDAAA-

every one of Thy favors a
new beginning!

فَهَا أَنَا ذَا يَا إِلَهِي

FAHAAA ANA D'AA YAAA
ILAAHEE

So here I am, my God,

وَأَقِفُ بَابَ غَيْرِكَ وَقُوفُ

WAAQIFUM-BIBAABI I'Z-ZIKA
WQOOFAL-MUS-TAS-LIMID'-
D'ALEEL

standing at the gate of Thy
might, the standing of the
lowly, the surrendered,

الْمُسْتَسْلِمِ الذَّلِيلِ

وَسَأَلُكَ عَلَى الْحَيَاءِ مِنِّي سُؤَالَ

WA SAAA-ILUKA A'LAAL-
H'AYAAA-I MIN-NEE SOO-
AALAL-BAAA-ISIL-MUE'EL

asking Thee in my shame,
the asking of the destitute,
the pitiful,

الْبَائِسِ الْمُعِيلِ

مُعِيرُكَ يَا بَنِي

MUQIR-RUL-LAKA BIN-NEE

admitting to Thee that

لَمْ أَسْتَسْلِمْ وَقْتُ إِحْسَانِكَ إِلَّا

LAM AS-TAS-LIM WAQ-TA IH'-
SAANIKA IL-LAA BIL-IQ-LAAI'
A'N I'S'-YAANIK

at the time of Thy
beneficence I surrendered
not save through abstaining
from disobedience toward
Thee

بِالْإِقْلَاعِ عَنْ عَصِيَانِكَ

وَلَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنْ
أَمْتِنَاكَ

WA LAM AKH-LU FIL-H'AALAATI
KUL-LIHAA MINI AM-TINAANIK

and In none of my states
was I ever without Thy
Kindness.

فَهَلْ يَنْفَعُنِي يَا إِلَهِي إِقْرَارِي عِنْدَكَ
بِسُوءِ مَا أَكْتَسَبْتُ؟

FAHAL YANFAU'NEE YAAA
ILAAHEEE IQ-RAAREE I'NDAKA
BISOOO-I MAK-TASAB-TU ?

Will it profit me, my God, to
admit to Thee the evil of
what I have earned?

وَهَلْ يُجِنِّي مِنْكَ اغْتِرَافِي لَكَ
بِقَبِيحِ مَا أَمَرْتُكَ بِ؟

WAHAL YUNJEENEE MINKA
AA'-TIRAAFEE LAKA
BIQABEEHEE MAR-TAKAB-TU?

Will it save me from Thee to
confess the ugliness of what
I have done?

أَمْ أُوجِبُ لِي فِي مَقَامِي هَذَا
سُخْطَكَ؟

AM AW-JAB-TA LEE FEE
MAQAAMEE HAD'AA SUKH-
TAKA?

Or wilt Thou impose upon
me in this my station Thy
displeasure?

أَمْ لَزِمَنِي فِي وَقْتِ دُعَائِي
مَقَّتُكَ؟

AM LAZIMANEE FEE WAQ-TI
DUA'AA-EE MAQ-TUKA?

Will Thy hate hold fast to me
in the time of my
supplication?

سُبْحَانَكَ

SUB-H'AANAKA

Glory be to Thee!

لَا أَيْأَسُ مِنْكَ وَقَدْ قَتَحْتَ لِي بَابَ
التَّوْبَةِ إِلَيْكَ

LAAA AY-ASU MINKA WAQAD
FATAH'-TA LEE BAABAT-TAW-
BATI ILAY-K

I do not despair of Thee, for
Thou hast opened the door
of repentance toward
Thyself.

بَلْ أَقُولُ مَقَالَ الْعَبْدِ الذَّلِيلِ
الظَّالِمِ لِنَفْسِهِ

BAL AQOOLU MAQAALAL-A'B-
DID'-D'ALEELI

Rather, I say, the words of a
lowly servant,

AZ'-ZAALIMI LINAF-SIH

having wronged himself and

المُسْخِفِ بِحُرْمَةِ رَبِّهِ

AL-MUS-TAKHIF-FI BIH'UR-MATI
RAB-BIH

made light of his Lord's
Inviolability, and

الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ

AL-LAD'EE A'ZUMAT
D'UNOOBUHOO FAJAL-LAT-

whose sins are dreadful,
great,

وَأَدْبَرَتْ أَيَّامُهُ فَوَكَتْ	WA AD-BARAT AY-YAAMUHOO FAWAL-LAT-	whose days have parted, fled,
حَتَّى إِذَا رَأَى	H'AT-TAAA ID'AA RAAA	until, when he sees
مُدَّةَ الْعَمَلِ قَدْ انْقَضَتْ	MUD-DATAL-A'MALI QADI ANQAZ"AT-	the term of his works expired and
وَعَايَةَ الْعُمُرِ قَدْ آتَتْهُ	WA GHAAYATAL-U'MURI QADI ANTAHAT	the limit of his lifetime reached
وَأَيْقَنَ أَنَّهُ	WA AY-QANA AN-NAHOO	and knows with certainty that he has
لَا مَحِيصَ لَهُ مِنْكَ	LAA MAH'EES'A LAHOO MINK	no escape from Thee,
وَلَا مَهْرَبَ لَهُ عَنْكَ	WA LAA MAH-RABA LAHOO A'NK	no place to flee from Thee,
تَلَقَّاكَ بِالْإِنَابَةِ	TALAQ-QAACA BIL-INAABAH	he turns his face toward Thee in repeated turning,
وَأَخْلَصَ لَكَ التَّوْبَةَ	WA AKH-LAS'A LAKAT-TAW-BAH	makes his repentance toward Thee sincere,
فَقَامَ إِلَيْكَ بِقَلْبٍ طَاهِرٍ نَقِيٍّ	FAQAAMA ILAY-KA BIQAL-BIN T'AAHIRIN-NAQEE	stands before Thee with a pure and purified heart,
ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ	THUM-MA DAA'AKA BIS'AW-TIN H'AAA-ILIN KHAFAEE	then supplicates Thee with a feeble, quiet voice.
قَدْ تَطَاطَأَ لَكَ فَأَنْحَنَى	QAD T-TAT'AA-T'AA LAKA FAN-H'ANAA	He is bowed before Thee, bent,
وَنَكَسَ رَأْسَهُ فَانْثَنَى	WA NAK-KASA RAA-SAHOO FAANTHANAA	his head lowered, thrown down,
قَدْ أَمْرَعَشَتْ خَشْيَتُهُ رِجْلَيْهِ	QAD SR-A'SHAT KHASH-YATUHOO RIJ-LAY-H	his legs shaking in fear,
وَغَرَّقَتْ دُمُوعُهُ خَدَيْهِ	WA GHAR-RAQAT D-DUMOOU'HOO KHAD-DAY-H	his tears flooding his cheeks.
يَدْعُوكَ يَا أَرْحَمَ الرَّاحِمِينَ	YAD-U'WKA BEEAAA AR-H'AMAR-RAAH'IMEEN	He supplicates Thee: O Most Merciful of the merciful

وَيَا أَرْحَمَ مَنْ أُنْتَابُهُ
الْمُسْتَغْفِرُونَ

WA YAAA AR-H'AMA MANI
ANTAABAHUL-MUS-TAR-
H'IMOON

O Most Merciful of those
toward whom seekers of
mercy keep on turning!

وَيَا أَعْطَفَ مَنْ أَطَافَ بِهِ
الْمُسْتَغْفِرُونَ

WA YAAA AA'-T'AFA MAN
AT'AAFA BIHIL-MUS-TAGH-
FIROON

O Tenderest of those around
whom run seekers of
forgiveness!

وَيَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نَقْمِهِ

WA YAA MAN A'F-WUHOOO
AK-THARU MIN-NAQIMATIH

O He whose pardon is
greater than His
vengeance!

وَيَا مَنْ مَرْضَاهُ أَوفَرُ مِنْ سَخَطِهِ

WA YAA MAR-RIZ'AAHOOO
AW-FARU MIN SAKHAT'IH

O He whose good pleasure
is more abundant than His
anger!⁸²

وَيَا مَنْ تَحَمَّدَ إِلَى خَلْقِهِ بِحُسْنِ
التَّجَاوُزِ

WA YAA MAN TAH'AM-MADA
ILAA KHAL-QIHEE BIH'US-NIT-
TAJAAWUZ

O He who seeks His
creatures' praise with
excellent forbearance!

وَيَا مَنْ عَوَّدَ عِبَادَهُ قَبُولَ الْإِثَابَةِ

WA YAA MAN A'W-WADA
I'BAADAHOO QABOOLAL-
INAABAH

O He who has accustomed
His servants to the
acceptance of their
repeated turning!⁸³

وَيَا مَنْ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَةِ

WA YAA MANI AS-TAS'-LAH'A
FAASIDAHUM BIT-TAW-BAH

O He who seeks to heal their
corruption through
repentance!

وَيَا مَنْ مَرَضَى مِنْ فَعْلِهِمْ بِالْيُسْرِ

WA YAA MAR-RAZ'EEA MIN
FIA'-LIHIM BIL-YASEER

O He who is pleased with
the easy of their acts!

وَيَا مَنْ كَفَأَ قَلِيلَهُمْ بِالْكَثِيرِ

WA YAA MAN KAAFAA
QALEELAHUM BIL-KATHEER

O He who recompenses with
the much their little!

⁸² Allusion to the principle enunciated in the well-know HADEETH: 'ALLAH's mercy precedes His wrath', a constant theme of the, SAH'EEFA as pointed out in the introduction.

⁸³ Allusion to such QURANIC verses as Whosoever does evil or wrongs himself, and then prays ALLAH's forgiveness, he shall find ALLAH is All-forgiving. All-compassionate (4: 110).

وَيَا مَنْ ضَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ	WA YAA MAN Z'AMINA LAHUM IJAABATAD-DUA'AA-I	O He who has made himself accountable to them to respond to supplication! ⁸⁴
وَيَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ بِتَفْضُلِهِ حُسْنَ الْجَزَاءِ	WA YAA MAW-WAA'DAHUM A'LAA NAF-SIHEE BITAFAZ"- Z"ULIHEE H'US-NAL-JAZAAA-I	O He who pledged Himself by His gratuitous bounty to give them excellent repayment!
مَا أَنَا بِأَعْصَى مِنْ عَصَاكَ فَغَفَرْتَ لَهُ	MAAAA ANA BIA'-S'AA MAN A'S'AAKA FAGHAFAR-TA LAH لَهُ	I am not the most disobedient of those who have disobeyed Thee and whom Thou hast forgiven,
وَمَا أَنَا بِأَلْوَمٍ مِنْ أَعْتَذَرَ إِلَيْكَ فَقَبِلْتَ مِنْهُ	WA MAAA ANA BIL-WAMI MANI AA'-TAD'ARA ILAY-KA FAQABIL-TA MIN-H	nor am I the most blameworthy to offer excuses which Thou hast accepted,
وَمَا أَنَا بِأَظْلَمٍ مِنْ تَابَ إِلَيْكَ فَعُدْتَ عَلَيْهِ	WA MAAA ANA BIZ'-LAMI MAN TAABA ILAY-KA FAU'T-TA A'LAY-H	nor am I the most wrongdoing of those who have repented to Thee, and to whom Thou hast returned
أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا تَوْبَةً	ATOObU ILAY-KA FEE MAQAAMEE HAD'AA TAW- BATA	I repent to Thee in this my station, the repentance of one
نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ	NAADIMIN A'LAA MAA FARATA MIN-H	remorseful over what preceded from him hastily,
مُشْفِقٍ مِمَّا أَجْتَمَعَ عَلَيْهِ	MUSH-FIQIM-MIM-MAJ- TAMAA' A'LAY-H	apprehensive of what has gathered around him,
خَالِصٍ الْخِيَاءِ مِمَّا وَقَعَ فِيهِ	KHAALIS'IL-H'AYAAA-I MIM- MAA WAQAA' FEEH	pure in shame for that into which he has fallen,
عَالِمٍ	A'ALIMIN	knowing that

⁸⁴ Reference to such QURANIC verses as Supplicate Me and I will respond to you (40: 60), and When My servant ask from Me, I am near: I respond to the supplication of the supplicator when he supplicates Me (2: 186)

بَانَ الْعَفْوُ عَنِ الذَّنْبِ الْعَظِيمِ لَا

BIAN-NAL-A'F-WA A'NID'-
D'AMBIL-A'Z'EEMI LAA
YATAAA'AZ'AMUK

pardoning great sins is
nothing great for Thee.⁸⁵

يَتَعَاطَمُكَ

وَأَنَّ التَّجَاوُزَ عَنِ الْإِسْمِ الْجَلِيلِ

WA AN-NAT-TAJAAWUZA
A'NIL-ITH-MIL-JALEELI LAA
YAS-TAS'-I'BUK

overlooking enormous
misdeeds is not difficult for
Thee,

لَا يَسْتَضْعِبُكَ

وَأَنَّ اخْتِمَالَ الْجَنَابَاتِ الْفَاحِشَةِ لَا

WA AN-NA AH'-TIMAALAL-
JINAAAYAATIL-FAAH'ISHATI LAA
YATAKAA-ADUK

putting up with indecent
crimes does not trouble
Thee, and

يَسْكَادُكَ

وَأَنَّ أَحَبَّ عِبَادِكَ إِلَيْكَ مَنْ

WA AN-NA AH'AB-BA
I'BAADIKA ILAY-KA MAN

the most beloved of Thy
servants to Thee is he who

تَرَكَ الْاِسْتِكْبَارَ عَلَيْكَ

TARAKALIS-TIK-BAARA A'LAY-K

refrains from arrogance
before Thee,

وَجَانَبَ الْاِصْرَامَ

WA JAANABAL-IS'-RAAR

pulls aside from persistence,
and

وَلَزِمَ الْاِسْتِغْفَارَ

WA LAZIMALIS-TIGH-FAAR

holds fast to praying
forgiveness!

وَأَنَا أَتَبَرُّهُ إِلَيْكَ مِنْ أَنْ أُسْتَكْبَرَ

WA ANA AB-RA-U ILAY-KA MIN
SN SS-TAK-BIR

I am clear before Thee of
arrogance,

وَأَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ

WA SU'WD'U BIK MIN SN
US'IR

I seek refuge in Thee from
persistence,

وَأَسْتَغْفِرُكَ لِمَا قَصَرْتُ فِيهِ

WAS-TAGH-FIRUKA LIMAA
QAS'-S'AR-TU FEEH

I pray forgiveness from Thee
for shortcomings,

وَأَسْتَعِينُ بِكَ عَلَى مَا عَجَزْتُ عَنْهُ

WA AS-TAE'ENU BIK A'LAA
MAA A'JAZ-TU A'N-H

I seek help from Thee in
incapacity!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

⁸⁵ Cf. the HADEETH mentioned in the Introduction: 'When one of you supplicates, he should not say: "O ALLAH, forgive me. if Thou wilt", but he should be firm in his asking and make his desire great, for what ALLAH gives is nothing great for Him' (Muslim, D'IKR 8).

وَهَبْ لِي مَا يَجِبُ عَلَىٰكَ	WA HAB LEE MAA YAJIBU A'LAY-YA LAK	dispense with what is incumbent upon me toward Thee,
وَعَافِنِي مِمَّا اسْتَوْجِبُهُ مِنْكَ	WA A'AFINEE MIM-MAAA AS- TAW-JIBUHO MINK	release me from what I merit from Thee, and
وَأَجِرْنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ	WA AJIR-NEE MIM-MAA YAKHAAFUHOO AH-LUL- ISAAA-AH	grant me sanctuary from what the evildoers fear!
فَإِنَّكَ مَلِيٌّ بِالْعَقْرِ	FA IN-NAKA MALEE-UM-BIL- A'F-W	For Thou art full of pardon,
مَرْجُوٌّ لِلْمَغْفِرَةِ	MAR-JOO-WU LIL-MAGH- FIRAH	the hoped-for source of forgiveness,
مَعْرُوفٌ بِالْجَوَانِ	MAA'-ROOFUM-BIT-TAJAAWZ	well known for Thy f forbearance.
لَيْسَ لِحَاجَتِي مَطْلَبٌ سِوَاكَ	LAY-SA LIH'AAJATEE MAT'- LABUN SIWAAK	My need has no object but Thee,
وَلَا لِذَنْبِي غَافِرٌ غَيْرُكَ	WA LAA LID'AMBEE GHAAFIRUN GHAY-RUK	my sin no forgiver other than Thee
حَاشَاكَ	H'AASHAAK	—Could that be possible?
وَلَا أَخَافُ عَلَىٰ نَفْسِي إِلَّا إِيَّاكَ	WA LAAA AKHAAFU A'LAA NAF-SEEE IL-LAAA EE-YAAK	I have no fear for myself except from Thee;
إِنَّكَ أَهْلُ اتَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ	IN-NAKA AH-LUT-TAQ-WAA WA AH-LUL-MAGH-FIRAH	Thou art worthy of reverential fear, and worthy to forgive! ⁸⁶
صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM- MADIW-WAAAALI MUH'AM- MAD	Bless MUHAMMAD and his Household,
وَاقْضِ حَاجَتِي	WA AQ-Z'I H'AAJATEE	grant my need,
وَأَنْجِخْ طَلِبَتِي	WA ANJIH' TALIBATEE	answer my request favorably,

وَاعْفِرْ ذَنْبِي	WAGH-FIR D'AMBEE	forgive my sin, and
وَأَمِنْ خَوْفَ نَفْسِي	WA AAAMIN KHAW-FA NAF-SEE	give me security from fear for myself
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, ⁸⁷ and
وَذَلِكَ عَلَيْكَ يَسِيرٌ	WA D'ALIKA A'LAY-KA YASEER	that is easy for Thee.
أَمِينَ رَبِّ الْعَالَمِينَ	AAAMEENA RAB-BAL-A'ALAMEEN	Amen, Lord of the worlds!

السَّلَامُ عَلَيْهِ دَعَاتِهِ مِنْ وَكَانَ

—13—

His Supplication
(A.S)

فِي طَلَبِ الْحَوَائِجِ

إِلَى اللَّهِ تَعَالَى

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
T'ALABIL-H'AWAAA-IJI
ILAAL-LAAHEE
TAA'ALAA

**IN SEEKING
NEEDS FROM
ALLAH**

(exalted is He)

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ

YAA MUNTAHAA MAT'-LABIL-H'AAJAAT

O ultimate object of needs!

وَيَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ

WA YAA MAN I'NDAHOO
NAY-LUT-T'ALIBAAT

He through whom requests
are attained!

وَيَا مَنْ لَا يَبِيعُ نِعْمَهُ بِأَلَمَانٍ

WA YAA MAL-LAA YABEEU'
NIA'MAHOO BIL-ATH-MAAN

O He whose favors are not
bought by prices!

وَيَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ

WA YAA MAL-LAA YUKAD-
DIRU ATAAYAAHOO BIIAM-
TINAAN

O He who does not muddy
His gifts by the imposition of
obligations!

بِأَلَمَيْنَانِ

وَيَا مَنْ يُسْتَقْنَى بِهِ وَلَا يُسْتَقْنَى
عَنْهُ

WA YAA MAY-YUS-TAGH-NAA
BIHEE WA LAA YUS-TAGH-NAA
A'N-H

O He along with whom
nothing is needed and
without whom nothing can
be done!

وَيَا مَنْ يُرْغَبُ إِلَيْهِ وَلَا يُرْغَبُ
عَنْهُ

WA YAA MAY-YUR-GHABU
ILAY-HEE WA LAA YUR-GHABU
A'N-H

O He toward whom desire is
ever directed and never
turned away!

وَيَا مَنْ لَا تُفْنَى خَزَائِنُهُ الْمَسَائِلُ

WA YAA MAL-LAA TUF-NEE
KHAZAAA-INAHUL-MASAAA-IL

O He whose treasures
cannot be exhausted by
demands!

وَيَا مَنْ لَا تُبَدَّلُ حِكْمُهُ
الْوَسَائِلُ

WA YAA MAL-LAA TUBAD-DILU
H'IK-MATAHUL-WASAAA-IL

O He whose wisdom cannot
be altered by any means!

وَيَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ
الْمُحْتَاجِينَ

WA YAA MAL-LAA TANQAT'IU'
A'N-HOO H'AWAAAA-IJUL-
MUH'-TAAJJEEN

O He from whom the needs
of the needy are never cut
off!

وَيَا مَنْ لَا يَعْتَبَهُ دُعَاءُ الدَّاعِينَ

WA YAA MAL-LAA YUA'N-
NEEHEE DUA'AAA-UD-
DAAE'EN

O He who is not distressed
by the supplications of the
supplicators!

تَمَدَّخْتُ بِالْفَنَاءِ عَنْ خَلْقِكَ

TAMAD-DAH'-TA BIL-
GHANAAA-I A'N KHAL-QIK

Thou hast lauded Thyself for
having no need for Thy
creatures, and

وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ

WA ANTA AH-LUL-GHINAA
A'N-HUM-

It suits Thee to have no need
for them, and

وَنَسَبْتَهُمْ إِلَى الْفَقْرِ

WA NASAB-TAHUM ILAAL-
FAQ-R

Thou hast attributed to them
poverty, and

وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ

WA HUM AH-LUL-FAQ-RI ILAY-
K

It suits them to be poor
toward Thee.⁸⁸

⁸⁸ Reference to such QURANIC verses as: O people, you are the poor toward ALLAH, and He is without need, praiseworthy (35: 15).

فَمَنْ حَاوَلَ سَدَّ خَلَّتَهُ مِنْ عِنْدِكَ

FAMAN H'AAWALA SAD-DA
KHAL-LATIHEE MIN I'NDIK

So he who strives to remedy
his lack through what is with
Thee,

وَمَرَامَ صَرَفَ الْفَقْرَ عَنْ نَفْسِهِ

WA RAAMA S'AR-FAL-FAQ-RI
A'N-NAF-SIHEE BIK

and wishes to turn poverty
away from himself through
Thee,

بِكَ

فَقَدْ طَلَبَ حَاجَتَهُ فِي مَظَانِّهَا

FAQAD TALABA
H'AAJATAHOO FEE
MAZ'AAAN-NIHAA

has sought his need in the
most likely place

وَأَتَى طَلِبَتَهُ مِنْ وَجْهِهَا

WA ATAA TILABATAHOO MIW-
WAJ-HIHAA

and come to his request
from the right quarter.

وَمَنْ تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ

WA MAN TAWJ-JAHA
BIH'AAJATIHEEE ILAAA
AH'ADIM-MIN KHAL-QIKA

But he who turns in his need
toward one of Thy creatures

خَلْقِكَ

أَوْ جَعَلَهُ سَبَبَ نَجْحِهَا دُونَكَ

AW JAA'LAHOO SABABA NUJ-
H'IHAA DOONAK.

or assigns the cause of its
being granted to other than
Thee,

فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ

FAQAD T-TAA'R-RAZ"A LIL-H'IR-
MAAN

has exposed himself to
deprivation

وَأَسْتَحَقَّ مِنْ عِنْدِكَ فَتًى

WAS-TAH'AQ-QA MIN I'NDIKA
FAW-TAL-IH'-SAAN

and deserves to miss Thy
beneficence.

أَلَا خُسْرَانٍ

اَللّٰهُمَّ وَلِيَّ اِلَيْكَ حَاجَةٌ

AL-LAAHUM-MA WA LEE
ILAY-KA H'AAJAH

O ALLAH, I have a need of
Thee:

قَدْ قَصَرَ عَنْهَا جُهْدِيْ

QAD QAS'-S'ARA A'N-HAA
JUH-DEE

My exertion has fallen short
of it

وَقَطَّعَتْ دُونَهَا حِيلِيْ

WA TAQAT-T'AAT D-
DOONAHAA H'EEALEE

and my stratagems have
been cut back before
reaching it.

وَسَوَّلَتْ لِيْ نَفْسِيْ مَرْفَعَهَا اِلَى مَنْ

WA SAW-WALAT LEE NAF-SEE
RAF-A'HAAA ILAA

My soul induced me to
present it to him who

يَرْفَعُ حَوَائِجَهُ إِلَيْكَ MAY-YAR-FAU' H'AWAAA-
IJAHOOO ILAY-KA

presents his needs to Thee
and

وَلَا يَسْتَعِينِي فِي طَلِبَاتِهِ عَنكَ وَ WA LAA YAS-TAGH-NEE FEE
T'ALIBAATIHEE A'NKA WA HEE

can do nothing without Thee
in his requests, but this is

هِيَ

زَلَّةٌ مِنْ زَلَلِ الْخَاطِئِينَ ZAL-LATUM-MIN ZALALIL-
KHAATI'EEN

one of the slips of the
offenders,

وَعَثْرَةٌ مِنْ عَثَرَاتِ الْمُنْذِنِينَ WA ATH-RATUM-MIN
A'THARAATIL-MUD'-NIBEEEN

one of the stumbles of the
sinners!

ثُمَّ أَتَيْتُ بِتَذَكِيرِكَ لِي مِنْ THUM-MA ANTABAH-TU
BITAD'-KEERIKA LEE MIN
GHAF-LATEE

Then through Thy reminding
me, I was aroused from my
heedlessness,

غَفْلَتِي

وَنَهَضْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي WA NAHAZ"-TU BITAW-
FEEQIKA MIN ZAL-LTEE

through Thy giving success, I
stood up from my slip,

وَرَجَعْتُ وَنَكَصْتُ بِتَسْدِيدِكَ WA RAJAA'-TU WA NAKAS'-TU
BITAS-DEEDIKA A'N ATH-RATEE

and through Thy pointing the
way, I returned and
withdrew from my stumble.

عَنْ عَثْرَتِي

وَقُلْتُ: سُبْحَانَ رَبِّي WA QUL-TU: SUB-H'AANA RAB-
BEE

I said: Glory to my Lord!

كَيْفَ يَسْأَلُ مُخْتِاجٌ مُخْتِاجًا؟ KAY-FA YAS-ALU MUH'-
TAAJUM-MUH'-TAAJAA?

How can the needy ask
from the needy?

وَأَنَّى يَرْغَبُ مُعْدِمٌ إِلَى مُعْدِمٍ؟ WA AN-NAA YARGHABU
MUA'-DIMUN ILAA MUA'-
DIMIN?

How can the destitute
beseech the destitute?

فَقَصَدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ FAQAS'AT-TUKA YAAA ILAAHEE
BIR-RAGH-BAH

So I went straight to Thee,
my God, in beseeching,

وَأَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثِّقَةِ بِكَ WA AW-FAT-TU A'LAY-KA
RAJAAA-EE BITH-THIQATI BIK

and I sent Thee my hope
with trust in Thee.

وَعَلِمْتُ WA A'LIM-TU

I came to know that

أَنْ كَثِيرَ مَا أَسْأَلُكَ يَسِيرٌ فِي
وُجْدِكَ

AN-NA KATHEERA MAAA AS-
ALUKA YASEERUN FEE WUJ-
DIK

the many I request from
Thee are few before Thy
wealth,

وَأَنْ خَطِيرَ مَا أَسْتَوْهِبُكَ حَقِيرٌ
فِي وَسْعِكَ

WA AN-NA KHATEERA MAAA
AS-TAW-HIBUKA H'AQEERUN
FEE WUS-I'K

the weighty I ask from Thee
is vile before Thy plenty;

وَأَنْ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ
أَحَدٍ

WA AN-NA KARAMAKA LA
YAZ"EEQU A'N SOO-AALI
AH'AD

Thy generosity is not
constrained by anyone's
asking,

وَأَنْ يَدَكَ بِالْعَطَايَا أَعْلَى مِنْ كُلِّ
يَدٍ

WA AN-NA YADAKA BIL-
A'TAAYAAA AA'-LAA MIN KUL-
LI YAD

Thy hand is higher in
bestowing gifts than every
hand!

اللَّهُمَّ فَضِّلْ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIH

O ALLAH, so bless
MUHAMMAD and his
Household,

وَ أَخْلِنِي بِكَرَمِكَ عَلَى التَّفَضُّلِ

WA AH'-MIL-NEE BIKARAMIKA
A'LAAT-TAFAZ"-Z"UL

take me through Thy
generosity to Thy gratuitous
bounty and

وَلَا تَحْلِنِي بِعَدْلِكَ عَلَى
الْأَسْتِخْفَاقِ

WA LAA TAH'-MIL-NEE BIA'D-
LIKA A'LAALIS-TIH'-QAAQ

take me not through Thy
justice to what I deserve!

فَمَا أَنَا بِأَوَّلِ رَاغِبٍ رَاغِبٍ إِلَيْكَ
فَأَعْطَيْتُهُ، وَهُوَ يَسْتَحِقُّ الْمُنْعَ

FAMAAA ANA BIW-WALI
RAAGHIBIR-RAGHIBA ILAY-KA
FAAAA'-TAY-TAHOO WA HUWA
YAS-TAH'IQ-QUL-MAN-A'-

I am not the first beseecher
to beseech Thee and Thou
bestowed upon him while he
deserved withholding,

وَلَا بِأَوَّلِ سَائِلٍ سَأَلَكَ فَأَفْضَلْتَ
عَلَيْهِ، وَهُوَ يَسْتَوْجِبُ الْحِرْمَانَ

WA LAA BIW-WALI SAAA-ILIN
SAALAKA FAAF-Z"AL-TA A'LAY-
HEE WA HUWA YAS-TAW-
JIBUL-H'IR-MAAN

nor am I the first to ask from
Thee and Thou wast
bounteous toward him while
he merited deprivation.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ كُنْ لِدُعَايِىْ مُجِيبًا	WA KUL-LIDUA'AA-EE MUJEEBAA	respond to my supplication,
وَمِنْ ذَايِىْ قَرِيبًا	WA MIN-NIDAAA-EE QAREEBAA	come near my call,
وَلِتَصْرُعِىْ مَرَّاحِمًا	WA LITAZ'AR-RUE'E RAAH'IMAA	have mercy on my pleading,
وَلِصَوْتِىْ سَامِعًا	WA LIS'AW-TEE SAAMIA'A	listen to my voice,
وَلَا تَقْطَعْ رَجَايِىْ عَنْكَ	WA LAA TAQ-TAA' RAJAAA-EE A'NK	cut not short my hope for Thee,
وَلَا تَبْتَ سَبَبِىْ مِنْكَ	WA LAA TABUT-TA SABABEE MINK	sever not my thread to Thee,
وَلَا تُوَجِّهْنِىْ فِىْ حَاجَتِىْ هَذِهِ	WA LAA TUWAJ-JIH-NEE FEE H'AAJATEE HD'IHEE WAGHAY-RIHAAA ILAA SIWAAK	turn not my face in this my need, and other needs, away from Thee,
وَعَبِّرْهَا اِلَى سِوَاكَ		
وَتَوَلِّىْ	WA TAWAL-LANEE	attend for my sake to
بِنَجْحِ طَلِبَتِىْ	BINUJ-HEE T'ALIBATEE	the fulfillment of my request,
وَقَضَاءِ حَاجَتِىْ	WA QAZ'AAA-I H'AAJATEE	the granting of my need, and
وَنَيْلِ سُوْلِىْ	WA NAY-LI SOO-LEE	the attainment of what I have asked
قَبْلَ مَرَاوِىْ عَنْ مَوْقِفِىْ هٰذَا	QAB-LA ZAWAALEE A'M-MAW-QIFEE HAD'AA	before I leave this place
بِتَيْسِيْرِكَ لِىْ الْعَسِيْرَ	BITAY-SEERIKA LEEAL-A'SEER	through Thy making easy for me the difficult and
وَحُسْنِ تَقْدِيْرِكَ لِىْ جَمِيْعِ	WA H'US-NI TAQ-DEERIKA LEE FEE JAMEEI'L-UMoor	Thy excellent ordainment for me in all affairs!
الْأُمُوْر		

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household
صَلَاةً دَائِمَةً نَامِيَةً	S'ALAATAN DAAA-IMATAN-NAAMEEAAH	with a permanent, ever-growing blessing,
لَا انْقِطَاعَ لِأَبَدِهَا	LAA ANQITAAA' LIABADIHAA	whose perpetuity has no cutting off and
وَلَا مُنْتَهَى لِأَمَدِهَا	WA LAA MUNTAHAA LIAMADIHAA	whose term knows no limit, and
وَأَجْعَلْ ذَلِكَ عَوْنًا لِي	WAJ-A'L D'ALIKA A'W-NAL-LEE	make that a help to me and
وَسَبَبًا لِنَجَاحِ طَلِبَتِي	WA SABABAL-LINAJAAHEE TALIBATEE	a cause for the granting of my request!
إِنَّكَ وَاسِعٌ كَرِيمٌ	IN-NAKA WAASIUN KAREEM	Thou art Boundless, Generous!
وَمِنْ حَاجَتِي يَا رَبِّ كَذَا	WA MIN H'AAJATEE YAA RAB-BI KAD'AA WAKAD'AA	And of my needs, My Lord, are such and such.
وَكَذَا		
(وَتَذَكَّرُ حَاجَتَكَ ثُمَّ تَسْجُدُ	(WA TAD'-KURU H'AAJATAKA THUM-MA TAS-JUDU	HERE YOU SHOULD STATE YOUR NEEDS, THEN
وَتَقُولُ فِي سُجُودِكَ):	WATAQWLU FEE SUJOODIKA)	PROSTRATE YOURSELF, AND SAY IN YOUR PROSTRATION
فَضْلُكَ أَسْنَى	FAZ'-LUKA AAANASANEE	Thy bounty has comforted me and
وَإِحْسَانُكَ دَلِيلِي	WA IH'-SAANUKA DAL-LANEE	Thy beneficence has shown the way,
فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَآلِهِ	FAAS-ALUKA BIKI WA BMUH'AM-MADIW-WA	So I ask Thee by Thee and by MUHAMMAD and his Household (Thy blessings be upon them) that Thou
صَلَوَاتِكَ عَلَيْهِمْ أَنْ لَا تُرَدَّنِي	AAALIHEE S'ALAWAATUKA A'LAY-HIM AL-LAA TARUD-DANEE KHAAA-IBAA	sendest me not back in disappointment!
خَابِيًا		

وكان من دعائه عليه السلام

إذا اعتدي عليه

أو رأى من

الظالمين ما لا يحب

—14—

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AA'-TUDEEA A'LAY-
HEEE AW RAAA
MINAZ'-Z'AALIMEENA
MAA LAA YUH'IB

His Supplication
(A.S)

WHEN HOSTILITY
WAS SHOWN TO
HIM OR WHEN HE
SAW WHAT HE
DID NOT LIKE IN
WRONGDOER⁸⁹

⁸⁹ A case can be made for translating the word Z'ALIM (wrongdoer) in the context of the present supplication as 'oppressor' or 'tyrant', especially if we read the text as expressing the IMAM's relationships with the Umayyad authorities. However, the word Z'ULM along with its derivatives is an important and frequently used term in the QURAN, and only the QURANIC context can provide us with a reliable insight into the way the word must have been understood by ZAYN AL-A'ABIDEEN and his contemporaries in the QURAN. It is obvious that terms like 'oppression' and 'tyranny', with their narrow political connotations, cannot begin to do justice to the wide range of meanings included in the primary QURANIC significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the QURANIC idea rather closely. According to the QURAN, the basic meaning of Z'ULM is to deny the reality of ALLAH and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This QURANIC concept can clearly be perceived in such typical verses as the following:

- * Who does greater wrong than he who bars ALLAH's places of worship, so that His Name be not rehearsed in them, and strives to destroy them? (2: 114)
- * Who does greater wrong than he who conceals a testimony received from ALLAH? (2: 140)
- * Whosoever transgresses the bounds of ALLAH—those are the wrongdoers (2: 229);
- * And the unbelievers—they are the wrongdoers (2: 254)
- * Whoso judges not according to what ALLAH has sent down—they are the wrongdoers (5: 45)
- * Who does greater wrong than he who forges against ALLAH a lie, or cries lies to His signs? (7: 37, 10: 17)
- * Who does greater wrong than he who, being reminded of the signs of his Lord, turns away from them? (18: 57, 32: 22)
- * None denies Our signs but the wrongdoers (29: 49)
- * Do not associate others with ALLAH; to associate others with ALLAH is a mighty wrong (31: 13)
- * And whoso repents not, those—they are the wrongdoers (49: 11)
- * Whoso trespasses the bounds of ALLAH has done wrong to himself (65: 1).

In most of the cases in which the IMAM employs the term in the SAH'EEDA, the QURANIC context is

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَثْبَاءُ الْمُظْلَمِينَ	YAA MAL-LAA YAKH-FAA A'LAY-HEEE AMBAAA-UL- MUTAZ'AL-LIMEEN	O He from whom is not concealed news of the aggrieved!
وَيَا مَنْ لَا يَخْتِاجُ فِي قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ	WA YAA MAL-LAA YAH'-TAAJU FEE QAS'AS'IHIM ILAA SHAHAADAATISH- SHAAHIDEEN	O He who has no need to be told about them by the witnessing of the witnesses!
وَيَا مَنْ قَرِيبَتْ نَصْرُهُ مِنْ الْمُظْلُومِينَ	WA YAA MAN QARUBAT NUS'- RATUHOO MINAL-MAZ'- LOOMEEN	O He whose help is near to the wronged!
وَيَا مَنْ بَعْدَ عَوْنِهِ عَنِ الظَّالِمِينَ قَدْ عَلِمْتَ يَا إِلَهِي	WA YAA MAM-BAU'DA A'W- NUHOO A'NIZ'-Z'AALIMEEN QAD A'LIM-TA YAAA ILAAHEE	O He whose aid is far from the wrongdoers! Thou knowest, my God,
مَا نَأْتِي مِنْ ﴿فُلَانِ بْنِ فُلَانٍ﴾ مِمَّا حَظَرْتَ وَانْتَهَكَهُ مِنْ مِمَّا حَجَرْتَ عَلَيْهِ	MAA NAALANEE MIN (FULAANI IBN FULAANIN) MIM- MAA H'AZAR-TA WANTAHAKAHOO MIN-NEE MIM-MAA H'AJAZ-TA A'LAY-H	how so-and-so, son of so- and-so, has harmed me in that which Thou hast forbidden, and how he has violated me in that which Thou hast prohibited,
بَطْرًا فِي نَعْمِكَ عِنْدَهُ	BAT'ARAN FEE NIA'-MATIKA I'NDAH	showing thereby ingratitude toward Thy favor upon him and
وَاعْتَرَا مَا بَنَيْكَ عَلَيْهِ	WAGH-TIRAARAM- BINAKEERIKA A'LAY-H	delusion concerning what Thou hast denied him.
اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'M-MADIW-WA AAALIH	O ALLAH, so bless MUHAMMAD and his Household,

clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. The term Z'ULM is often used as the opposite of A'DL or 'justice'.

وَ خُذْ ظَالِمِي وَعَدُوِّي عَنْ ظُلْمِي
بِقُوَّتِكَ

WA KHUZ'-Z'AALIMEE WA
A'DOO-WEE A'N Z'UL-MEE
BIQOO-WATIK

keep my wrongdoing
enemy from wronging me
through Thy strength,

وَ أَفْلُلْ حَدَّةَ عَنِّي بِقُدْرَتِكَ
وَ اجْعَلْ لَهُ شُغْلًا فِيمَا بِلَيْهِ

WAF-LUL H'AD-DAHOO A'N-
NEE BIQUD-RATIK

blunt his blade toward me
through Thy power, and

WAJ-A'L-LAHOO SHUGH-LAN
FEEMAA YALEEH

assign to him a diversion in
that which is close to him
and

وَ عَجْزًا عَمَّا يُنَازِيهِ

W A'J-ZAN A'M-MAA
YUNAAWEEH

the inability to reach his
enemy!

اَللّٰهُمَّ وَصِّلْ عَلٰى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA WA S'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ لَا تُسَوِّغْ لَهُ ظُلْمِي

WA LAA TUSAW-WIGH LAHOO
Z'UL-MEE

let the wrongdoer not find it
easy to wrong me,

وَ أَحْسِنْ عَلَيْهِ عَوْنِي

WA AH'-SIN A'LAY-HEE A'W-
NEE

give me good help against
him,

وَ أَغْصِنِيْ مِنْ مِّثْلِ أَفْعَالِهِ

WAA'-S'IM-NEE MIM-MITH-LI
AF-A'ALIH

preserve me from the like of
his acts, and

وَ لَا تَجْعَلْنِيْ فِيْ مِثْلِ حَالِهِ

WA LAA TAJ-A'L-NEE FEE
MITH-LI H'AALIH

place me not in the like of
his situation!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household, and

وَ أَعِدْنِيْ عَلَيْهِ عَدُوِّي حَاضِرَةً

WA AI'D-NEE A'LAY-HEE A'D-
WANA H'AAZ'IRATAN

assist me with an immediate
assistance

تَكُوْنُ

TAKOONU

مِنْ غَيْظِيْ بِهِ شِفَاءً

MIN GHAY-Z'EE BIHEE
SHIFAAA

that will heal my rage
toward him and

وَمِنْ حَنَفِيْ عَلَيْهِ وَقَاءً

WA MIN H'ANAQEE A'LAY-HEE
WAFAAA

redeem my fury toward him!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَعَوِّضْنِي مِنْ ظَلَمِهِ لِي عَفْوِكَ

WA A'W-WIZ"-NEE MIN ZUL-
MIHEE LEE A'F-WAK

compensate me for his
wronging me with Thy
pardon and

وَأَبْدِلْنِي بِسُوءِ صَعِيهِ بِسِ
مَرَحْمَتِكَ

WA AB-DIL-NEE BISOOO-I
S'ANEEI'HEE BEE RAH'-MATAK

replace his evil action
toward me with Thy mercy,
for

فَكُلُّ مَكْرُوهٍُ جَلَلٌ دُونَ
سَخَطِكَ

FAKUL-LU MAK-ROOHIN
JALALUN DOONA SAKHAT'IK

every detested thing less
than Thy anger is slight and

وَ كُلُّ مَرَمَزَةٍ سَوَاءٍ مَعَ مَوْجِدِكَ
اَللَّهُمَّ

WA KUL-LU MAR-ZI-ATIN
SAWAAA-UM-MAA' MAW-
JIDATIK

every disaster next to Thy
rancor indifferent!

AL-LAAHUM-MA

O ALLAH,

فَكَمَا كَرِهْتَ إِلَيَّ أَنْ أَظْلِمَ
فَقِنِّي مِنْ أَنْ أَظْلِمَ
اَللَّهُمَّ

FAKAMAA KAR-RAH-TA ILAY-
YA AN UZ'-LAMA FAQINEE
MIN AN AZ'-LIM

just as Thou hast made me
defest being wronged, so
also protect me from doing
wrong!

SLL-LAHUM-MA

O ALLAH,

لَا أَشْكُو إِلَيَّ أَحَدٍ سِوَاكَ
وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ
حَاشَاكَ

LAAA ASHKOOO ILAAA
AH'ADIN SIWAAK

I complain to no one but
Thee, and

WA LAAA AS-TAE'ENU
BIH'AAKIMIN GHAY-RIK

I seek help from no ruler
other than Thee—

H'AASHAAK

how could I?

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَصِلْ دُعَائِي بِالْإِجَابَةِ

WA S'IL DUA'AA-EE BIL-
IJAABAH

join my supplication to
response, and

وَ اقْرِنْ شِكَايَتِي بِالتَّغْيِيرِ

WAQ-RIN SHIKAAYATEE BIT-
TAGH-YEER

unite my complaint with
change!

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا تَفْتِنَنِي بِالْقُتُوبِ مِنْ إِنْصَافِكَ	LAA TAF-TIN-NEE BIL-QUNOOT'I MIN INS'AAFIK	tempt me not with despair of Thy just treatment and
وَلَا تَقْتَنَهُ بِالْأَمْنِ مِنْ إِنْكَارِكَ	WA LAA TAF-TIN-HOO BIL-AM-NI MIN INKAARIK	tempt him not with feeling secure from Thy disapproval,
فِيُصِرَّ عَلَى ظُلْمِي	FAYUS'IR-RA A'LAA Z'UL-MEE	lest he persist in wronging me and
وَيُحَاصِرَنِي بِحَقِّي	WA YUH'AAS'IRANEE BIH'AQ-QEE	constrain me in my rights. ⁹⁰
وَعَرَفَهُ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ	WA A'R-RIF-HOO A'M-MAA QALEELIM-MAAA AW-AT-TAZ'-Z'AALIMEEN	Let him soon recognize what Thou hast promised the wrongdoers ⁹¹ and
وَعَرَفَنِي مَا وَعَدْتَ مِنْ إِبَابَةِ الْمُضْطَرِّينَ	WA A'R-RIF-NEE MAA WAA'T-TA MIN IJAABATIL-MUZ"-T'AR-REEN	let me recognize Thy promised response to the distressed! ⁹²
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَوَقِّفْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَعَلَى	WA WAF-FIQ-NEE LIQABOOLI MAA QAZ"AY-TA LEE WA A'LAY	give me success in accepting Thy decrees for me and against me,
وَمَرْضَانِي بِمَا أَخَذْتَ لِي وَمِنِي	WA RAZ"-Z"INEE BIMAAA AKHAD'-TA LEE WA MIN-NEE	make me pleased with what Thou takest for me and from me,

⁹⁰ Some editions read YUHAADIRANI for YUHAASIRANI. The translation then becomes: 'and overcome me in my rights'

⁹¹ Allusion to such QURANIC verses as: We shall surely destroy the wrongdoers (14: 13); We have prepared for the wrongdoers a painful chastisement (25: 37)

⁹² Again reference 27: 62: He who responds to the distressed when he supplicates Him, and remove the evil.

وَأَهْدِنِي لِلَّتِي هِيَ أَقْوَمُ	WAH-DINEE LIL-LATEE HEEA AQ-WAM	guide me to that which is most upright and
وَأَسْتَعْمِلْنِي بِمَا هُوَ أَسْلَمُ	WAS-TAA'-MIL-NEE BIMAA HUWA AS-LAM	employ me in that which is safest!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَإِنْ كَانَتْ الْخَيْرَةُ لِي عِنْدَكَ	WA IN KAA NATIL-KHEEARATU LEE I'NDAKA	if the best for me with Thee lies
فِي تَأْخِيرِ الْأَخْذِ لِي	FEE TAA-KHEERIL-AKH-D'I LEE	In delaying the taking to task for my sake of him who has wronged me and
وَتَرْكِ الْأَنْتِقَامِ مِنْ ظَلَمَتِي إِلَى يَوْمِ الْفُضْلِ وَمَجْمَعِ الْخَصْمِ	WA TAR-KILINTIQAAMI MIM- MAN ZALAMANEEE ILAA YAW- MIL-FAS'-LI WA MAJ-MAI'L- KHAS'-M	in refraining from vengeance toward him until the Day of Decision and the Gathering of Disputants,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	then bless MUHAMMAD and his Household,
وَأَيِّدْنِي مِنْكَ بِنَيْتِ صَادِقَةٍ وَصَبْرٍ دَائِمٍ	WA AY-YID-NEE MINKA BINEE- YATIN S'AADIQATIW-WA S'AB- RIN DAAA-IM	strengthen me from Thee with true intention and lasting patience,
وَأَعِزَّنِي مِنْ سُوءِ الرَّغْبَةِ وَهَلَعِ أَهْلِ الْحِرْصِ	WA A'D'-NEE MIN SOOO-IR- RAGH-BATI WA HALAI' AH-LIL- H'IR-S'	give me refuge from evil desire and the impatience of the greedy, and
وَصَوِّرْ فِي قَلْبِي مِثَالَ مَا آدَخَرْتَ لِي مِنْ ثَوَابِكَ وَأَعَدَدْتَ لِحَصْمِي مِنْ جَزَائِكَ وَعِقَابِكَ	WA S'AW-WIR FEE QAL-BEE MITHAALA MAD-DAKHAR-TA LEE MIN THAWAABIKA WA AA'-DAT-TA LIKHAS'-MEE MIN JAZAAA-IKA WAI'QAABIK	form in my heart the image of Thy reward which Thou hast stored away for me and the repayment and punishment which Thou has prepared for my disputant!
وَأَجْعَلْ ذَلِكَ سَبَبًا لِقَضَائِي بِمَا قَضَيْتَ وَتَقَيَّ بِمَا تَخَيَّرْتَ	WAJ-A'L D'ALIK A SABABAL- LIQANAAATEE BIMAA QAZ'AY-TA WA THIQATEE BIMAA TAKHAY-YAR-T	Make this a cause of my contentment with what Thou hast decreed and my trust in what Thou hast chosen!

أَمِينَ رَبِّ الْعَالَمِينَ

AAAMEENA RAB-BAL-
A'ALAMEEN

Amen, Lord of the worlds!

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

IN-NAKA D'OOL-FAZ"-LIL-
A'ZEEM

Thou art of bounty
abounding and

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

WA ANTA A'LAA KUL-LI SHAY-
IN QADEER

Thou art powerful over
everything.

—15—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
MARIZ"A AW NAZALA
BIHEE KAR-BUN AW
BALEE-YAH

His Supplication
(A.S)

WHEN SICK OR
VISITED BY
DISTRESS OR AN
AFFLICTION

وَكَاَنَّ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا مَرَضَ أَوْ نَزَلَ

بِهِ كَرْبٌ أَوْ بَلِيَّةٌ

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ اَنْزِلْ

AL-LAAHUM-MA LAKAL-H'AM-
DU A'LAA MAA LAM AZAL
ATAS'AR-RAFU FEEHEE MIN
SALAAMATI BADANEE

O ALLAH, to Thee belongs
praise for the good health of
my body which lets me
move about, and

اَنْصَرَفُ فِيْهِ مِنْ سَلَامَةِ بَدَنِيْ

وَلَكَ الْحَمْدُ عَلَى مَا آخَذْتَنِيْ مِنْ

WA LAKAL-H'AM-DU A'LAA
MAAA AH'-DATH-TA BEE MIN
I'L-LATIN FEE JASADEE

to Thee belongs praise, for
the ailments which Thou
causest to arise in my flesh!

عِلَّةٍ فِيْ جَسَدِيْ

فَمَا اَدْرِيْ يَا اِلٰهِيْ

FAMAAA AD-REE YAAA
ILAAHEE

For I know not, my God,

اَيُّ الْحَالَيْنِ اَحَقُّ بِالشُّكْرِ لَكَ؟

AY-YUL-H'AALAY-NI AH'AQ-QU
BISH-SHUK-RI LAKA?

which of the two states
deserves more my thanking
Thee and

وَاَيُّ الْوَقْتَيْنِ اَوْلٰى بِالْحَمْدِ لَكَ؟

WA AY-YUL-WAQ-TAY-NI AW-
LAA BIL-H'AM-DI LAKA?

which of the two times is
more worthy for my praise of
Thee:

اَوْقَتُ الصِّحَّةِ الَّتِيْ

AWAQ-TUS'-S'IH'-H'ATIL-LATEE

the time of health,

هَتَّأْتَنِيْ فِيْهَا طَيِّبَاتِ رِزْقِكَ

HAN-NAA-TANEE FEEHAA
T'AY-YIBAATI RIZ-QIK

within which Thou makest
me delight in the agreeable
things of Thy provision,

وَنَشْطَنِي بِهَا لِابْتِغَاءِ مَرْضَاتِكَ
وَفَضْلِكَ

WA NASH-SHAT'-TANEE BIHAA
LIAB-TIGHAAAA-I MAR-Z"AATIKA
WAFAZ"-LIK

through which Thou givest
me the joy to seek the
means to Thy good pleasure
and bounty, and

وَقَوِّتَنِي مَعَهَا عَلَى مَا وَقَعْتَنِي لَهُ
مِنْ طَاعِنِكَ؟

WA QAW-WAY-TANEE
MAA'HAA A'LAA MAA WAF-
FAQ-TANEE LAHOO MIN
TAAA'TIKA?

by which Thou strengthenest
me for the acts of
obedience which Thou hast
given me success to
accomplish;

أَمْ وَقْتُ الْعِلَّةِ الَّتِي مَحَضَّنِي بِهَا

AM WAQ-TUL-I'L-LATIL-LATEE
MAH'-H'AS'-TANEE BIHAA

or the time of illness through
which Thou puttest me to the
test and

وَالنِّعَمِ الَّتِي أَنْحَنِي بِهَا؟

WAN-NIA'MI AL-LATEEE AT-
H'AF-TANEE BIHAA?

bestowest upon me favors:

تَخْفِينًا لِمَا ثَقُلَ عَلَيَّ ظَهْرِي مِنْ
الْخَطِيئَاتِ

TAKH-FEEFAL-LIMAA THAQULA
A'LAA ZAH-REE MINAL-
KHATEE-AAT

lightening of the offenses
that weigh down my back,

وَتَطْهِيرًا لِمَا أَنْغَمَسْتُ فِيهِ مِنْ
السَّيِّئَاتِ

WA TAT'-HEERAL-LIMAN-
GHAMAS-TU FEEHEE MINAS-
SAY-YI-AAT

purification of the evil deeds
into which I have plunged,

وَتَسْيِيرًا لِنَاوِلِ التَّوْبَةِ

WA TAMBEEHAL-LITANAAWLIT-
TAW-BAH

incitement to reach for
repentance,

وَتَذْكَيرًا لِمَعْوِ الْحَوْبَةِ بِقَدِيمِ
النِّعْمَةِ

WA TAD'-KEERAL-LIMAH'-WIL-
H'AW-BATI BIQADEEMIN-NIA'-
MAH

reminder of the erasure of
misdeeds through ancient
favor; and

وَفِي خِلَالِ ذَلِكَ مَا كَتَبَ لِي

WA FEE KHILAALI D'ALIKA
MAA KATABA LEEAL-
KAATIBAANI MIN ZAKY-YIL-
AA'-MAAL

, through all that, what the
two writers write for me:
blameless acts, which

الْكَاتِبَانِ مِنْ مَرَكَبِي الْأَعْمَالِ

مَا لَا قَلْبُ فُكِّرَ فِيهِ

MAA LAA QAL-BUN FAK-KARA
FEEH

no heart had thought,

وَلَا لِسَانَ نَطَقَ بِهِ	WA LAA LISAANUN-NATAQA BIH	no tongue had uttered, and
وَلَا جَارِحَةً تَكَلَّفْتُهُ	WA LAA JAARIH'ATUN TAKAL-LAFAT-H	no limb had undertaken,
بَلْ إِفْضَالًا مِنْكَ عَلَيَّ	BAL IF-Z'AALAM-MINKA A'LAY	rather, as Thy bestowal of bounty upon me and
وَإِحْسَانًا مِنْ صَنِيعِكَ إِلَيَّ	WA IH'-SAANAM-MIN S'ANEI'KA ILAY	the beneficence of Thy benefaction toward me. ⁹³
اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَحَبِّبْ إِلَيَّ مَا مَرَضَيْتَ لِي	WA H'AB-BIB ILAY-YA MAA RAZ'EETA LEE	make me love what Thou hast approved for me,
وَيَسِّرْ لِي مَا آخَلَّتْ بِي	WA YAS-SIR LEE MAAA AH'-LAL-TA BEE	make easy for me what Thou hast sent down upon me,
وَطَهِّرْ نِي مِنْ دَسٍّ مَا أَسْلَفْتُ	WA TAH-HIR-NEE MIN DANASI MAAA AS-LAF-T	purify me of the defilement of what I have sent ahead,
وَامْحُ عَنِّي شَرَّ مَا قَدَّمْتُ	WAM-HOO A'N-NEE SHAR-RA MAA QAD-DAM-T	erase the evil of what I have done beforehand,
وَأَوْجِدْنِي حَلَاوَةَ الْعَافِيَةِ	WA AW-JID-NEE H'ALAAWATAL-A'AFEEAH	let me find the sweetness of well-being,
وَأَذِقْنِي بَرْدَ السَّلَامَةِ	WA AD'IQ-NEE BAR-DAS-SALAAMAH	let me taste the coolness of safety, and
وَاجْعَلْ	WAJ-A'L	appoint for me
مَخْرَجِي عَنْ عَلَيَّ إِلَى عَفْوِكَ	MAKH-RAJEE A'N I'L-LATEEE ILAA A'F-WIK	a way out from my illness to Thy pardon,

⁹³ A believer who cannot perform the obligatory acts of worship because of illness is credited with them in any case. The commentator cites a number of HADEETHs to this effect, e.g.: 'When the believer becomes sick, ALLAH says to the angel charged with him: 'Write for him what you used to write when he was healthy'.

وَمَحَوَّلِي عَنْ صَرَغَتِي إِلَى
تَجَاوُزِكَ

WA MUTAH'AW-WALEE A'N
S'AR-ATEEE ILAA TAJAAWUZIK

transformation of my infirmity
into Thy forbearance,

وَخَلَاصِي مِنْ كَرْهِي إِلَى
مَرْوَحِكَ

WA KHALAAS'EE MIN KAR-
BEE ILAA RAW-H'IK

escape from my distress to
Thy refreshment, and

وَسَلَامَتِي مِنْ هَذِهِ الشَّدَّةِ إِلَى
فَرَجِكَ

WA SALAAMATEE MIN
HD'IHISH-SHID-DATI ILAA
FARAJIK

safety from this hardship in
Thy relief!

إِنَّكَ الْمُنْفَضِلُ بِالْإِحْسَانِ

IN-NAKAL-MUTAFAZ"-Z"ILU BIL-
IH'-SAAN

Thou art gratuitously
bountiful in beneficence,

الْمُسْطَوِّلُ بِالْأَمْنَانِ

AL-MUTATAW-WILU BIAM-
TINAAN

ever gracious in kindness,

الْوَهَّابُ الْكَرِيمُ

AL-WAH-HAABUL-KAREEM

the generous, the Giver,

ذُو الْجَلَالِ وَالْإِكْرَامِ

D'OOL-JALAALI WAL-IK-RAAM

Possessor of majesty and
munificence!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—16—

His Supplication
(A.S)

إِذَا اسْتَقَالَ مِنْ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AS-TAQAAALA MIN
D'UNOOBIHEEE AW
TAZ'AR-RAA' FEE
TALABIL-A'F-WI A'N
U'YOOBIH

WHEN HE ASKED
RELEASE FROM
HIS SINS OR
PLEADED IN
SEEKING
PARDON FOR
HIS DEFECTS

ذُنُوبِهِ أَوْ تَضَرَّعَ

فِي طَلَبِ الْعَفْوِ عَنْ

عُيُوبِهِ

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا مَنْ بِرَحْمَتِهِ يَسْتَقِثُ الْمَذْبُونُ

YAA MAM-BIRAH'-MATIHEE
YAS-TAGHEETHUL-MUD'-
NIBOON

O He through whose Mercy
sinners seek aid!

وَيَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يَفْنِجُ
الْمُضْطَرُونَ

WA YAA MAN ILAA D'IK-RI IH'-
SAANIHEE YAF-ZAU'L-MUZ'-
T'AR-ROON

O He to the remembrance
of whose beneficence the
distressed flee!

وَيَا مَنْ لِحَيْفَتِهِ يَنْتَجِبُ الْخَاطِئُونَ

WA YAA MAL-LIKHEEFATIHEE
YANTAH'IBUL-KHAATI'-OON

O He in fear of whom the
offenders weep!

يَا أَنْسَرَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ

YAAA UNSA KUL-LI MUS-TAW-
H'ISHIN GHAREEB

O Comfort of every lonely
stranger!

وَيَا فَرَجَ كُلِّ مَكْرُوبٍ

WA YAA FARAJA KUL-LI MAK-
ROOBIN KA-EEB

O Relief of all who are
downcast and distressed!

كَيْبٍ

وَيَا غَوْتَ كُلِّ مَخْذُولٍ فَرِيدٍ

WA YAA GHAW-THA KUL-LI
MAKH-D'OOLIN FAREED

O Aid of everyone
abandoned and alone!

وَيَا عَصَدَ كُلِّ مُخْتِاجٍ طَرِيدٍ

WA YAA A'Z'UDA KUL-LI MUH'-
TAAJIN TAREED

O Support of every needy
outcast!

أَنْتَ الَّذِي وَسِعَتْ كُلَّ شَيْءٍ

ANTAL-LAD'EE WASIA'-TA KUL-
LA SHAY-IR-RAH'-MATAW-

Thou art He who embracest
everything in mercy and
knowledge!⁹⁴

رَحْمَةً وَعِلْمًا

WAI'L-MAA

وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ

WA ANTAL-LAD'EE JAA'L-TA
LIKUL-LI MAKH-LOOQIN FEE
NIA'MIKA SAH-MAA

Thou art He who hast
appointed for each
creature a share of Thy
favours!

فِي نِعَمِكَ سَهْمًا

وَأَنْتَ الَّذِي عَفَوْتَ أَعْلَى مِنْ عِقَابِهِ

WA ANTAL-LAD'EE A'F-
WUHOOO AA'-LAA MIN
I'QAABIH

Thou art He whose pardon is
higher than His punishment!

وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ

WA ANTAL-LAD'EE TAS-A'A
RAH'-MATUHOOO AMAAMA
GHAZ'ABIH

O Thou art He whose mercy
runs before His wrath!

غَضَبِهِ

وَأَنْتَ الَّذِي عَطَاوُهُ أَكْثَرُ مِنْ

WA ANTAL-LAD'EE A'TAAAW-
UHOOO AK-THARU MIM-
MAN-I'H

Thou art He whose bestowal
is greater than His
withholding!

مَنْعِهِ

وَأَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ

WA ANTAL-LAD'EE AT-TASAA'L-
KHALAAA-IQU KUL-LUHUM FEE
WUS-I'H

O Thou art He by whose
mercy all creatures are
embraced!

كُلُّهُمْ فِي وَسْعِهِ

وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ

WA ANTAL-LAD'EE LA YAR-
GHABU FEE JAZAAA-I MAN
AA'-TAAH

Thou art He who desires no
repayment by him upon
whom He bestows!

مَنْ أَعْطَاهُ

وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابٍ

WA ANTAL-LAD'EE LA YUF-
RITU FEE I'QAABI MAN A'S'AAH

Thou art He who does not
overdo the punishment of
him who disobeys Thee!

مَنْ عَصَاهُ

وَأَنَا يَا إِلَهِي عَبْدُكَ الَّذِي أَمَرْتَهُ

WA ANA YAAA ILAAHEE A'B-
DUKAL-LAD'EEE AMAR-TAHOO
BID-DUA'AA-I FAQAALA:

And I, my God, am Thy
servant whom Thou
commanded to supplicate
and who said:

بِالدُّعَاءِ فَقَالَ:

لِيْنِكَ وَسَعْدَيْكَ

LAB-BAY-KA WA SAA'-DAY-K

I am at Thy service and
disposal

هَآ أَنَا ذَا يَا رَبِّ مَطْرُوحٌ بَيْنَ

HAAA ANA D'AA YAA RAB-BI
MAT'-ROOH'UM-BAY-NA
YADAY-K

Here am I, my Lord, thrown
down before Thee.

يَدَيْكَ

أَنَا الَّذِي أَوْقَرْتُ الْخَطَايَا ظَهْرَهُ

ANAAL-LAD'EEE AW-QARATIL-
KHATAAYAA Z'AH-RAH

I am he whose back
offenses have weighed
down!

وَأَنَا الَّذِي أَفْنَتِ الذُّنُوبُ عُمُرَهُ

WA ANAAL-LAD'EEE AF-
NATID'-D'UNOOBU U'MURAH

I am he whose lifetime sins
have consumed!

وَأَنَا الَّذِي بِجَهْلِهِ عَصَاكَ
WA ANAAL-LAD'EE BIJAH-
LIHEE A'S'AAK

I am he who was
disobedient in his
ignorance,

وَلَمْ تَكُنْ أَهْلًا مِنْهُ لِدَاكَ
WA LAM TAKUN AH-LAM-MIN-
HOO LID'AAK

while Thou didst not deserve
that from him!

هَلْ أَنْتَ يَا إِلَهِي
HAL ANTA YAAA ILAAHEE

Wilt Thou, my God,

مَرَّاحٍ مَنْ دَعَاكَ فَأُبْلِغْ فِيهِ
RAAH'IMUM-MAN DAA'AKA
FAAB-LIGHA FID-DUA'AA-I?
AM ANTA

be merciful toward him who
supplicates Thee, that I
should bring my supplication
before Thee?

غَافِرٌ لِمَنْ بَكَكَ فَأُسْرِعْ فِي
GHAAFIRUL-LIMAM-BAKAAKA
FAAS-RIA' FIL-BUKAAA-I? AM
ANTA

Wilt Thou forgive him who
weeps to Thee that I should
hurry to weep?

مَسْجَاوِرٌ عَمَّنْ عَقَرَ لَكَ وَجْهَهُ
MUTJAAWIZUN A'M-MAN A'F-
FARA LAKA WJ-HAHOO
TAD'AL-LULA? AM ANTA

Wilt Thou show forbearance
toward him who puts his
face in the dust before Thee
in lowliness?

مُغْنٍ مِّنْ شَكَائِكَ فَقْرُهُ
MUGH-NIM-MAN SHAKAAA
ILAY-KA FAQ-RAHOO TAWAK-
KULAA

Wilt Thou free from need him
who complains to Thee of
his indigent need with
confidence?

إِلَهِي
ILAAHEE

My God,

لَا تُخَيِّبْ مَنْ لَا يَجِدُ مُعْطِيًا
LAA TUKHAY-YIB MAL-LAA
YAJIDU MUA'-TEEAN GHAY-
RAK

disappoint not him who finds
no bestower other than
Thee, and

وَلَا تَخْذُلْ مَنْ لَا يَسْتَعِينُ عَنكَ
WA LAA TAKH-D'UL MAL-LAA
YAS-TAGH-NEE A'NKA
BIH'ADIN DOONAK

abandon not him who
cannot be freed from his
need for Thee through less
than Thee!

إِلَهِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
ILAAHEE FAS'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

My God, so bless
MUHAMMAD and his
Household,

وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ
عَلَيْكَ

WA LAA TUA'-RIZ' A'N-NEE
WAQAD AQ-BAL-TU A'LAY-K

turn not away from me when
I have turned my face
toward Thee,

وَلَا تَحْرِمْنِي وَقَدْ مَرَّغْتُ إِلَيْكَ
وَلَا تَجْهِنِي بِالرَّدِّ وَقَدْ أَنْتَصَبْتُ
بَيْنَ يَدَيْكَ

WA LAA TAH'-RIM-NEE
WAQAD RAGHIB-TU ILAY-K

deprive me not when I have
besought Thee, and

WA LAA TAJ-BAH-NEE BIR-
RAD-DI WAQADI ANTAS'AB-TU
BAY-NA YADAY-K

slap not my brow with
rejection when I have stood
before Thee!

أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَمْرِ حَفْنِي

ANTAL-LAD'EE WAS'AF-TA
NAF-SAKA BIR-RAH'-MATI
FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WAR-
H'AM-NEE

Thou art He who has
described Himself by mercy,
so bless MUHAMMAD and his
Household and have mercy
upon me!

وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ
فَاعْفُ عَنِّي

WA ANTAL-LAD'EE SAM-MAY-
TA NAF-SAKA BIL-A'F-WI FAA'-
FU A'N-NEE

Thou art He who has named
Himself by pardon, so
pardon me!

قَدْ تَرَى يَا إِلَهِي

QAD T-TARAA YAAA ILAAHEE

Thou hast seen, my God,

فَيُضْ دَمْعِي مِنْ خِيفَتِكَ

FAY-Z'A DAM-E'E MIN
KHEEFATIK

the flow of my tears in fear
of Thee,

وَجِيبَ قَلْبِي مِنْ خَشْيِكَ

WA WAJEEBA QAL-BEE MIN
KHASH-YATIK

the throbbing of my heart in
dread of Thee, and

وَأَنْتِفَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ

WANTIFAAZ'A JAWAARIH'EE
MIN HAY-BATIK

the infirmity of my limbs in
awe of Thee.

كُلُّ ذَلِكَ حَيَاءٌ مِنِّي بِسُوءِ عَمَلِي
وَلِذَلِكَ

KUL-LU D'ALIK A'AYAAA-AM-
MIN-NEE BISOOO-I A'MALEE
WA LID'ALIK

All this from my shame
before Thee because of my
evil works!

خَمَدَ صَوْتِي عَنِ الْجَارِ إِلَيْكَ

KHAMADA S'AW-TEE A'NIL-
JAA-RI ILAY-K

So my voice has become
silent, no longer crying to
Thee, and

وَكَلَّ لِسَانِي عَنْ مَنَّاجَاتِكَ

WA KAL-LA LISAANEE A'M-
MUNAAJAATIK

my tongue has gone dumb,
no longer whispering in
prayer.

يَا إِلَهِي فَلَكَ الْحَمْدُ

YAAA ILAAHEE FALAKAL-H'AM-
D

My God, so to Thee belongs
praise!

فَكَمَ مِنْ عَآيِبَةٍ سَرَرْتُهَا عَلَى

FAKAM MIN A'AA-IBATIN
SATAR-TAHAA A'LAY-YA

How many of my flaws Thou
hast covered over without
exposing me!

فَلَمْ تَقْضِخْنِي

FALAM TAF-Z'AH'-NEE

وَكَمَ مِنْ ذَنْبٍ غَطَيْتَهُ عَلَى

WA KAM MIN D'AMBIN GHAT'-
TAY-TAHOO A'LAY-YA FALAM
TASH-HAR-NEE

How many of my sins Thou
hast cloaked without making
me notorious!

فَلَمْ تَشْهَرْنِي

وَكَمَ مِنْ شَايِبَةٍ أَلَمْتُ بِهَا

WA KAM MIN SHAAA-IBATIN
AL-MAM-TU BIHAA

How many faults I have
committed, yet Thou didst
not

فَلَمْ تُهْثِكْ عَنِّي سِرِّهَا

FALAM TAH-TIK A'N-NEE SIT-
RAHAA

tear away from me their
covering,

وَلَمْ تُقْلِدْنِي مَكْرُوهُ شَانِرِهَا

WA LAM TUQAL-LID-NEE MAK-
ROOHA SHANAARIHAA

collar me with their detested
disgrace, or

وَلَمْ تُبْدِ سَوَاتِهَا لِمَنْ يَلْتَمِسُ مُعَآيِي

WA LAM TUB-DI SAW-
AAATIHA LIMAY-YAL-TAMISU

make their dishonor plain to
those of my neighbors who

مِنْ جِبْرِئِي وَحَسَدِهِ نَعْمَنِكَ عِنْدِي

MAA'AYIBEE MIN JEERATEE
WA H'ASADATI NIA'-MATIKA
I'NDEE

search for my defects and
to those who envy Thy favor
toward me!

ثُمَّ لَمْ يَنْهِنِي ذَلِكَ عَنْ أَنْ

THUM-MA LAM YAN-HANEE
D'ALIKA A'N AN JARAY-TU ILAA

But that did not prevent me
from passing on to the evil

جَرَيْتُ إِلَى سُوءٍ مَا عَهَدْتَ مِنِّي

SOOO-I MAA A'HIT-TA MIN-
NEE

that Thou knowest from me!

فَمَنْ أَجْهَلُ مِنِّي يَا إِلَهِي بِرُشْدِهِ؟

FAMAN AJ-HALU MIN-NEE
YAAA ILAAHEE BIRUSH-DIHI?

So who is more ignorant
than I, my God, of his own
right conduct?

وَمَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ؟

WAMAN AGH-FALU MIN-NEE
A'N H'AZ'-Z'IHI?

Who is more heedless than I
of his own good fortune?

وَمَنْ أَبْعَدُ مِنِّي مِنْ اسْتِصْلَاحِ نَفْسِهِ؟

WAMAN AB-A'DU MIN-NEE
MINI AS-TIS'-LAAHEE NAF-SIHI?

Who is further than I from
seeking to set himself right?

حِينَ أَنْفِقُ مَا أَخْرَجْتَ عَلَيَّ مِنْ

مَرْزُوقِكَ فِيمَا نَهَيْتَنِي عَنْهُ مِنْ

مَعْصِيَتِكَ

وَمَنْ أْبْعَدُ غَوْرًا فِي الْبَاطِلِ

وَأَشَدُّ إِقْدَامًا عَلَى السُّوءِ مِنِّي؟

حِينَ أَقِفُ بَيْنَ دَعْوِكَ وَدَعْوَةِ

الشَّيْطَانِ فَاتَّبِعْ دَعْوَتَهُ عَلَى غَيْرِ

عَمَى مِنِّي فِي مَعْرِفَةِ بِهِ

وَلَا نَسِيَانٍ مِنْ حِفْظِي لَهُ

وَأَنَا حِينْدٌ مُوقِنٌ بِأَنَّ

مُنْتَهَى دَعْوِكَ إِلَى الْجَنَّةِ

وَمُنْتَهَى دَعْوَتِهِ إِلَى النَّارِ

سُبْحَانَكَ مَا

أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي وَ

أَعْدَدَهُ مِنْ مَكْتُومِ أَمْرِي؟

وَأَعْجَبُ مِنْ ذَلِكَ أَنَّكَ عَنِي وَ

إِبْطَأَوكَ عَنْ مُعَاجَلَتِي

H'EENA UNFIQU MAAA SJ-
RAY-TA A'LAY-YA MIR-RIZ-
QIKA FEEMAA NAHAY-TANEE
A'N-HOO MIM-MAA'-S'EETIK

For I spend the provision
Thou deliverest to me in the
disobedience Thou hast
prohibited to me!

WA MAN AB-A'DU GHAW-RAN
FIL-BAATIL

Who sinks more deeply into
falsehood and

WA ASHAD-DU IQ-DAAMAN
A'LAAS-SOOO-I MIN-NEE?

Is more intensely audacious
in evil than I?

H'EENA AQIFU BAY-NA DAA'-
WATIKA WA DAA'-WATISH-
SHAY-T'AANI FAAT-TABIU'
DAA'-WATAHOO A'LAA GHAY-
R

For I hesitate between Thy
call and the call of SATAN
and then follow his call
without being

A'MAM-MIN-NEE FEE MAA'-
RIFATIM-BIH

blind in my knowledge of
him or

WA LAA NIS-YAANIM-MIN
H'IF-Z'EE LAH

forgetful in my memory of
him,

WA ANA H'EENA-ID'IM-
MOOQINUM-BIAN

while I am certain that

MUNTAHAA DAA'-WATIKA
ILAAL-JAN-NAH

Thy call takes to the Garden
and

WA MUNTAHAA DAA'-
WATIHEEE ILAAN-NAAR

his call takes to the Fire!

SUB-H'AANAKA

Glory be to Thee! How

MAAA AA'-JABA MAAA ASH-
HADU BIHEE A'LAA NAF-SEE
WA UA'D-DIDUHOO MIM-
MAK-TOOMI AM-REE?

marvelous the witness I bear
against my own soul and
the enumeration of my own
hidden affairs!

WA AA'-JABU MIN D'ALIKA
ANAATUKA A'N-NEE WA IB-
TAAAW-UKA A'M-
MUA-AJALATEE

And more marvelous than
that is Thy lack of haste with
me, Thy slowness in
attending to me!

وَلَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ	WA LAY-SA D'ALIKA MIN KARAMEE A'LAY-K BAL	That is not because I possess honor with Thee, but because Thou
تَأَنِّيَا مِنْكَ لِي	TAAN-NEEAM-MINKA LEE	waltest patiently for me
وَتَفَضُّلاً مِنْكَ عَلَيَّ لِأَنْ	WA TAFAZ'-Z'ULAM-MINKA A'LAY LIAN	and art bountiful toward me that I may
أَمْرَتُكَ عَنْ مَعْصِيَتِكَ الْمُنْخِطَةِ	AR-TADIA' A'M-MAA'- S'EEATIKAL-MUS-KHIT'AH	refrain from disobedience displeasing to Thee and
وَأُقْلِعَ عَنْ سَيِّئَاتِي الْمُخْلَقَةِ	WA UQ-LIA' A'N SAY-YI- AATEEL-MUKH-LIQAH	abstain from evil deeds that disgrace me, and
وَلِأَنَّ عَفْوَكَ عَنِّي أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي	WA LIAN-NA A'F-WAKA A'N- NEEE AH'AB-BU ILAY-KA MIN U'QOOBATEE	because Thou lovest to pardon me more than to punish!
بَلْ أَنَا يَا إِلَهِي	BAL ANA YAAA ILAAHEE	But I, my God, am
أَكْثَرُ ذُنُوبًا	SKATH-RU D'UNOOBAA	more numerous in sins,
وَأَقْبَحُ أَثَمًا	WA AQ-BAHOO AAATHAARAA	uglier in footsteps,
وَأَشْنَعُ أَفْعَالًا	WA ASH-NAU' AF-A'ALAA	more repulsive in acts,
وَأَشَدُّ فِي الْبَاطِلِ تَهَوُّمًا	WA ASHAD-DU FIL-BAATILI TAHAW-WURAA	more reckless in rushing into falsehood,
وَأَضْعَفُ عِنْدَ طَاعَتِكَ تَقَطُّطًا	WA AZ'-A'FU I'NDA T'AAA'TIKA TAYAQ-QUZ'AA	weaker in awakening to Thy obedience, and
وَأَقْلُ لَوْعِيدِكَ آتِيَّاهَا وَآمُرُتَابَا	WA AQAL-LU LIWAE'EDIKA ANTIBAAHAW-WAR-TIQAABAA	less attentive and heedful toward Thy threats,
مِنْ أَنْ أُحْصِيَ لَكَ عُيُوبِي	MIN AN UH'-S'EEA LAKA UYOOBEE	than that I could number for Thee my faults
أَوْ أَقْدِرَ عَلَى ذِكْرِ ذُنُوبِي	AW AQ-DIRA A'LAA D'IK-RI D'UNOOBEE	or have the power to recount my sins.
وَإِنَّمَا أُوخِّجُ بِهَذَا نَفْسِي	WA IN-NAMAAA UWAB-BIKHU BIHAD'AA NAF-SEE	I only scold my own soul,

طَمَعًا فِي مَرَاتِكَ الَّتِي بِهَا صَلَاحُ
أَمْرِ الْمُذْنِبِينَ

TAMAA'NA FEE RAA-FATIKAL-
LATEE BIHAA S'ALAAHOO AM-
RIL-MUD'-NIBEN

craving Thy gentleness,
through which the affairs of
sinners are set right, and

وَمَرْجَاءَ لِرَحْمَتِكَ الَّتِي بِهَا
فَكَالُ مَرْقَابِ الْخَاطِئِينَ

WA RAJAAA-AL-LIRAH'-
MATIKAL-LATEE BIHAA
FAKAAKU RIQAABIL-KHAAT'I-
EEN

hoping for Thy mercy,
through which the necks of
the offenders are freed.

اللَّهُمَّ وَهَذِهِ مِرْقَبَتِي قَدْ أَمَرْتُمَا
الذُّنُوبُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَغْنِنِي عَنْكَ

AL-LAAHUM-MA WAHAD'IHEE
RAQABATEE QAD ARAQ-QAT-
HAAD'-D'UNOOB FAS'AL-LI
A'LAA MUH'AM-MADIW-WA
AAALIHEE WA AA'-TIQ-HAA
BIA'F-WIK

O ALLAH, this is my neck,
enslaved by sins, so bless
MUHAMMAD and his
Household and release it
through Thy pardon!

وَهَذَا ظَهْرِي قَدْ أَثْقَلْتُهُ الْخَطَايَا
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَفِّفْ
عَنْهُ بِمَنِّكَ

WA HAD'AA Z'AH-REE QAD
ATH-QALAT-HUL-KHATAAYAA
FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
KHAF-FIF A'N-HOO BIMAN-
NIK

This is my back, weighed
down by offenses, so bless
MUHAMMAD and his
Household and lighten it
through Thy kindness!

يَا إِلَهِي لَوْ

YAAA ILAAHEE LAW

My God, were I to

بَكَيتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَاؤُ
عَيْنَيَّ

BAKAY-TU ILAY-KA H'AT-TAA
TAS-QUTA ASH-FAARU A'Y-
NAY

weep to Thee until my
eyelids drop off,

وَأَتَجَبَّتُ حَتَّى يَنْفَطِعَ صَوْتِي

WANTAH'AB-TU H'AT-TAA
YANQAT'IA' S'AW-TEE

wall until my voice wears
out,

وَقُتْتُ لَكَ حَتَّى تَتَشَرَّرَ قَدَمَايَ

WA QUM-TU LAKA H'AT-TAA
TATANASH-SHARA
QADAMAAY

stand before Thee until my
feet swell up,

وَمَرَكْتُ لَكَ حَتَّى يَنْخَلَعَ صُلْبِي

WA RAKAA'-TU LAKA H'AT-TAA
YAN-KHALIA' S'UL-BEE

bow to Thee until my
backbone is thrown out of
joint,

وَسَجَدْتُ لَكَ حَتَّى تَتَفَقَّأَ حَدَقَتَايَ

WA SAJAT-TU LAKA H'AT-TAA
TATAFAQ-QAA H'ADAQATAAY

prostrate to Thee until my
eyeballs fall out,

وَأَكَلْتُ تُرَابَ الْأَرْضِ طَوْلَ

WA AKAL-TU TURAABAL-AR-Z'I
T'OOOLA U'M-REE

eat the dirt of the earth for
my whole life,

عُمْرِي

وَشَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي

WA SHARIB-TU MAAA-AR-
RAMAADI AAAKHIRA DAH-REE

drink the water of ashes till
the end of my days,

وَذَكَرْتُكَ فِي خِلَالِ ذَلِكَ حَتَّى

WA D'AKAR-TUKA FEE
KHILAALI D'ALIKA H'AT-TAA

mention Thee through all of
that until my tongue fails,

بِكُلِّ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي

YAKIL-LA LISAANEE THUM-MA
LAM AR-FAA' T'AR-FEEE ILAAA

and not lift my glance to the
sky's horizons in shame

إِلَى آفَاقِ السَّمَاءِ أَسْتَحْيَاءَ مِنْكَ

AAAFAAQIS-SAMAAA-I AS-
TIH'-YAAA-AM-MINK

before Thee,

مَا أَسْتَوْجِبُ بِذَلِكَ مَخَوسِيَةً

MAS-TAW-JAB-TU BID'ALIKA
MAH'-WA SAY-YI-ATIW-

yet would I not merit through
all of that the erasing of a

وَاحِدَةٍ مِنْ سَيِّئَاتِي وَإِنْ كُنْتُ

WAAH'IDATIM-MIN SAY-YI-
AATEE WA IN KUNT

single one of my evil deeds!
Though Thou

تَغْفِرُ لِي حِينَ أَسْتَوْجِبُ مَغْفِرَتَكَ

TAGH-FIRU LEE H'EENA AS-
TAW-JIBU MAGH-FIRATAK

forgivest me when I merit
Thy forgiveness and

وَتَعْفُو عَنِّي حِينَ أَسْتَحِقُّ عَفْوَكَ

WA TAA'-FOO A'N-NEE H'EENA
AS-TAH'IQ-QU A'F-WAK

pardonest me when I
deserve Thy pardon,

فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي

FA IN-NA D'ALIKA GHAY-RU
WAAJIBIL-LEE BIS-TIH'-

yet I have no title to that
through what I deserve, nor

بِاسْتِحْقَاقٍ وَلَا أَنَا أَهْلُ لَهُ.

QAAQIW-WA LAAA ANA AH-
LUL-LAHOO BIS-TEEJAAB

am I worthy of it through
merit,

بِاسْتِجَابِ

إِذْ كَانَ جَزَائِي مِنْكَ فِي أَوَّلِ مَا

ID' KAANA JAZAAA-EE MINKA
FEEE AW-WALI MAA A'S'AY-
TUKAN-NAAR

since my repayment from
Thee from the first that I
disobeyed Thee is the Fire!

عَصَيْتُكَ النَّارَ

فَإِنْ تُعَذِّبْنِي فَأَنْتَ غَيْرُ ظَالِمٍ لِي

FAAN TUA'D'-D'IB-NEE FAANTA
GHAY-RU Z'AALIMIL-LEE

So if Thou punishest me,
Thou dost me no wrong.

إِلَهِى فَإِذَا قَدْ تَقَدَّسْتِ بِسِرِّكَ فَلَمْ تَقْصَحْنِى	ILAAHEE FAAD' QAD- TAGHAM-MAT-TANEE BISIT- RIKA FALAM TAF-Z'AH'-NEE	My God, since Thou hast shleided me with Thy covering and not exposed me,
وَأَنْتِ نَسِىَ بِكَرَمِكَ فَلَمْ تُعَاجِلْنِى	WA TAAN-NAY-TANEE BKARAMIKA FALAM TUA'AJIL- NEE	waited patiently for me through Thy generosity, and not hurried me to punishment, and
وَحَلَمْتَ عَنِّى بِتَفَضُّلِكَ فَلَمْ تُقَبِّرْ بِعَمَلِكَ عَلَیَّ وَلَمْ تُكَدِّرْ مَعْرِفَكَ عِنْدِى	WA H'ALUM-TA A'N-NEE BITAFAZ'-Z'ULIKA FALAM TUGHAY-YIR NIA'-MATAKA A'LAY-YA WA LAM TUKAD-DIR MAA'-ROOFAKA I'NDEE	shown me clemency through Thy bounty, and not changed Thy favor upon me or muddled Thy kindly acts toward me,
فَأَرْحَمْ طَوْلَ تَصَرُّعِى	FAR-H'AM TOOLA TAZ'AR-RUE'E	have mercy on my drawn out pleading,
وَشِدَّةَ مَسْكِنَتِى	WA SHID-DATA MAS-KANATEE	my Intense misery, and
وَسَوْءَ مَوْقِفِى	WA SOOO-A MAW-QIFEE	my evil situation!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَقِنِّى مِنَ الْمَعَاصِى	WA QINEE MINAL-MAA'AS'EE	protect me from acts of disobedience,
وَأَسْتَعْمِلْنِى بِالطَّاعَةِ	WAS-TAA'-MIL-NEE BIT-TAAA'H	employ me in obedience,
وَأَمْرِئِى حُسْنَ الْإِنَابَةِ	WAR-ZUQ-NEE H'US-NAL- INAABAH	provide me with excellent turning back [to Thee],
وَطَهِّرْنِى بِالْتَّوْبَةِ	WA TAH-HIR-NEE BIT-TAW-BAH	purify me through repentance,
وَأَيِّدْنِى بِالْعِصْمَةِ	WA AY-YID-NEE BIL-I'S'-MAH	strengthen me through preservation from sin,

وَأَسْتَضِلِّحْنِي بِالْعَافِيَةِ	WAS-TAS'-LIH'-NEE BIL-A'AFEEAH	set me right through well-being,
وَأَذُقْنِي حَلَاوَةَ الْمَغْفِرَةِ	WA AD'IQ'-NEE H'ALAAWATAL-MAGH-FIRAH	let me taste the sweetness of forgiveness,
وَأَجْعَلْنِي طَلِيقَ عَقُوكَ وَعَيْقَ رَحْمَتِكَ	WAJ-A'L'-NEE TALEEQAA A'F-WIK WA A'TEEQA RAH'-MATIK	make me the freedman of Thy pardon and the slave released by Thy mercy,
وَأَكْتُبْ لِي أَمَانًا مِنْ سَخَطِكَ	WAK-TUB LEE AMAANAM-MIN SAKHAT'IK	and write for me a security from Thy displeasure!
وَبَشِّرْنِي بِذَلِكَ فِي الْعَاجِلِ دُونَ الْآجِلِ بُشْرَى أَغْرِفُهَا	WA BASH-SHIR'-NEE BID'ALIK FIL-A'AJILI DOONAL-AAAJILI BUSH-RAAA AA'-RIFUHAA	Give me the good news of that in the immediate, not the deferred—a good news I recognize—and
وَعَرِّفْنِي فِيهِ عِلَامَةً أَتَبَيَّنُهَا	WA A'R-RIF'-NEE FEEHEE A'LAAMATAN ATABAY-YANUHAA	make known to me therein a sign which I may clearly see!
إِنَّ ذَلِكَ	IN-NA D'ALIK	That will not
لَا يَضِيقُ عَلَيْكَ فِي وَسْعِكَ	LAA YAZ'EEQU A'LAY-KA FEE WUS-I'K	constrain Thee in Thy plenty,
وَلَا يَسْكَأُكَ فِي قُدْرَتِكَ	WA LAA YATAKAA-ADUKA FEE QUD-RATIK	distress Thee in Thy power,
وَلَا يَبْصَعُكَ فِي أَنْاتِكَ	WA LAA YATAS'AA'-A'DUKA FEE ANAATIK	ascend beyond Thy lack of haste,
وَلَا يَوْدُكَ فِي جَزِيلِ هِبَاتِكَ الَّتِي دَلَّتْ عَلَيْهَا آيَاتُكَ	WA LAA YAW-UDUKA FEE JAZEELI HIBAATIKAL-LATEE DAL-LAT A'LAY-HAAA AAAYAATUK	or tire Thee in Thy great gifts, which are pointed to by Thy signs.
إِنَّكَ تَفْعَلُ مَا تَشَاءُ	IN-NAKA TAF-A'LU MAA TASHAAA-	Verily Thou dost what Thou wilt,
وَتَحْكُمُ مَا تُرِيدُ	WA TAH'-KUMU MAA TUREED	Thou decreest what Thou desirest.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-IN
QADEER

Thou art powerful over
everything.⁹⁵

وكان من دعائه عليه السلام

إذا ذكر الشيطان

فاستعاذ منه

ومن عداوته و

كيدته

—17—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
D'UKIRASH-SHAY-
TAANU FAS-TAA'AD'A
MIN-HOO WAMIN
A'DAAWATIHEE
WAKAY-DIH

His Supplication
(A.S)

WHEN HE
MENTIONED

SATAN AND
SOUGHT REFUGE
FROM HIM AND
FROM HIS
ENMITY AND
TRICKERY

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ

AL-LAAHUM-MA IN-NA
NAU'WD'U BIKI MIN

O ALLAH, we seek refuge in
Thee from

نَزَغَاتِ الشَّيْطَانِ الرَّجِيمِ

NAZAGHAATISH-SHAY-
T'AANIR-RAJEEM

the instigations of the
accursed SATAN,

وَكَيْدِهِ وَمَكَايِدِهِ

WA KAY-DIHEE WA MAKAAA-
IDIH

his trickery, and his traps,

وَمِنْ الثِّقَةِ بِأَمَانَتِهِ وَمَوَاعِيدِهِ

WA MINATH-THIQAATI
BIMAANEE-YIHEE WA
MAWAAE'EDIH

from trust in his false hopes,
his promises,

وَعُرُورِهِ وَمَصَائِدِهِ

WA GHUROORIHEE WA
MAS'AAA-IDIH

his delusions, and his snares,
and

وَأَنْ يُطْمَعَ نَفْسُهُ فِي

WA AY-YUT-MIA' NAF-SAHOO
FEE

lest he should make himself
crave

إِضْلَالِنَا عَنْ طَاعَتِكَ

IZ'-LAALINAA A'N TAAA'TIK

to lead us away from Thy
obedience and

وَأَمْتِنَانَا بِمَعْصِيَتِكَ

WAM-TIHAANINAA BIMAA'-
S'EEATIK

to degrade us through our
disobeying Thee, and

أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَنَ لَنَا	AW AY-YAH'-SUNA I'NDANAA MAA H'AS-SANA LANAA	lest what he has shown us as beautiful be beautiful for us and
أَوْ أَنْ يَثْقُلَ عَلَيْنَا مَا كَرِهَ إِلَيْنَا	AW AY-YATH-QULA A'LAY-NAA MAA KAR-RAHA ILAY-NAA	what he has shown us as detestable weigh down upon us.
اللَّهُمَّ أَخْسَأْهُ عَنَّا بِعِبَادَتِكَ	AL-LAAHUM-MA AKH-SAA- HOO A'N-NAA BII'BAADATIK	O ALLAH, drive him away from us through Thy worship,
وَ اكْبِتْهُ بِدُؤُونِنَا فِي مَحَبَّتِكَ	WAK-BIT-HOO BIDU-OOBINAA FEE MAH'AB-BATIK	throw him down through our perseverance in Thy love, and
وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُ	WAJ-A'L BAY-NANAA WABAY- NAHOO	place between him and us
سِتْرًا لَا يَهْتَكُهُ	SIT-RAL-LAA YAH-TIKUH	a covering that he cannot tear away and
وَ رَدْمًا مُصَيَّنًا لَا يَنْقُتُهُ	WA RAD-MAM-MUS'-MITAL- LAA YAF-TUQUH	a solid barrier that he cannot cut through!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اشْغَلْهُ عَنَّا بِغُضِّ أَعْدَائِكَ	WASH-GHAL-HOO A'N-NAA BIBAA'-Z'I AA'-DAAA-IK	distract SATAN from us with some of Thy enemies,
وَ اغْصِنْنَا مِنْهُ بِحُسْنِ رِعَايَتِكَ	WAA'-S'IM-NAA MIN-HOO BIH'US-NI RIA'AYATIK	preserve us from him through Thy good guarding,
وَ اكْفِنَا خَيْرَهُ	WAK-FINAA KHAT-RAH	spare us his treachery,
وَ لَنَا ظَهْرَهُ	WA WAL-LINAA Z'AH-RAH	turn his back toward us, and
وَ اقْطَعْ عَنَّا إِثْرَهُ	WAQ-TAA' A'N-NAAA ITH-RAH	cut off from us his trace!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَمْتِنَّا مِنَ الْهُدَى بِمِثْلِ ضَلَالَتِهِ	WA AM-TIA'-NAA MINAL- HUDAA BIMITH-LI Z'ALAALATIH	give us to enjoy guidance the like of his misguidance,
وَ نُرْوِدْنَا مِنَ اتَّقْوَى ضِدِّ غَوَايَتِهِ	WA ZW-WID-NAA MINAT-TAQ- WAA Z'ID-DA GHAWAAYATIH	increase us in piety against his seduction, and

وَأَسْأَلُكَ يَا مَنْ آتَمَى خِلَافَ سَبِيلِهِ مِنَ الرَّدَى اللَّهُمَّ	WAS-LUK BINAA MINAT- TUQAA KHILAAFA SABEELIHEE MINAR-RADAA AL-LAAHUM-MA	make us walk in reverential fear contrary to his path of ruin! O ALLAH,
لَا تَجْعَلْ لَهُ فِي قُلُوبِنَا مَدْخَلَ وَلَا تُؤْتِنَ لَهُ فِيمَا لَدَيْنَا مَنْزِلًا اللَّهُمَّ وَمَا سَوَّلَ لَنَا بِاطِلٍ فَعَرَفْنَاهُ وَإِذَا عَرَقْتَنَاهُ فَقِنَاهُ	LAA TAJ-A'L-LAHOO FEE QULOOBINAA MAD-KHALAA WA LAA TOOT'INAN-NA LAHOO FEEMAA LADAY-NA MANZILAA AL-LAAHUM-MA WA MAA SAW-WALA LANAA MIM- BAATILIN FAA'R-RIF-NAAHOO WA ID'AA A'R-RAF-TANAAHOO FAQINAAH	assign him no place of entrance into our hearts and do not allow him to make his home in that which is with us! O ALLAH, cause us to recognize the falsehood with which he tempts us, and once Thou hast caused us to recognize it, protect us from it!
وَبَصِّرْنَا مَا نَكِيدُهُ بِهِ وَأَلْهِمْنَا مَا نُعِدُّهُ لَهُ وَأَيِّقْظَنَا عَنْ سِنَةِ الْغَفْلَةِ بِالرُّكُونِ إِلَيْهِ	WA BAS'-S'IR-NAA MAA NUKAAYIDUHO BIH WA AL-HIM-NAA MAA NUI'D- DUHO LAH WA AY-QIZ'-NAA A'N SINATIL- GHAF-LATI BIR-RUKOONI ILAY- H	Make us see what will allow us to outwit him, inspire us with all that we can make ready for him, awaken us from the heedless slumber of relying upon him, and
وَأَحْسِنْ تَوْفِيقَكَ عَوْنًا عَلَيْهِ اللَّهُمَّ	WA AH'-SIM-BITAW-FEEQIKA A'W-NAN A A'LAY-H AL-LAAHUM-MA	help us well, through Thy giving success, against him! O ALLAH,
وَأَشْرِبْ قُلُوبَنَا بِإِنْكَارِ عَمَلِهِ وَالْطُّفْ لَنَا فِي نَقْضِ حِيلِهِ اللَّهُمَّ صَلِّ مُحَمَّدٍ وَآلِهِ	WA ASH-RIB QULOOBANAAA INKAARA A'MALIH WAL-T'UF LANAA FEE NAQ-Z'I H'EEALIH AL-LAAHUM-MA S'AL-LI MUH'AM-MADIW-WA AAALIH	saturate our hearts with the rejection of his works and be gentle to us by destroying his stratagems! O ALLAH, bless MUHAMMAD and his Household,

وَحَوِّلْ سُلْطَانَهُ عَنَّا	WA H'AW-WIL SUL-T'AANAHOO A'N-NAA	turn his authority away from us,
وَأَقْطَعْ رَجَاءَهُ مِنَّا	WAQ-TAA' RAJAAA-AHOO MIN-NAA	cut off his hope from us, and
وَأَذْرَأْهُ عَنِ الْوُلُوعِ بِنَا	WAD-RAA-HOO A'NIL-WLOOI' BINAA	keep him from craving for us!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and place
آبَاءَنَا وَأُمَّهَاتِنَا وَأَوْلَادَنَا	WAJ-A'L AAABAAA-ANAA WA UM-MAHAATINAA WA AW-LAADANAA	our fathers, our mothers, our children,
وَأَهْلَانَا وَذَوِي أَرْحَامِنَا وَقَرَابَاتِنَا	WA AHAALEENAA WA D'AWEEE AR-H'AAMINAA WA QARAABAATINAA	our wives, our siblings, our relatives, and
وَجِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنْهُ فِي	WA JEERAAANANAA MINAL-MOO-MINEENA WAL-MOO-MINAATI MIN-HOO FEE	the faithful among our neighbors, male and female, in
حِزْبٍ حَامِرٍ	H'IR-ZIN H'AARIZ	a sanctuary Impregnable to him,
وَحِصْنٍ حَافِظٍ	WA H'IS'-NIN H'AAFIZ	a guarding fortress,
وَكُهْفٍ مُدَافِعٍ	WA KAH-FIM-MAANIA'	a defending cave!
وَالْبِسْهُمْ مِنْهُ جُنَاتًا وَاقِيَةً	WA AL-BIS-HUM MIN-HOO JUNANAW-WAAQEEAH	Clothe them in shields protective against him and
وَأَعْطِهِمْ عَلَيْهِ أَسْلِحَةً مَاضِيَةً	WA AA'TI'HIM A'LAY-HEEE AS-LIH'ATAM-MAAZ'EEAH	give them arms that will cut him down!
اللَّهُمَّ وَاعْمُدْ بِذَلِكَ مَنْ	AL-LAAHUM-MA WAA'-MUM BID'ALIKA MAN-	O ALLAH, Include in that everyone who
شَهِدَ لَكَ بِالرُّبُوبِيَّةِ	SHAHIDA LAKA BIR-RUBWBEE-YAH	witnesses to Thee as Lord,

وَأَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ	WA AKH-LAS'A LAKA BIL-WAH'- DAANEE-YAH	devotes himself sincerely to Thy Unity,
وَعَادَاهُ لَكَ حَقِيقَةَ الْعُبُودِيَّةِ	WA A'ADAAHOO LAKA BIH'AQEEQATIL-U'BOODEE- YAH	shows enmity toward him through the reality of servanthood, and
وَأَسْتَظْهِرُ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّائِيَّةِ	WAS-TAZ'-HARA BIK A'LAY- HEE FEE MAA'-RIFATIL- U'LOOMIR-RAB-BAANEE-YAH	seeks help from Thee against him through knowledge of the divine sciences!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَخْلُلْ مَا عَقَدَ	AH'-LUL MAA A'QAD	undo what he ties,
وَأَتَّقْ مَا رَتَقَ	WAF-TUQ MAA RATAQ	unstitch what he sews up,
وَأَفْسِخْ مَا دَبَّرَ	WAF-SAKH MAA DAB-BAR	dislocate what he devises,
وَبَطِّطْهُ إِذَا عَزَمَ	WA THAB-BIT'-HOOO ID'AA A'ZAM	frustrate him when he makes up his mind, and
وَأَقْضِ مَا أَبْرَمَ	WANQUZ" MAAA AB-RAM	destroy what he establishes!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَهْزِمِ جُنْدَهُ	WAH-ZIM JUNDAH	rout his troops,
وَأَبْطِلْ كَيْدَهُ	WA AB-T'IL KAY-DAH	nullify his trickery,
وَأَهْدِمِ كَهْفَهُ	WAH-DIM KAH-FAH	make his cave collapse, and
وَأَرْغِمِ أَنْفَهُ	WA AR-GHIM ANFAH	rub his nose in the ground!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

أَجْعَلْنَا فِي نَظْمِ أَعْدَائِهِ	AJ-A'L-NAA FEE NAZ-MI AA'- DAAA-IH	place us in the ranks of his enemies and
وَ أَغْرِزْنَا عَنْ عِدَادِ أَوْلِيَّائِهِ	WAA'-ZIL-NAA A'N I'DAADI AW-LEEAAA-IH	remove us from the number of his friends,
لَا نَطِيعُ لَهُ إِذَا اسْتَهْوَانَا	LAA NUTEEU' LAHOOO ID'AA AS-TAH-WAANAA	that we obey him not when he entices us and
وَلَا نَسْتَجِيبُ لَهُ إِذَا دَعَانَا	WA LAA NAS-TAJEEBU LAHOOO ID'AA DAA'ANAA	answer him not when he calls to us!
نَأْمُرُ بِمَا وَاتِهِ مِنْ أَطَاعِ أَمْرَنَا	NAA-MURU BIMUNAAWAATIHEE MAN AT'AAA' AM-RANAA	We command everyone who obeys our command to be his enemy and
وَنَنْهَى عَنْ مُتَابَعِهِ مَنْ أَتَى نَهْرَ جَرْنَا	WA NAI'Z'U A'M- MUTAABAA'TIHEE MANI AT- TABAA' ZAJ-RANAA	we admonish everyone who follows our prohibition not to follow him!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-	O ALLAH, bless MUHAMMAD,
النَّبِيِّنَّ وَ سَيِّدِ الْمُرْسَلِينَ وَ عَلَى أَهْلِ	NABEE-YEENA WA SAY-YIDIL- MUR-SALEENA WA A'LAAA AH-	the Seal of the prophets and lord of the emissaries, and
بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ	LI BAY-TIHIT'-TAY-YIBEENAT'- T'AAHIREEN	the folk of his house, the good, the pure!
وَ أَعِزَّنَا وَأَهْلَانَا وَإِخْوَانَنَا وَ جَمِيعَ	WA AI'D'-NAA WAAHAALEENAA WA IKH- WAANANAA WA JAMEEA'L-	Give refuge to us, our families, our brothers, and
الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِمَّا اسْتَعِزَّنَا	MOO-MINEENA WAL-MOO- MINAATI MIM-MAS-TAA'D'- NAA MIN-H	all the faithful, male and female, from that from which we seek refuge, and
مِنْهُ		
وَ أَجِرْنَا مِمَّا اسْتَجَرْنَا بِكَ مِنْ	WA AJIR-NAA MIM-MAS- TAJAR-NAA BIKA MIN KHAW- FIH	grant us sanctuary from that through fear of which we seek sanctuary in Thee!
خَوْفِهِ		
وَ أَسْمَعْ لَنَا مَا دَعَوْنَا بِهِ	WAS-MAA' LANAA MAA DAA'W-NAA BIH	Hear our supplication to Thee,
وَ أَعْطِنَا مَا أَعْفَلْنَاهُ	WA A'-TINAA MAAA AGH-FAL- NAAH	bestow upon us that of which we have been heedless, and

وَ أَخْفَظْ لَنَا مَا نَسِينَاهُ	WAH'-FAZ LANAA MAA NASEENAAH	safeguard for us what we have forgotten!
وَ صَبِّرْنَا بِذَلِكَ فِي دَرَجَاتِ	WA S'AY-YIR-NAA BID'ALIKA FEE DARAJAATIS'-S'AALIH'EEN	Through all this bring us into the ranks of the righteous
الصَّالِحِينَ وَ مَرَاتِبِ الْمُؤْمِنِينَ	WA MARAATIBIL-MOO- MINEEN	and the degrees of the faithful
أَمِينَ رَبِّ الْعَالَمِينَ	AAAMEENA RAB-BAL- A'ALAMEEN	Amen, Lord of the worlds!

وكان من دعائه عليه السلام

—18—

إِذَا دُفِعَ عَنْهُ مَا

يَحْذَرُ أَوْ عَجَّلَ لَهُ

مُطْلَبُهُ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
DUFIA' A'N-HOO
MAA YAH'-D'ARU AW
U'J-JILA LAHOO
MAT-LABUH

**His Supplication
(A.S)
WHEN PERILS
WERE REPELLED
OR REQUESTS
QUICKLY
GRANTED**

اللَّهُمَّ لَكَ الْحَمْدُ	AL-LAAHUM-MA LAKAL-H'AM- DU	O ALLAH, to Thee belongs praise
عَلَى حُسْنِ قَضَائِكَ	A'LAA H'US-NI QAZ'AAA-IK	for Thy excellent accomplishment and
وَبِمَا صَرَفْتَ عَنِّي مِنْ بَلَائِكَ	WA BIMAA S'ARAF-TA A'N-NEE MIM-BALAAA-IK	for Thy trial which Thou hast turned away from me!
فَلَا تَجْعَلَ حَظِّي مِنْ مَرَحِمِكَ مَا	FALAA TAJ-A'L H'AZ-ZEE MIR- RAH'-MATIKA MAA A'J-JAL-TA	But make not my share of Thy mercy the well-being
عَجَّلْتَ لِي مِنْ عَافِيَتِكَ فَأَكُونُ قَدْ	LEE MIN A'AFEEATIKA FAAKOONA QAD-	which Thou hast quickly granted to me, lest
شَقِيتُ بِمَا أَحْبَبْتُ	SHAQEETU BIMAAA AH'-BAB-T	I become wretched through what I have loved and
وَسَعِدَ غَيْرِي بِمَا كَرِهْتُ	WA SAI'DA GHAY-REE BIMAA KARIH-T	someone else gain felicity through what I have disliked! ⁹⁶

⁹⁶ The terms 'wretchedness' (SHIQA) and 'felicity' (SAA'ADA) refer to heaven and hell, not to the misery

وَإِنْ يَكُنْ مَا ظَلَمْتُ فِيهِ أَوْبَتْ
فِيهِ مِنْ هَذِهِ الْعَاقِبَةِ

WA EE-YAKUM-MAA ZALIL-TU
FEEHEEE AW BIT-TU FEEHEE
MIN HAD'IHIL-A'AFEEAH

If this well-being in which I
pass the day or night should
precede

بَيْنَ يَدَيَّ بَلَاءٍ لَا يَنْقَطِعُ

BAY-NA YADAY BALAAA-IL-
LAA YANQAT'IA'-

a trial that does not cease
and

وَوِزْرٍ لَا يَرْفَعُ

WA WIZ-RIL-LAA YAR-TAFIA'-

a burden that does not pass
away,

فَقَدَّمْتُ لِي مَا أَخَّرْتُ

FAQAD-DIM LEE MAAA AKH-
KHAR-T

then set before me what
Thou hadst set behind and

وَأَخَّرْتُ عَنِّي مَا قَدَّمْتَ

WA AKH-KHIR A'N-NEE MAA
QAD-DAM-T

set behind me what Thou
hadst set before! For

فَغَيْرُ كَثِيرٍ مَا عَاقِبَتُهُ الْفَنَاءُ

FAGHAY-RU KATHEERIM-MAA
A'AQIBATUHUL-FANAAA-

that which ends in
annihilation is not great and

وَغَيْرُ قَلِيلٍ مَا عَاقِبَتُهُ الْبَقَاءُ

WA GHAY-RU QALEELIM-MAA
A'AQIBATUHUL-BAQAAA-

that which ends in
subsistence is not little.

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

WA S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

And bless MUHAMMAD and
his Household!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—19—

His Supplication
(A.S)

عند الاستسقاء

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
I'NDALIS-TIS-QAAA-I
BAA'-DAL-JAD-B

IN ASKING FOR
WATER DURING
A DROUGHT

بعد الجذب

اللَّهُمَّ اسْقِنَا الْغَيْثَ

AL-LAAHUMAS-QINAAL-GHAY- O ALLAH, water us with rain,
TH

وَأَنْشُرْ عَلَيْنَا مَرْحَمَتَكَ بِغَيْثِكَ

WANSUR A'LAY-NAA RAH'-
MATAKA BIGHAY-THIKAL-
MUGH-DIQA MINAS-
SAH'AABIL-MUNSAQI
LINABAATI AR-Z'IKAL-
MOOFIQA FEE JAMEEI'L-
AAAFAAQ

unfold upon us Thy mercy
through Thy copious rain
from the driven clouds, so
that Thy goodly earth may
grow on all horizons!

الْمُعْدِقِ مِنَ السَّحَابِ الْمُنْسَاقِ لِبَنَاتِ

أَرْضِكَ الْمُؤَفِّقِ فِي جَمِيعِ الْآفَاقِ

وَأَمْنُنْ عَلَى عِبَادِكَ بِإِنْعَامِ الشَّرْعِ

WAM-NUN A'LAA I'BAADIKA
BIEENAAITH-THAMARAH

Show kindness to Thy
servants through the
ripening of the fruit,

وَأَخْيِ بِلَادَكَ بِبُلُوغِ الزَّهْرِ

WA AH'-YI BILAADAKA
BIBULOOGHIZ-ZAH-RAH

revive Thy land through the
blossoming of the flowers,
and

وَأَشْهَدْ مَلَائِكَتَكَ الْكَرَامِ

WA ASH-HID MALAAA-
IKATAKAL-KIRAAMAS-
SAFARATA BISAQ-YIM-MINKA
NAAFIA'

let Thy angels—the noble
scribes—be witness to a
beneficial watering from
Thee,

السَّقَرِ بِسَقْيِكَ نَافِعِ

دَائِمِ غُزْرِهِ

DAAA-IMIN GHUZ-RUH

lasting in its abundance,

وَاسِعِ دِمَرِهِ

WAASII'N DIRARUH

plenty in its flow,

وَابِلِ سَرِيعِ عَاجِلِ

WAABILIN SAREEI'N A'AJIL

heavy, quick, soon,

تُخَيِّبِهِ مَا قَدْ مَاتَ وَتَرُدُّ بِهِ مَا

TUH'-YEE BIHEE MAA QAD
MAAT WA TARUD-DU BIHEE
MAA QAD FAAT

through which Thou revivest
what has vanished,

قَدْ فَاتَ

وَتُخْرِجُ بِهِ مَا هُوَ آتٍ

WA TUKH-RIJU BIHEE MAA
HUWA AAAT

bringest forth what is
coming, and

وَتَوْسِعُ بِهِ فِي الْأَفْوَاقِ

WA TUWAS-SIU' BIHEE FIL-AQ-
WAAT

providest plentiful foods,

سَحَابًا مُتْرَاكِمًا، هَيْبَتًا مَرْتَبًا،

SAH'AABAM-MUTARAAKIMA
HANEE AM-MAREE-AA

through heaped up,
wholesome, productive
clouds,

طَبَقًا مُجَلْجَلًا

TABAQAM-MUJAL-JALAA

in reverberating layers,

غَيْرَ مِلْثٍ وَذَفَرٍ	GHAY-RA MULITH-THIW-WAD- QUH	the rain's downpour not without cease,
وَلَا خَلْبٍ بَرْقُهُ	WA LAA KHUL-LABIM-BAR- QUH	the lightning's flashes not without fruit!
اللَّهُمَّ اسْقِنَا غَيْثًا	AL-LAAHUM-MA AS-QINAA GHAY-THAM	O ALLAH, give us water through rain,
مُغْنِيًا مَرِيْعًا مُثْرِعًا	-MUGHEETHAA MAREEA'M- MUM-RIA'A	helping, productive, fertilizing,
عَرِيضًا وَأَسْعًا غَزِيرًا	A'REEZ"AW-WAASIA'NA GHAZEERAA	widespread, plentiful, abundant,
تَرُدُّ بِهِ النَّهْيَضَ	TARUD-DU BIHIN-NAHEEZ"	bringing back the risen,
وَتَجْبُرُ بِهِ الْمَيْضَ	WA TAJ-BURU BIHIL-MAHEEZ"	restoring the broken!
اللَّهُمَّ اسْقِنَا سَقِيًّا	AL-LAAHUM-MA AS-QINAA SAQ-YANA	O ALLAH, give us water with a watering through which Thou wilt
تُسِيلُ مِنْهُ الظَّرَابَ	TUSEELU MIN-HUZ'-Z'IRAAB	make the stone hills pour,
وَتَمْلَأُ مِنْهُ الْجَبَابَ	WA TAM-LAU MIN-HUL-JIBAAB	fill the cisterns,
وَتَغْجِرُ بِهِ الْأَنْهَارَ	WA TUF AJ-JIRU BIHIL-AN-HAAR	flood the rivers,
وَتُنْبِتُ بِهِ الْأَشْجَارَ	WA TUMBITU BIHIL-ASH-JAAR	make the trees grow,
وَتُرْخِصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ	WA TUR-KHIS'U BIHIL-AS-A'ARA FEE JAMEEI'L-AM-S'AAR	bring down prices in all the lands,
وَتُنْعِشُ بِهِ الْبَهَائِمَ وَالْخَلْقَ	WA TUN-I'SHU BIHIL-BAHAAA- IMA WAL-KHAL-Q	Invigorate the beasts and the creatures,
وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الزَّرْعِ	WA TUK-MILU LANAA BIHEE T'AY-YIBAATIR-RIZ-Q	perfect for us the agreeable things of provision,
وَتُنْبِتُ لَنَا بِهِ الزَّرْعَ	WA TUMBITU LANAA BIHIZ- ZAR-A'-	make grow for us the fields,

وَتُدِرُّهُ بِهِ الضَّرْعَ	WA TUDIR-RU BIHIZ"-Z"AR-A'-	let flow for us the teats, and
وَتَزِيدُنَا بِهِ قُوَّةَ إِلَى قُوَّتِنَا	WA TAZEEDUNAA BIHEE QOO- WATAN ILAA QOO-WATINAA	add for us strength to our strength!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُومًا	LAA TAJ-A'L ZIL-LAHOO A'LAY- NAA SAMOOMAA	make not the cloud's shadow over us a burning wind,
وَلَا تَجْعَلْ بَرْدَهُ عَلَيْنَا حُسُومًا	WA LAA TAJ-A'L BAR-DAHOO A'LAY-NAA H'USOOMAA	allow not its coldness to be cutting,
وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا	WA LAA TAJ-A'L S'AW-BAHOO A'LAY-NAA RUJOOMAA	let not its pouring down upon us be a stoning, and
وَلَا تَجْعَلْ مَاءَهُ عَلَيْنَا أَجَاثًا	WA LAA TAJ-A'L MAAA-AHOO A'LAY-NAAA UJAAJAA	make not its waters for us bitter!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and his Household and
وَأَمْرِزْنَا مِنْ بَرَكَاتِ السَّمَاوَاتِ وَالْأَرْضِ	WAR-ZUQ-NAA MIM- BARAKAATIS-SAMAAWAATI WAL-AR-Z"	provide us with the blessings of the heavens and the earth!
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything! ⁹⁷

وكان من دعائه عليه السلام

فِي مَكَارِمِ الْأَخْلَاقِ

وَمَرْضِي الْأَفْعَالِ

—20—
WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
MAKAARIMIL-AKH-
LAAQI WAMAR-Z'EE-
YIL-AF-A'AL

His Supplication
(A.S)

**ON NOBLE
MORAL TRAITS
AND ACTS
PLEASING TO
ALLAH**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ

WA BAL-LIGH BIEEMAANEE
AK-MALAL-EEMAAN

cause my faith to reach the
most perfect faith,

وَاجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ

WAJ-A'L YAQEENEE AF-
Z'ALAL-YAQEEN

make my certainty the most
excellent certainty, and

وَإِنَّهُ بِنِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ، وَ

WANTAHEE BINEE-YATEEE
ILAAA AH'-SANIN-NEE-YAATI.

take my intention to the best
of intentions and my works
to the best of works!

بِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ

WA BIA'MALEEE ILAAA AH'-
SANIL-AA'-MAAL

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

وَقَرِّ بِطُفْكَ نِيَّتِي

WAF-FIR BILUT-FIKA NEE-
YATEE

complete my intention
through Thy gentleness,

وَصَحِّحْ بِمَا عِنْدَكَ يَقِينِي

WA S'AH'-H'H' BIMAA I'NDAKA
YAQEENEE

rectify my certainty through
what is with Thee, and

وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي

WAS-TAS'-LIH' BIQUD-RATIKA
MAA FASADA MIN-NEE

set right what is corrupt in
me through Thy power!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ اكْفِنِي مَا يَشْغَلُنِي الْاهْتِمَامُ

WAK-FINEE MAA YASH-
GHALUNEELIH-TIMAAMU BIH

spare me the concerns
which distract me,

بِهِ

وَاسْتَغْنِنِي بِمَا تَسْأَلُنِي غَدَا عَنْهُ

WAS-TAA'-MIL-NEE BIMAA
TAS-ALUNEE GHADANA A'N-H

employ me in that about
which Thou wilt ask me
tomorrow, and

وَاسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ

WAS-TAF-RIGH AY-YAAMEE
FEEMAA KHALAQ-TANEE LAH

let me pass my days in that
for which Thou hast created
me!

وَاعْزِنِي وَأَوْسِعْ عَلَيَّ فِي مَرْزُقِكَ

WA AGH-NINEE WA AW-SIA'
A'LAY-YA FEE RIZ-QIKA

Free me from need, expand
Thy provision toward me,
and

وَلَا تَقْنِي بِالْبَطَرِ

WA LAA TAF-TIN-NEE BIBATAR

tempt me not with
ingratitude!

وَأَعِزَّنِي وَلَا تَبْتَلِنِي بِالْكَبِيرِ

WA AI'Z-ZANEE WA LAA TAB-
TALEEN-NEE BIL-KIB-R

Exalt me and afflict me not
with pride!

وَعَبِّدْنِي لَكَ وَلَا تُفْسِدْ عِبَادَتِي

WA A'B-BID-NEE LAKA WA LAA
TUF-SID I'BAADATEE BIL-U'J-B

Make me worship Thee and
corrupt not my worship with
self-admiration!

بِالْعُجْبِ

وَأَجْرِ لِلنَّاسِ عَلَى يَدَيِ الْخَيْرِ وَ

WA AJ-RI LILN-NAASI A'LAA
YADEEAL-KHAY-RA WA LAA
TAM-H'AQ-HOO BIL-MAN

Let good flow out from my
hands upon the people and
efface it not by my making
them feel obliged!⁹⁸

لَا تَحْفَهُ بِالْمَنْ

وَهَبْ لِي مَعَالِيَ الْأَخْلَاقِ

WA HAB LEE MAA'ALEEAL-
AKH-LAAQ

Give me the highest moral
traits and

وَأَعِصْنِي مِنَ الْفَخْرِ

WAA'-S'IM-NEE MINAL-FAKH-R

preserve me from vainglory!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَلَا تَرْفَعْنِي فِي النَّاسِ دَرَجَةً إِلَّا

WA LAA TAR-FAA'-NEE FIN-
NAASI DARAJATAN IL-LAA
H'AT'AT'-TANEE I'NDA NAF-SEE
MITH-LAHAA

raise me not a single
degree before the people
without lowering me its like
in myself and

حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا

وَلَا تُحْدِثْ لِي عِزًّا ظَاهِرًا إِلَّا

WA LAA TUH'-DITH LEE I'Z-ZAN
Z'AAHIRAN IL-LAAA AH'-DATH-
TA LEE D'IL-LATAM-
BAAT'INATAN I'NDA NAF-SEE
BIQADARIHAA

bring about no outward
exaltation for me without an
inward abasement in myself
to the same measure!

أُحْدِثْتُ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي

بِقَدْرِهَا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WAAALI
MUH'AM-MAD

O ALLAH, bless MUHAMMAD
and MUHAMMAD's
Household,

مُحَمَّدٍ

⁹⁸ Reference to the principle enunciated In 2: 264: O believers, void not your freewill offerings with obligations and harm, as one who expends of his substance to show off to men and believes not in ALLAH and the Last Day.

وَمَعْنِي	WA MAT-TIA'-NEE	give me to enjoy
يَهْدِي صَالِحٍ لَا أُسْتَبَدَلُ بِهِ	BIHUDANA S'AALIH'IL-LAAA AS-TAB-DILU BIH	a sound guidance which I seek not to replace,
وَطَرِيقَةٍ حَقٍّ لَا أُنْرِغُ عَنْهَا	WA T'AREEQATI H'AQ-QIL-LAAA AZEEGHU A'N-HAA	a path of truth from which I swerve not, and
وَرَبَّةٍ مُرْشِدٍ لَا أَشْكُ فِيهَا	WA NEE-YATI RUSH-DIL-LAAA ASHUK-KU FEEHAA	an intention of right conduct in which I have no doubts!
وَعَمْرِي مَا كَانَ عُمْرِي بِذَلَّةٍ فِي طَاعَتِكَ	WA A'M-MIR-NEE MAA KAANA U'M-REE BID'-LATAN FEE T'AAA'TIKA	Let me live as long as my life is a free gift in obeying Thee, but
فَإِذَا كَانَ عُمْرِي مَرْعًا لِلشَّيْطَانِ	FAAD'AA KAANA U'M-REE MAR-TAA'L-LILSH-SHAY-T'AANI	If my life should become a pasture for SATAN, seize me
فَأَقْبِضْنِي إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ	FAQ-BIZ"-NEEE ILAY-KA QAB-LA AY-YAS-BIQA MAQ-TUKA	to Thyself before Thy hatred overtakes me or Thy wrath against be becomes firm!
إِلَى أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ	ILAY AW YAS-TAH'-KIMA GHAZ'"ABUKA A'LAY	
اللَّهُمَّ لَا تَدْخِ	AL-LAAHUM-MA LAA TADAA'-	O ALLAH, deposit in me
خَصْلَةً تُعَابُ مِنِّي إِلَّا أَصْلَحْتُهَا	KHAS'-LATAN TUA'ABU MIN-NEEE IL-LAAA AS'-LAH'-TAHAA	no quality for which I will be faulted, unless Thou settest it right,
وَلَا عَاقِبَةَ أُوْبُّ بِهَا إِلَّا حَسَنْتَهَا	WLAA A'AA-IBATAN OO-AN-NABU BIHAAA IL-LAA H'AS-SANTAHAA	no flaw for which I will be blamed, unless Thou makest it beautiful,
وَلَا أَكْرُمَةَ فِي نَاقِصَةٍ إِلَّا	WA LAAA UK-ROOMATAN FEE-YA NAAQIS'ATAN IL-LAAA	no deficient noble trait, unless Thou completest it!
أَتَمَمْتُهَا	ST-MAM-TAHAA	
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household
وَأَبْدَلْنِي	WA AB-DIL-NEE	and replace for me

مِنْ بَغْضَةِ أَهْلِ الشَّكَنِ الْمَحَبَّةِ	MIM-BIGH-Z'ATI AH-LISH-SHANAANIL-MAH'AB-BAH	the animosity of the people of hatred with love,
وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةِ	WA MIN H'ASADI AH-LIL-BAGH-YIL-MAWAD-DAH	the envy of the people of insolence with affection,
وَمِنْ ظَنَةِ أَهْلِ الصَّلَاحِ الثِّقَةِ	WA MIN Z'IN-NATI AH-LIS'-S'ALAAH'ITH-THIQAHA	the suspicion of the people of righteousness with trust,
وَمِنْ عَدَاوَةِ الْأَذْنَنِ الْوَلَايَةِ	WA MIN A'DAAWATIL-AD-NAY-NAL-WALAAAYAH	the enmity of those close with friendship,
وَمِنْ عُقُوقِ ذَوِي الْأَرْحَامِ الْمَبَرَّةِ	WA MIN U'QOOQI D'AWHEEL-AR-H'AAMIL-MABAR-RAH	the disrespect of womb relatives with devotion,
وَمِنْ خَذْلَانِ الْأَقْرَبِينَ النَّصْرَةِ	WA MIN KHID'-LAANIL-AQ-RABEENAN-NUS'-RAH	the abandonment of relatives with help,
وَمِنْ حُبِّ الْمَدَامِرِينَ تَصْحِيحِ الْمَقَةِ	WA MIN H'UB-BIL-MUDAAREENA TAS'-H'EEH'AL-MIQAHA	the attachment of flatterers with love set right,
وَمِنْ رَمَدِ الْمُلَابِسِينَ كَرَةِ الْعِشْرِ	WA MIR-RAD-DIL-MULAABISEENA KARAMAL-I'SH-RH	the rejection of fellows with generous friendliness, and
وَمِنْ مَرَامَرَةِ خَوْفِ الظَّالِمِينَ حَلَاوَةِ الْأَمْنَةِ	WA MIM-MARAARATI KHAW-FIZ-Z'AALIMEENA H'ALAAWATAL-AMANAH	the bitterness of the fear of wrongdoers with the sweetness of security!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-LEE	O ALLAH, bless MUHAMMAD and his Household, appoint for me
يَدًا عَلَى مَنْ ظَلَمَنِي	YADAN A'LAA MAN Z'ALAMANEE	a hand against him who wrongs me,
وَلِسَانًا عَلَى مَنْ خَاصَمَنِي	WA LISAANAN A'LAA MAN KHAAS'AMANEE	a tongue against him who disputes with me, and
وَظَفَرًا بِمَنْ عَانَدَنِي	WA Z'AFARAM-BIMAN A'ANADANEE	a victory over him who stubbornly resists me!

وَهَبْ لِي	WA HAB LEE	Give me
مَكْرًا عَلَى مَنْ كِيدَنِي	MAK-RAN A'LAA MAN KAAYADANEE	guile against him who schemes against me,
وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي	WA QUD-RATAN A'LAA MANI AZ'-TAHADANEE	power over him who oppresses me,
وَتَكْذِيبًا لِمَنْ قَصَصَنِي	WA TAK-D'EEBAL-LIMAN QAS'ABANEE	refutation of him who reviles me, and
وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي	WA SALAAMATAM-MIM-MAN TAWAA'-A'DANEE	safety from him who threatens me
وَوَقْفَنِي لِطَاعَةِ مَنْ سَدَدَنِي	WA WAF-FIQ-NEE LIT'AAA'TI MAN SAD-DADANEE	Grant me success to obey him who points me straight and
وَمُتَابَعَةً مِّنْ أَمْرِ شَدَنِي	WMUTAABAA'TI MAN AR- SHADANEE	follow him who guides me right
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَسَدِّدْنِي لِأَنْ	WA SAD-DID-NEE LIAN-	point me straight to
أَعْمَارِضَ مَنْ غَشَنِي بِالنُّصْحِ	UA'ARIZ'A MAN GHASH- SHANEE BIN-NUS'-H'	resist him who is dishonest toward me with good counsel,
وَأَجْزِرِي مَنْ هَجَرَنِي بِالْبِرِّ	WA AJ-ZEEA MAN HAJARANEE BIL-BIR	repay him who separates from me with gentle devotion,
وَأُثِيبَ مَنْ حَرَمَنِي بِالْكَدْلِ	WA UTHEEBA MAN H'ARAMANEE BIL-BAD'-L	reward him who deprives me with free giving,
وَأُكَافِئَ مَنْ قَطَعَنِي بِالنِّصْلَةِ	WA UKAAFI-A MAN QATAAA'NEE BIS'-S'ILAH	recompense him who cuts me off with joining,
وَأُخَالَفَ مَنْ آغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ	WA UKHAALIFA MANI AGH- TAABANEE ILAA H'US-NID'- D'IK-R	oppose him who slanders me with excellent mention
وَأَنْ أَشْكُرَ الْحَسَنَةَ	WA AN ASH-KURAL-H'ASANA	give thanks for good, and

وَأَغْضَىٰ عَنِ السَّبَةِ	WA UGH-Z"EEA A'NIS-SAY-YI-AH	shut my eyes to evil!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَحَلِّى بِحِلْيَةِ الصَّالِحِينَ	WA H'AL-LINEE BIH'IL-YATIS'-S'AALIH'EEN	adorn me with the adornment of the righteous, and
وَالْبِسْنِي زِينَةَ الْمُتَّقِينَ فِي	WA AL-BIS-NEE ZEENATAL-MUT-TAQEENA FEE	clothe me in the ornaments of the God-fearing, through
بَسْطِ الْعَدْلِ	BAS-T'IL-A'D-L	spreading justice,
وَكَظْمِ الْغَيْظِ	WA KAZ'-MIL-GHAY-Z'	restraining rage,
وَإِطْفَاءِ النَّاسِرَةِ	WA IT'-FAAA-IN-NAAA-IRAH	quenching the flame of hate,
وَضَمِّ أَهْلِ الْفُرْقَةِ	WA Z"AM-MI AH-LIL-FUR-QAH	bringing together the people of separation,
وَإِصْلَاحِ ذَاتِ الْبَيْنِ	WA IS'-LAAHEE D'AATIL-BAY-N	correcting discord,
وَإِفْشَاءِ الْعَمْرِفَةِ	WA IF-SHAAA-IL-A'ARIFAH	spreading about good behavior,
وَسَرِّ الْعَايَةِ	WA SAT-RIL-A'AA-IBAH	covering faults,
وَلِينِ الْعَرِيكََةِ	WA LEENIL-A'REEKAH	mildness of temper,
وَخَفْضِ الْجَنَاحِ	WA KHAF-Z"IL-JANAAH'	lowering the wing, ⁹⁹
وَحُسْنِ السِّيَرَةِ	WA H'US-NIS-SEERAH	beauty of conduct,
وَسُكُونِ الرِّيحِ	WA SUKOONIR-REEH'	gravity of bearing,

⁹⁹ i.e., 'Being gentle'. The expression is employed in 15: 88 and 26: 215.

وَطِيبِ الْمُخَالَفَةَ	WA T'EEBIL-MUKHAALAFAH	agreeableness in comportment,
وَالسَّبْقِ إِلَى الْفَضِيلَةِ	WAS-SAB-QI ILAAL-FAZ"EELAH	precedence in reaching excellence,
وَابْشَارِ اتَّفَضُلِ	WA EETHAARIT-TAFAZ"-Z"UL	preferring bounteousness,
وَتَرَكِ التَّغْيِيرِ	WA TAR-KIT-TAA'-YEER	refraining from condemnation,
وَالْإِفْضَالَ عَلَى غَيْرِ الْمُسْتَحَقِّ	WAL-IF-Z"AALI A'LAA GHAY-RIL-MUS-TAH'IQ	bestowing bounty on the undeserving,
وَالْقَوْلَ بِالْحَقِّ وَإِنْ عَنَرَ	WAL-QAW-LI BIL-H'AQ-QI WA IN A'Z	speaking the truth, though it be painful,
وَأَسْتَقْلَالَ الْخَيْرِ وَإِنْ كَثُرَ مِنْ	WAS-TIQ-LAALIL-KHAY-RI WA IN KATHURA MIN QAW-LEE	making little of the good in my words and deeds,
قَوْلِي وَفِعْلِي	WA FIA'-LEE	though it be much, and
وَأَسْتَكْثَرَ الشَّرِّ وَإِنْ قَلَّ مِنْ	WAS-TIK-THAARISH-SHAR-RI WA IN QAL-LA MIN QAW-LEE	making much of the evil in my words and deeds,
قَوْلِي وَفِعْلِي	WA FIA'-LEE	though it be little
وَأَكْمِلْ ذَلِكَ لِي	WA AK-MIL D'ALIKA LEE	Perfect this for me through
بِدَوَامِ الطَّاعَةِ	BIDAWAAMIT'-TAAAA'H	lasting obedience,
وَلِزُومِ الْجَمَاعَةِ	WA LUZOOMIL-JAMAAA'H	holding fast to the community, and
وَمَرْفُضِ أَهْلِ الْبِدْعِ وَمُسْتَفْعِلِي	WA RAF-Z'I AH-LIL-BIDAI' WA MUS-TAA'-MILEER-RAA-YIL-	rejecting the people of innovation and those who
الرَّأْيِ الْمُخْتَصِرِ	MUKH-TARAA'-	act in accordance with original opinions!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, appoint
أَجْعَلْ		for me

أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا كَبُرْتُ	WAJ-A'L AW-SAA' RIZ-QIKA A'LAY-YA ID'AA KABIR-T	Thy widest provision in my old age and
وَأَقْوَى قُوَّتِكَ فِي إِذَا نَصَبْتُ	WA AQ-WAA QOO-WATIKA FEE-YA ID'AA NAS'IB-T	Thy strongest strength when I am exhausted, and
وَلَا تُبْتَلِيَنِي	WA LAA TAB-TALEEAN-NEE	try me not with
بِالْكَسَلِ عَنْ عِبَادَتِكَ	BIL-KASALI A'N I'BAADATIK	laziness in worship of Thee,
وَلَا أَعْمَى عَنْ سَبِيلِكَ	WA LAAL-A'MAA A'N SABEELIK	blindness toward Thy path,
وَلَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ	WA LAA BIT-TAA'R-RUZ'I LIKHILAAFI MAH'AB-BATIK	undertaking what opposes love for Thee,
وَلَا مُجَامَعَةً مَنْ تَفَرَّقَ عَنْكَ	WA LAA MUJAAMAA'TI MAN TAFAR-RAQA A'NK	joining with him who has separated himself from Thee, and
وَلَا مُفَارَقَةً مَنْ اجْتَمَعَ إِلَيْكَ	WA LAA MUFAARAQATI MANI AJ-TAMAA' ILAY-K	separating from him who has joined himself to Thee!
اللَّهُمَّ اجْعَلْنِي	AL-LAAHUM-MA AJ-A'L-NEE	O ALLAH, make me
أَصُولُ بَكَ عِنْدَ الْفَرُورِ	AS'OOLU BIKI I'NDAZ'- Z'AROORAH	leap to Thee in times of distress,
وَأَسْأَلُكَ عِنْدَ الْحَاجَةِ	WA AS-ALUKA I'NDAL-H'AAJAH	ask from Thee in needs, and
وَأَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمُسْكِنَةِ	WA ATAZ'AR-RAU' ILAY-KA I'NDAL-MAS-KANAH	plead to Thee in misery!
وَلَا تَقْتِنِي	WA LAA TAF-TIN-NEE	Tempt me not
لَا أَسْتَعَاثَ بِغَيْرِكَ إِذَا أَصْطَرِمْتُ	BIIAS-TIA'ANATI BIGHAY-RIKA ID'AA AZ"-T'URIR-T	to seek help from other than Thee when I am distressed,
وَلَا بِالْخُضُوعِ لِسُؤَالِ غَيْرِكَ إِذَا	WA LAA BIL-KHUZ'OOI' LISOO- AALI GHAY-RIKA ID'AA AF- TAQAR-T	to humble myself in asking from someone else when I am poor, or
أَفْقَرْتُ		

وَلَا بِالتَّصَرُّعِ إِلَى مَنْ دُونَكَ إِذَا
مَرَّهْتُ

WA LAA BIT-TAZ'AR-RUI' ILAA
MAN DOONAKA ID'AA RAHIB-
T

to plead with someone less
than Thee when I fear,

فَأَسْتَحِقُّ بِذَلِكَ خِذْلَانَكَ وَمَنْعَكَ وَ
إِعْرَاضَكَ

FAAS-TAH'IQ-QA BID'ALIKA
KHID'-LAANAKA WAMAN-A'KA
WA IA'-RAAZ'AK

for then I would deserve Thy
abandonment, Thy
withholding, and Thy turning
away,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

اللَّهُمَّ اجْعَلْ مَا يُلْقِي الشَّيْطَانُ فِي
مَرْوَعِي مِنَ التَّمَنَّى وَالتَّظَنِّي وَ
الْحَسَدِ

AL-LAAHUM-MA AJ-A'L MAA
YUL-QEESH-SHAY-T'AANU FEE
ROOE'E MINAT-TAMAN-NEE
WAT-TAZ'AN-NEE WAL-H'ASAD

O ALLAH, make the wishing,
the doubt, and the envy
which SATAN throws into my
heart

ذِكْرًا لِعَظَمَتِكَ

D'IK-RAL-LIA'Z'AMATIK

a remembrance of Thy
mightiness,

وَتَفَكُّرًا فِي قُدْرَتِكَ

WA TAFAK-KURAN FEE QUD-
RATIK

a reflection upon Thy power,
and

وَتَدْبِيرًا عَلَى عَدُوِّكَ

WA TAD-BEERAN A'LAA
A'DOO-WIK

a devising against Thy
enemy!

وَمَا أَجْرِي عَلَى لِسَانِي مِنْ لَفْظَةٍ

WA MAAA AJ-RAA A'LAA
LISAANEE MIL-LAF-Z'ATI

Make everything he causes
to pass over my tongue,

فُحْشٍ أَوْ هَجْرٍ أَوْ شَمٍّ عَرِضٍ

FUH'-SHIN AW HAJ-RIN AW
SHAT-MI I'R-Z'IN

—the Indecent or ugly
words, the maligning of
good repute,

أَوْ شَهَادَةٍ بَاطِلٍ

AW SHAHAADATI BAAT'ILIN

the false witness,

أَوْ أَغْتِيَابٍ مُؤْمِنٍ غَائِبٍ

AWIGH-TEEAABI MOO-MININ
GHAAA-IBIN

the speaking ill of an absent
man of faith or

أَوْ سَبِّ حَاضِرٍ

AW SAB-BI H'AAZ'I'RIW-

the reviling of one present,

وَمَا أَشْبَهَ ذَلِكَ

WA MAAA ASH-BAHA D'ALIK

and all things similar—

نُطْقًا بِالْحَمْدِ لَكَ	NUT-QAM-BIL-H'AMDI LAK	a speech in praise of Thee.
وَإِغْرَاقًا فِي الشَّاءِ عَلَيْكَ	WA IGH-RAAQAN FEETH-THANAAA-I A'LAY-K	a pursual of eulogizing Thee.
وَذَهَابًا فِي تَجْجِيدِكَ	WA D'AHAABAN FEE TAM-JEEDIK	an excursion in magnifying Thee,
وَشُكْرًا لِنِعْمَتِكَ	WA SHUK-RAL-LINIA'-MATIK	a thanksgiving for Thy favor,
وَاعْتِرَافًا بِإِحْسَانِكَ	WAA'-TIRAAFAM-BIIH'-SAANIK	an acknowledgment of Thy beneficence, and
وَإِحْصَاءَ لِمَنَّتِكَ	WA IH'-S'AAA-AL-LIMINANIK	an enumeration of Thy kindnesses!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَلَا أَظْلَمَنَّ وَأَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي	WA LAAA UZ'-LAMAN-NA WAANTA MUTEEQUL-LILD-DAF-I' A'N-NEE	let me not be wronged while Thou canst repel from me,
وَلَا أَظْلَمَنَّ وَأَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّي	WA LAAA AZ'-LIMAN-NA WA ANTAL-QAADIRU A'LAAL-QAB-Z'I MIN-NEE	let me not do wrong while Thou art powerful over holding me back,
وَلَا أَضِلَّنَّ وَقَدْ أَمَكَّنَكَ هِدَايَتِي	WA LAAA AZ'"IL-LAN-NA WAQAD AM-KANAT-KA HIDAAYATEE	let me not be misguided while Thou art able to guide me,
وَلَا أَفْقِرَنَّ وَمِنْ عِنْدِكَ وَسْعِي	WA LAAA AF-TAQIRAN-NA WAMIN I'NDIKA WUS-E'E	let me not be poor while with Thee is my plenty,
وَلَا أَطْغَيْنَ وَمِنْ عِنْدِكَ وَجْدِي	WA LAAA AT'-GHAYAN-NA WAMIN I'NDIKA WUJ-DEE	let me not be insolent while from Thee comes my wealth!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِلَى مَغْفِرَتِكَ وَقَدْتُ	ILAA MAGH-FIRATIKA WAFAT-T	I come to Thy forgiveness,

وَإِلَى عَفْوِكَ قَصَدْتُ	WA ILAA A'F-WIKA QAS'AT-T	I go straight to Thy pardon,
وَإِلَى تَجَاوُزِكَ أَشْتَقْتُ	WA ILAA TAJAAWUZIKA ASH-TAQ-T	I yearn for Thy forbearance, and
وَبِفَضْلِكَ وَثَقْتُ	WA BIFAZ"-LIKA WATHIQ-T	I trust in Thy bounty,
وَلَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ	WA LAY-SA I'NDEE MAA YOOJIBU LEE MAGH-FIRATAK	but there is nothing with me to make me warrant Thy forgiveness,
وَلَا فِي عَمَلِي مَا أَسْتَحِقُّ بِهِ عَفْوَكَ	WA LAA FEE A'MALEE MAAA AS-TAH'IQ-QU BIHEE A'F-WAK	nothing in my works to make me merit Thy pardon, and
وَمَا لِي بَعْدَ أَنْ حَكَمْتُ عَلَى نَفْسِي إِلَّا فَضْلُكَ	WA MAA LEE BAA'-DA AN H'AKAM-TU A'LAA NAF-SEEE IL-LAA FAZ"-LUK	nothing on my behalf after I judge my soul but Thy bounty,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَنَفِضْ عَلَيَّ	WA TAFAZ"-Z"AL A'LAY	bestow Thy bounty upon me!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَنْطِقْنِي بِالْهُدَى	WAANT'IQ-NEE BIL-HUDAA	make my speech be guidance,
وَالْهِمْنِي التَّقْوَى	WA AL-HIM-NEET-TAQ-WAA	Inspire me with reverential fear,
وَوَقِّنِي لِلَّتِي هِيَ أَنْزَكَى	WA WAF-FIQ-NEE LIL-LATEE HEEA AZ-KAA	give me success in that which is most pure, and
وَأَسْتَعْمِلْنِي بِمَا هُوَ أَرْضَى	WAS-TAA'-MIL-NEE BIMAA HUWA AR-Z"AA	employ me in what is most pleasing to Thee!
اَللّٰهُمَّ اسْلُكْ بِيَ الطَّرِيقَةَ الْمَعْلَى	AL-LAAHUM-MA AS-LUK BEEAT'-TAREEQATAL-MUTH-LAA	O ALLAH, let me thread the most exemplary path and

وَاجْعَلْنِي عَلَىٰ مِلَّةِكَ أَمُوتُ وَأَحْيَا	WAJ-A'L-NEE A'LAA MIL-LATIKA AMOOTU WA AH'-YAA	make me live and die in Thy creed!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَمَتِّنِي بِالْاِقْتِصَادِ	WA MAT-TIA'-NEE BIIAQ-TIS'AAD	give me to enjoy moderation,
وَاجْعَلْنِي	WAJ-A'L-NEE	make me into one of
مِنْ أَهْلِ السَّادَاتِ	MIN AH-LIS-SADAAD	the people of right behavior,
وَمِنْ أَدِلَّةِ الرَّشَادِ	WA MIN ADIL-LATIR-RASHAAD	the proofs of right conduct, and
وَمِنْ صَالِحِي الْعِبَادِ	WA MIN S'AALIH'EEL-I'BAAD	the servants of righteousness, and
وَأَمْرِزْنِي فَوْزَ الْمَعَادِ	WAR-ZUQ-NEE FAW-ZAL-MAA'AD	provide me with triumph at the place of Return ¹⁰⁰ and
وَسَلَامَةَ الْمِرْصَادِ	WA SALAAMATAL-MIR-S'AAD	safety from the Ambush! ¹⁰¹
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
خُذْ لِنَفْسِكَ مِنْ نَفْسِي مَا يُخْلِصُهَا	KHUD' LINAFA-SIKA MIN-NAF-SEE MAA YUKHAL-LIS'UHAA	take to Thyself from my soul what will purify it and
وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا	WA AB-QI LINAFA-SEE MIN-NAF-SEE MAA YUS'-LIH'UHAA	leave for my soul that of my soul that will set it right,
فَإِنَّ نَفْسِي هَالِكَةٌ أَوْ تَنْصَحُهَا	FA IN-NA NAF-SEE HAALIKATUN AW TAA'-S'IMUHAA	for my soul will perish unless Thou preservest it!

¹⁰⁰ That is, the return to ALLAH, alluded to with verbs from the same root in many QURANIC verses, such as He originates creation, then He makes it return (10: 4). The word MAA'AD becomes a standard term in Islamic thought for 'eschatology' and discussion of affairs having to do with the next world.

¹⁰¹ Allusion to 78: 21-23: Behold, GEHENNAM has become an ambush, for the insolent a resort, therein to tarry for ages...

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
اَنْتَ عُدَّتِيْ اِنْ حَزِنْتُ	ANTA U'D-DATEEE IN H'AZINT	Thou art my stores when I sorrow,
وَ اَنْتَ مُتَجَعِّيْ اِنْ حُرِمْتُ	WA ANTA MUNTAJAE'EY IN H'URIM-T	Thou art my recourse when I am deprived,
وَ بِكَ اَسْتَغَاثَتِيْ اِنْ كَرِهْتُ	WA BIKI AS-TIGHAATHATEEE IN KARITH-T	from Thee I seek aid when troubled and
وَ عِنْدَكَ	WA I'NDAKA	with Thee is
مِمَّا فَاتَ خَلْفُ	MIM-MAA FAATA KHALAF	a substitute for everything gone by,
وَ لِمَا فَسَدَ صِلَاحُ	WA LIMAA FASADA S'ALAAH'	a correction for everything corrupted, and
وَ فِيمَا اَنْكَرْتُ تَغْيِيْرُ	WA FEEMAAA ANKAR-TA TAGH-YEER	a change from everything Thou disapprovest.
فَاُثْنُ عَلَيَّ	FAM-NUN A'LAY-YA	So show kindness to me with
قَبْلَ اَلْبَلَاءِ بِالْعَاقِبَةِ	QAB-LAL-BALAAA-I BIL-A'AFEEAH	well-being before affliction,
وَ قَبْلَ الطَّلَبِ بِالْجِدَةِ	WA QAB-LAT'-T'ALABI BIL-JIDAH	wealth before asking,
وَ قَبْلَ الضَّلَالِ بِالرَّشَادِ	WA QAB-LAZ"-Z'ALAALI BIR-RASHAAD	right conduct before misguidance;
وَ اَكْفِنِيْ مَوْتَةَ مَعْرَةِ الْعِبَادِ	WAK-FINEE MAW-UNATA MAA'R-RATIL-I'BAAD	suffice me against the burden of shame toward the servants,
وَ هَبْ لِيْ اَمْنٌ يَوْمَ الْمَعَادِ	WA HAB LEE AM-NA YAW-MIL-MAA'AD	give me security on the Day of Return, and
وَ اَمْنَحْنِيْ حُسْنَ الْاِمْرَاشَادِ	WAM-NAH'-NEE H'US-NAL-IR-SHAAD	grant me excellent right guidancel
اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ اٰلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اَدْمِمْ عَنِّيْ بُلْطَفِكَ	WAD-RAA A'N-NEE BILUT'-FIK	repel from me through Thy gentleness,

وَ أَغْذِنِي نِعْمَتِكَ	WAGH-D'UNEE BINIA'-MATIK	feed me through Thy favor,
وَ أَصْلِحْ لِي بِكَرَمِكَ	WA AS'-LIH'-NEE BIKARAMIK	set me right through Thy generosity,
وَ دَاوِنِي بِشُعْعِكَ	WA DAAWINEE BIS'UN-I'K	heal me through Thy benefaction,
وَ أَظِلَّنِي فِي ذِمَّتِكَ	WA AZIL-LANEE FEE D'ARAAK	shade me in Thy shelter,
وَ جَلِّلْنِي بِرِضَاكَ	WA JAL-LIL-NEE RIZ'AAK	wrap me in Thy good pleasure, and
وَ وَفِّقْنِي	WA WAF-FIQ-NEE	give me success to reach
إِذَا أَشْتَكَّكَ عَلَى الْأُمُورِ	ID'AA ASH-TAKALAT A'LAY-YAL-UMooru LIAH-DAAHAA	the most guided of affairs when affairs confuse me,
لَا تُهْدَاهَا		
وَ إِذَا تَشَابَهَتْ الْأَعْمَالُ	WA ID'AA TASHAABAHATIL-AA'-MAALU LIAZ-KAAHAA	the purest of works when works seem similar, and
لَا تُزَكِّهَا		
وَ إِذَا تَنَاقَضَتْ أَلْمَلُ الْأَمْرِ ضَاهَا	WA ID'AA TANAAQAZ'ATIL-MILALU LIAR-Z'AAHAA	the most pleasing to Thee of creeds when creeds conflict
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ تَوَخَّجْنِي بِالْكَفَايَةِ	WA TAW-WIJ-NEE BIL-KIFAAYAH	crown me with sufficiency,
وَ سَمِّنِي حُسْنَ الْوَلَايَةِ	WA SUM-NEE H'US-NAL-WALAAAYAH	place in me excellent guardianship, ¹⁰²

¹⁰² Here is the word 'guardianship' (WILAAYA) probably does not have a technical sense (on which, see note 219), but is employed in a more general sense as in the title to Supplication 5.

وَهَبْ لِي صِدْقَ الْهِدَايَةِ	WA HAB LEE S'ID-QAL-HIDAAYAH	give me to guide correctly,
وَلَا تَفْتِنْنِي بِالسَّعَةِ	WA LAA TAF-TIN-NEE BIS-SAA'H	tempt me not with plenty,
وَأَمْنَحْنِي حُسْنَ الدَّعَةِ	WAM-NAH'-NEE H'US-NAD-DAA'H	grant me excellent ease,
وَلَا تَجْعَلْ عَيْشِي كَدًا كَدًا	WA LAA TAJ-A'L AY-SHEE KAD-DANA KAD-DAA	make not my life toil and trouble, and
وَلَا تَرُدَّ دُعَائِي عَلَى مَرَدًا	WA LAA TARUD-DA DUA'AA-EE A'LAY-YA RAD-DAA	refuse not my supplication in rejection, for
فَإِنِّي لَا أَجْعَلُ لَكَ ضِدًّا	FA IN-NEE LAAA AJ-A'LU LAKA Z'ID-DAA	I make none rival to Thee and
وَلَا أَدْعُو مَعَكَ نِدًّا	WA LAAA AD-U'W MAA'KA NID-DAA	I supplicate none with Thee as equal
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَمْنَعْنِي مِنَ السَّرَفِ	WAM-NAA'-NEE MINAS-SARAF	hold me back from prodigality,
وَحَصِّنْ مَرْزُقِي مِنَ التَّلَفِ	WA H'AS'-S'IR-RIZ-QEE MINAT-TALAF	fortify my provision against ruin,
وَوَقِّرْ مَلَكَتِي بِالْبَرَكَةِ فِيهِ	WA WAF-FIR MALAKATEE BIL-BARAKATI FEEH	increase my possessions through blessing them, and
وَأَصِْبْ بِي سَبِيلَ الْهِدَايَةِ لِلْبِرِّ فِيمَا أَنْفَقُ مِنْهُ	WA AS'IB BEE SABEELAL-HIDAAYATI LIL-BIR-RI FEEMAAA UNFIQU MIN-H	set me upon the path of guidance through piety in what I spend!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَآكْفِنِي مَوْتَةَ الْإِكْسَابِ	WAK-FINEE MAW-OONATALIK-TISAAB	spare me the burden of earning, and
وَأَمْرُزُقْنِي مِنْ غَيْرِ احْتِسَابِ	WAR-ZUQ-NEE MIN GHAY-RI AH'-TISAAB	provide for me without reckoning,
فَلَا أَشْتَغِلْ عَنْ عِبَادَتِكَ بِالطَّلَبِ	FALAAA ASH-TAGHILA A'N I'BAADATIKA BIT-TALAB	lest I be distracted from Thy worship through seeking and

وَلَا أَخْتَلِ إِصْرَ تَبِعَاتِ

WA LAAA AH'-TAMILA IS'-RA
TABIA'ATIL-MAK-SAB

carry the load of earning's ill
results!

الْمَكْسَبِ

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

فَاطْلُبْنِي بِقُدْرَتِكَ مَا أَطْلُبُ

FAAT-LIB-NEE BIQUD-RATIKA
MAAA AT-LUB

bestow upon me what I seek
through Thy power and

وَأَجِرْنِي بِعِزَّتِكَ مِمَّا أُرْهَبُ

WA AJIR-NEE BII'Z-ZATIKA
MIM-MAAA AR-HAB

grant me sanctuary from
what I fear through Thy
might!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَصُنْ وَجْهِي بِالتَّيسَارِ

WA S'OO-WAJ-HEE BIL-
YASAAR

save my face through ease,
and

وَلَا تَبْذِلْ جَاهِي بِالْإِقْتَارِ

WA LAA TAB-TAD'IL JAAHEE
BIL-IQ-TAAR

demean not my dignity
through neediness,

فَأَسْتَرْزِقْ أَهْلَ مَرْزُقِكَ

FAAS-TAR-ZIQA AH-LA RIZ-QIK

lest I seek provision from
those whom Thou hast
provided and

وَأَسْتَغْفِرْ شِرَارَ خَلْقِكَ

WA AS-TAA'-TEEA SHIRAARA
KHAL-QIK

ask for bestowal from the
worst of Thy creatures!

فَأَقْتِنِ بِحَمْدِ مَنْ أَعْطَانِي

FAAF-TATINA BIH'AM-DI MAN
AA'-TAANEE

Then I would be tried by
praising him who gave to
me and

وَأُبْتَلِ بِذَمِّ مَنْ مَنَعَنِي

WA UB-TALAA BID'AM-MI
MAM-MANAA'NEE

afflicted with blaming him
who held back from me,

وَأَنْتَ مِنْ دُونِهِمْ وَلَكِنَّ الْإِغْطَاءَ وَ

WA ANTA MIN DOONIHIM
WALEE-YUL-IA'-TAAA-I WAL-
MAN-I'

while Thou—not they—art
patron of giving and
holding back.

الْمَنْعِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأَمْرُنِي صِحَّةً فِي عِبَادَةٍ	WAR-ZUQ-NEE S'IH'-H'ATAN FEE I'BAADAH	provide me with soundness in worship,
وَفَرَاغًا فِي زَهَادَةٍ	WA FARAAGHAN FEE ZAHAADAH	detachment in renunciation,
وَعِلْمًا فِي اسْتِعْمَالٍ	WA I'L-MANA FIS-TIA'-MAAL	knowledge put into action, and
وَوَرَعًا فِي إِجْمَالٍ	WA WARAA'NA FEEE IJ-MAAL	abstinence in measure!
اللَّهُمَّ أَخْتِمْ بَعْقُوكَ أَجَلِي	AL-LAAHUM-MA AKH-TIM BIA'F-WIKA AJALEE	O ALLAH, seal my term with Thy pardon,
وَحَقِّقْ فِي مَرْجَاءِ مَرْحَمَتِكَ أَمَلِي	WA H'AQ-QIQ FEE RAJAAA-I RAH'-MATIKA AMALEE	verify my expectation in hoping for Thy mercy,
وَسَهِّلْ لِي بُلُوغَ مَرْضَاكَ سَلِيلِي	WA SAH-HIL ILAA BULOOGHI RIZ'AACA SUBULEE	smooth my paths to reach Thy good pleasure, and
وَحَسِّنْ فِي جَمِيعِ أَحْوَالِي عَمَلِي	WA H'AS-SIN FEE JAMEEI' AH'- WAALEE A'MALEE	make my works good in all my states!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَتَهَيِّئْ لِي لَذِكْرِكَ فِي أَوْقَاتِ الْغَفْلَةِ	WA NAB-BIH-NEE LID'IK-RIKA FEEE AW-QAATIL-GHAF-LAH	incite me to remember Thee in times of heedlessness,
وَأَسْتَعِينِي بِطَاعَتِكَ فِي أَيَّامِ الْمُهَلَّةِ	WAS-TAA'-MIL-NEE BIT'AAA'TIKA FEEE AY-YAAMIL- MUH-LAH	employ me in Thy obedience in days of disregard,
وَأَتَهَيِّجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً	WAN-HAJ LEEE ILAA MAH'AB- BATIKA SABEELANA SAH-LAH	open a smooth road for me to Thy love, and
أَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَ الْآخِرَةِ	AK-MIL-LEE BIHAA KHAY-RAD- DUNYAA WAL-AAAKHIRAH	complete for me thereby the good of this world and the next!
اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	O ALLAH, and bless MUHAMMAD and his Household

كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ
خَلْقِكَ قَبْلَهُ، وَأَنْتَ مُصَلِّ عَلَى
أَحَدٍ بَعْدَهُ

KAAF-Z"ALI MAA S'AL-LAY-TA
A'LAAA AH'ADIM-MIN KHAL-
QIKA QAB-LAHOO WA ANTA
MUS'AL-LIN A'LAAA AH'ADIM-
BAA'-DAH

the best Thou hast blessed
any of Thy creatures before
him and wilt bless any of
them after him, and

وَأَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً

WA AAATINAA FID-DUNYAA
H'ASANATAW-WA FIL-
AAAKHIRATI H'ASANA

give to us in this world good,
and in the next world good,
and

وَقِنِّي بِرَحْمَتِكَ عَذَابَ النَّارِ

WA QINEE BIRAH'-MATIKA
A'D'AABAN-NAAR

protect me through Thy
mercy from the
chastisement of the Fire! ¹⁰³

His Supplication
(A.S)

WHEN

SOMETHING

MADE HIM

SORROW AND

OFFENSES

MADE HIM

WORRY

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—21—

إِذَا حَزَنَهُ أَمْرٌ

أَهْمَتْهُ الْخَطَايَا

WA KAANA MIN
DUA'AA-HEE A'LAY-
HIS-SALAAMU ID'AA
H'AZANAHOOO AM-
ROO-WA AHAM-
MAT-HUL-
KHAT'AAYAA

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا كَافِيَ الْفَرْدِ الضَّعِيفِ

YAA KAAFEEAL-FAR-DIZ'-
Z"AE'EF

O Sufferer of the Isolated
and weak and

وَوَاقِيَ الْأَمْرِ الْمَخُوفِ

WA WAAQEEAL-AM-RIL-
MAKHOOF

Protector against terrifying
affairs!

أَفَرَدَّتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيَ

AF-RADAT-NEEL-KHAT'AAYAA
FALAA S'AAH'IBA MAE'E

Offenses have isolated me,
so there is none to be my
companion.

وَصَعَفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي

WA Z'AU'F-TU A'N GHAZ'ABIKA
FALAA MOO-AY-YIDA LEE

I am too weak for Thy wrath
and there is none to
strengthen me.

وَأَشْرَفْتُ عَلَى خَوْفٍ لِقَائِكَ فَلَا

WA ASH-RAF-TU A'LAA KHAW-
FI LIQAAAA-IKA FALAA MUSAK-
KINA LIRAW-A'TEE

I have approached the
terror of meeting Thee and
there is none to still my fear.

مُسَكِّنَ لِرَوْعَتِي

وَمَنْ يُؤَمِّنُنِي مِنْكَ وَأَنْتَ أَخَفَّتَنِي؟

WA MAY-YOO-MINUNEE
MINKA WA ANTA AKHAF-
TANEE?

Who can make me secure
from Thee when Thou hast
filled me with terror?

وَمَنْ يُسَاعِدُنِي وَأَنْتَ أَفَرَدَّتْنِي؟

WAMAY-YUSAAJ'DUNEE WA
ANTA AF-RAT-TANEE?

Who can come to my aid
when Thou hast isolated me?

وَمَنْ يُقَوِّنِي وَأَنْتَ أَضَعَفَّتَنِي؟

WAMAY-YUQAW-WEENEE WA
ANTA AZ'-A'F-TANEE?

Who can strengthen me
when Thou hast weakened
me?

لَا يُجِيرُنِي إِلَّا إِلَهِي إِلَّا رَبُّ عَلَى

LAA YUJEERU YAAA ILAAHEEE
IL-LAA RAB-BUN A'LAA MAR-
BOOB

None can grant sanctuary
to a vassal, my God, but a
lord,

مَرْبُوبٍ

وَلَا يُؤَمِّنُنِي إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ

WA LAA YOO-MINU IL-LAA
GHAALIBUN A'LAA MAGH-
LOOB

none can give security to
one dominated but a
dominator,

وَلَا يُعِينُنِي إِلَّا طَالِبٌ عَلَى مَطْلُوبٍ

WA LAA YUE'ENU IL-LAA
T'AALIBUN A'LAA MAT'-LOOB

none can aid him from
whom demands are made
but a demander.

وَبِيْدِكَ يَا إِلَهِي جَمِيعُ ذَلِكَ السَّبَبِ

WA BEEADIK A YAAA ILAAHEE
JAMEEU' D'ALIKAS-SABAB

In Thy hand, my God, is the
thread of all that,

وَالْبَيْتِ الْمَقَرُّ وَالْمَهْرَبِ

WA ILAY-KAL-MAFAR-RU WAL-
MAH-RAB

In Thee the place of escape
and flight,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

so bless MUHAMMAD and his
Household,

وَأَجِرْ هَرَبِي

WA AJIR HARABEE

give sanctuary to me in my
flight, and

وَأَنْجِ مَطْلِبِي	WA ANJIH' MAT'-LABEE	grant my request!
اَللّٰهُمَّ اِنْكَ اِنْ	AL-LAAHUM-MA IN-NAKA IN	O ALLAH, if Thou shouldst
صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ	S'ARAF-TA A'N-NEE WAJ- HAKAL-KAREEM	turn Thy generous face away from me,
أَوْ مَنَعْتَنِي فَضْلَكَ الْحَسِيدَ	AW MANAA'-TANEE FAZ"- LAKAL-JASEEM	withhold from me Thy immense bounty,
أَوْ حَظَرْتَ عَلَيَّ مَرْزُقَكَ	AW H'AZ'AR-TA A'LAY-YA RIZ- QAK	forbid me Thy provision,
أَوْ قَطَعْتَ عَنِّي سَبِيكَ	AW QAT'AA'-TA A'N-NEE SABABAK	or cut off from me Thy thread, I will
لَمْ أَجِدِ السَّبِيلَ إِلَى شَيْءٍ مِّنْ أَمَلِي	LAM AJIDIS-SABEELA ILAA SHAY-IM-MIN AMALEE GHAY- RAK	find no way to anything of my hope other than Thee
غَيْرِكَ		
وَلَمْ أَقْدِرْ عَلَى مَا عِنْدَكَ بِمَعُونَةٍ	WA LAM AQ-DIR A'LAA MAA I'NDAKA BIMAU'WNATI SIWAAK	nor be given power over what is with Thee through another's aid, for
سَوَاكَ		
فَإِنِّي عَبْدُكَ وَفِي قَبْضِكَ	FA IN-NEE A'B-DUKA WA FEE QAB-Z"ATIK	I am Thy servant and in Thy grasp;
نَاصِيَتِي بِيَدِكَ	NAAS'EEATEE BEEADIK	my forelock is in Thy hand. ¹⁰⁴
لَا أَمْرَ لِي مَعَ أَمْرِكَ	LAAA AM-RA LEE MAA' AM- RIK	I have no command along with Thy command.
مَاضٍ فِي حُكْمِكَ	MAAZ"IN FEE-YA H'UK-MUK	Accomplished is Thy judgment of me,
عَدْلٌ فِي قَضَاؤِكَ	A'D-LUN FEE-YA QAZ"AAAW- UK	just Thy decree for me! ¹⁰⁵

¹⁰⁴ Cf. 11 56: There is no creature that crawls, but He takes it by the forelock.

¹⁰⁵ This sentence goes back to a prophetic saying (AHMAD, 1,391 and 402).

وَلَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ	WA LAA QOO-WATA LEE A'LAAL-KHUROOJI MIN SUL- T'AANIK	I have not the strength to emerge from Thy authority
وَلَا أَسْتَطِيعُ مُجَاوِرَةَ قُدْرَتِكَ	WA LAAA AS-TAT'EEU' MUJAAWAZATA QUD-RATIK	nor am I able to step outside Thy power.
وَلَا أَسْتَمِيلُ هَوَاكَ	WA LAAA AS-TAMEELU HAWAAK	I cannot win Thy inclination,
وَلَا أُنَبِّغُ مَرْضَاكَ	WA LAAA AB-LUGHU RIZ"AAK	arrive at Thy good pleasure,
وَلَا أَتَنَالُ مَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَ بِفَضْلِ مَرْحَمَتِكَ	WA LAAA ANAALU MAA I'NDAKA IL-LAA BIT'AAA'TIKA WABIFAZ"-LI RAH'-MATIK	or attain what is with Thee except through obeying Thee and through the bounty of Thy mercy.
إِلَهِي أَصْبَحْتُ وَأَمْسَيْتُ عَبْدًا دَاخِرًا لَكَ	ILAAHEEE AS'-BAH'-TU WA AM- SAY-TU A'B-DANA DAAKHIRAL- LAK	My God, I rise in the morning and enter into evening as Thy lowly slave.
لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ	LAAA AM-LIKU LINAF-SEE NAF- A'W-WA LAA Z"AR-RAN IL-LAA BIK	I own no profit and loss for myself except through Thee.
أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي	ASH-HADU BID'ALIKA A'LAA NAF-SEE	I witness to that over myself and
وَأَعْتَرِفُ بِضَعْفِ قُوَّتِي وَقِلَّةِ حِيلَتِي	WA AA'-TARIFU BIZ"AA'-FI QOO-WATEE WA QIL-LATI H'EELATEE	I confess to the frailty of my strength and the paucity of my stratagems.
فَأَنْجِزْ لِي مَا وَعَدْتَنِي	FA ANJIZ LEE MAA WAA'T- TANEE	So accomplish what Thou hast promised me and
وَتَمِّدْ لِي مَا آتَيْتَنِي	WA TAM-MIM LEE MAAA AAATAY-TANEE	complete for me what Thou hast given me, for
فَإِنِّي عَبْدُكَ	FA IN-NEE A'B-DUK	I am Thy slave,

الْمُسْكِينُ الْمُسْكِينُ	AL-MIS-KEENUL-MUS-TAKEEN	miserable, abased,
الضَّعِيفُ الضَّرِيرُ	AZ"-Z"AE'EFUZ"-Z"AREER	frail, distressed,
الذَّلِيلُ الْحَقِيرُ، الْمُهِنُ الْفَقِيرُ	AD'-D'ALEELUL-H'AQEER, AL-MAHEENUL-FAQEER	vile, despised, poor,
الْخَائِفُ الْمُسْتَجِيرُ	AL-KHAAA-IFUL-MUS-TAJEER	fearful, and seeking sanctuary!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَلَا تَجْعَلْنِي	WA LAA TAJ-A'L-NEE	let me not
نَاسِيًا لِّذِكْرِكَ فِيمَا أَوْلَيْتَنِي	NAASEEAL-LID'IK-RIKA FEEMAAA AW-LAY-TANEE	forget to remember Thee In what Thou hast done for me,
وَلَا غَافِلًا لِإِحْسَانِكَ فِيمَا أَوْلَيْتَنِي	WA LAA GHAAFILAL-LIHH'-SAANIKA FEEMAAA AB-LAY-TANEE	be heedless of Thy beneficence in Thy trying me,
وَلَا آيسًا مِّنْ إِجَابَتِكَ لِي وَإِنْ أَبْطَأْتُ عَنِّي فِي	WA LAAA AAAYISAM-MIN IJAABATIKA LEE WA IN AB-TAAT A'N-NEE FEE	or despair of Thy response to me, though it keep me waiting, whether I be in
سَرَاءٍ كُنْتُ أَوْ ضَرَاءٍ	SAR-RAAA-A KUNTU AW Z"AR-RAAA	prosperity or adversity,
أَوْ شِدَّةٍ أَوْ رَخَاءٍ	W SHID-DATIN AW RAKHAAA-	hardship or ease,
أَوْ عَافِيَةٍ أَوْ بَلَاءٍ	AW A'AFEEATIN AW BALAAA-	well-being or affliction,
أَوْ بُؤْسٍ أَوْ نَعْمَاءٍ	AW BOO-SIN AW NAA'-MAAA-	misery or comfort,
أَوْ جِدَةٍ أَوْ لَأْوَاءٍ	AW JIDATIN AW LAA-WAAA-A	wealth or distress,
أَوْ فَقْرٍ أَوْ غِنَى	AW FAQ-RIN AW GHINANA	poverty or riches!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَاجْعَلْ ثَنَابِيْ عَلَيْكَ وَ مَدْحِيْ اِيَّاكَ

WAJ-A'L THANAAA-EE A'LAY-
KA WA MAD-H'EEE EE-YAAKA

make me laud Thee, extol
Thee, and praise Thee in all

وَ حَمْدِيْ لَكَ فِيْ كُلِّ حَالَتِيْ

WA H'AM-DEE LAKA FEE KUL-LI
H'AALAAATEE H'AT-TAA

my states so that I

حَتّٰى

لَا اَفْرَحُ بِمَا آتَيْتَنِيْ مِنَ الدُّنْيَا

LAAA AF-RAH'A BIMAAA
AAATAY-TANEE MINAD-
DUNYAA

rejoice not over what Thou
givest me of this world

وَلَا اُخْزِنُ عَلٰى مَا مَنَعْتَنِيْ فِيْهَا

WA LAAA AH'-ZANA A'LAA
MAA MANAA'-TANEE FEEHAA

nor sorrow over that of It
which Thou withholdest from
me!

وَأَشْعِرْ قَلْبِيْ تَقْوَاكَ

WA ASH-I'R QAL-BEE TAQ-
WAAK

Impart reverential fear of
Thee to my heart,

وَ اَسْتَغْمِلْ بِدَنِيْ فِيمَا تَقَبَّلُهُ مِنِّيْ

WAS-TAA'-MIL BADANEE
FEEMAA TAQ-BALUHOO MIN-
NEE

employ my body in that
which Thou acceptest from
me, and

وَ اَشْغَلْ بِطَاعَتِكَ نَفْسِيْ عَنْ كُلِّ

WA ASH-GHAL BIT'AAA'TIKA
NAF-SEE A'N KUL-LI MAA
YARIDU A'LAY-YA H'AT-TAA

divert my soul through
obedience to Thee from all
that enters upon me, so that

مَا يَرِدُ عَلَيَّ حَتّٰى

لَا اُحِبُّ شَيْئًا مِّنْ سَخَطِكَ

LAAA UH'IB-BA SHAY-AM-MIN
SUKH-TIK

I love nothing that
displeases Thee and

وَلَا اَسْخَطُ شَيْئًا مِّنْ رِّضَاكَ

WA LAAA SS-KHATA SHAY-
AM-MIR-RIZ'AAK

become displeased at
nothing that pleases Thee!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَفَرِّغْ قَلْبِيْ لِمَحَبَّتِكَ

WA FAR-RIGH QAL-BEE
LIMAH'AB-BATIK

empty my heart for Thy love,

وَ اَشْغَلْهُ بِذِكْرِكَ

WASH-GHAL-HOO BID'IK-RIK

occupy it with remembering
Thee,

وَ اَنْعِشْهُ بِخَوْفِكَ وَ بِالْوَجَلِ مِنْكَ

WAN-A'SH-HOO BIKHAW-FIKA
WA BIL-WAJALI MINK

animate It with fear of Thee
and quaking before Thee,

وَقَوِّهِ بِالرَّغْبَةِ إِلَيْكَ	WA QAW-WIHEE BIR-RAGH-BATI ILAY-K	strengthen it with beseeching Thee,
وَأَمِلْهُ إِلَى طَاعَتِكَ	WA AMIL-HOOO ILAA TAAATIK	incline it to Thy obedience,
وَأَجْرِ بِهِ فِي أَحَبِّ السُّبُلِ إِلَيْكَ	WAJ-RI BIHEE FEE AH'AB-BIS-SUBULI ILAY-K	set it running in the path most beloved to Thee, and
وَذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ حَيَاتِي كُلِّهَا	WA D'AL-LIL-HOO BIR-RAGH-BATI FEEMAA I'NDAKA AY-YAAMA H'AYAATEE KUL-LIHAA	subdue it through desire for what is with Thee all the days of my life!
وَأَجْعَلْ	WAJ-A'L-	Let
تَقْوَاكَ مِنَ الدُّنْيَا مَرَادِي	TAQ-WAAKA MINAD-DUNYAA ZAADEE	my provision in this world be reverential fear of Thee, ¹⁰⁶
وَالِي مَرَحْمَتِكَ مِرْحَلَتِي	WA ILAA RAH'-MATIKA RIH'-LATEE	my journey be toward Thy mercy, and
وَفِي مَرْضَاتِكَ مَدْخَلِي	WA FEE MAR-Z"AATIKA MAD-KHALEE	my entrance be into Thy good pleasure!
وَأَجْعَلْ فِي جَنَّتِكَ مَثْوَايَ	WAJ-A'L FEE JAN-NATIKA MATH-WAAY	Appoint for me a lodging in Thy Garden,
وَهَبْ لِي قُوَّةَ اخْتِمَلُ بِهَا جَمِيعَ مَرْضَاتِكَ	WA HAB LEE QOO-WATAN AH'-TAMILU BIHAA JAMEEA' MAR-Z"AATIK	give me strength to bear everything that pleases Thee,
وَأَجْعَلْ فِرَارِي إِلَى إِلَيْكَ وَمَرَعْبَتِي فِيمَا عِنْدَكَ	WAJ-A'L FIRAAREEE ILAY-KA WA RAGH-BATEE FEEMAA I'NDAK	make me flee to Thee and desire what is with Thee,

¹⁰⁶ Allusion to 2: 197: Take provision, but the best provision is reverent fear.

وَأَلْبِسْ قَلْبِي الْوَحْشَةَ مِنْ شِرَارِ
خَلْقِكَ

WA AL-BIS QAL-BEEL-WAH'-
SHATA MIIN SHIRAAARI KHAL-
QIK

clothe my heart in
estrangement from the evil
among Thy creatures, and

وَهَبْ لِي الْأُنْسَ بِكَ وَبِأَوْلِيَّائِكَ وَ
أَهْلِ طَاعَتِكَ

WA HAB LEEAL-UNSA BIKI WA
BIW-LEEAAA-IKA WA AH-LI
TAAA'TIK

give me intimacy with Thee,
Thy friends, and those who
obey Thee!

وَلَا تَجْعَلْ لِفَاجِرٍ وَلَا كَافِرٍ
عَلَيَّ مَنَةً وَلَا لَهُ عِنْدِي يَدًا وَلَا
بَيَّ إِلَيْهِمْ حَاجَةٌ

WA LAA TAJ-A'L-LIFAAJIRIW-
WA LAA KAAFIRIN A'LAY-YA
MIN-NATAW-WA LAA LAHOO
I'NDEE YADAW-WA LAA BEEH
ILAY-HIM H'AAJAH

Assign to no wicked person
or unbeliever a kindness
toward me or a hand that
obliges me, nor to me a
need for one of them!

بَلِ اجْعَلْ سُكُونُ قَلْبِي وَأُنْسُ
نَفْسِي وَاسْتِغْنَائِي وَكَفَالَتِي بِكَ
وَيُخَيَّرِ خَلْقِكَ

BALI AJ-A'L SUKOONA QAL-
BEE WA UNSA NAF-SEE WAS-
TIGH-NAAA-EE WA
KIFAAYATEE BIKI WA
BIKHEEAARI KHAL-QIK

Rather make the stillness of
my heart, the comfort of my
soul, my independence and
my sufficiency lie in Thee
and the best of Thy
creatures!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَاجْعَلْنِي لَهُمْ قَرِينًا

WAJ-A'L-NEE LAHUM
QAREENAA

make me their comrade,

وَاجْعَلْنِي لَهُمْ نَصِيرًا

WAJ-A'L-NEE LAHUM
NAS'EERAA

make me their helper, and

وَأَمْنُنْ عَلَيَّ بِشَوْقِ إِلَيْكَ وَبِالْعَمَلِ
لَكَ بِمَا تُحِبُّ وَتَرْضَى

WAM-NUN A'LAY-YA BISHAW-
QIN ILAY-KA WA BIL-A'MALI
LAKA BIMAA TUH'IB-BU
WATAR-Z'AA

oblige me with yearning for
Thee and doing for Thee
what Thou lovest and
approvest!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-IN
QADEER

Thou art powerful over
everything¹⁰⁷ and

وَذَلِكَ عَلَيْكَ يَسِيرٌ

WA D'ALIKA A'LAY-KA YASEER that is easy for Thee.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

عند الشدة و

الجهد وتعب

الأمر

—22—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
I'NDASH-SHID-DATI
WAL-JAH-DI
WATAA'S-SURIL-
UMoor

His Supplication
(A.S)

IN HARDSHIP,
EFFORT, AND
DIFFICULT
AFFAIRS

اَللّٰهُمَّ اِنَّكَ كَفَفْتَنِيْ مِنْ نَفْسِيْ

AL-LAAHUM-MA IN-NAK KAL-
LAF-TANEE MIN-NAF-SEE
MAAA ANTA AM-LAKU BIHEE
MIN-NEE

O ALLAH, Thou hast charged
me concerning myself with
that which belongs more to
Thee than to me.

مَا اَنْتَ اَمْلِكُ بِهِ مِنِّيْ

وَقُدْرَتُكَ عَلَيْهِ وَعَلَى اَغْلَبُ مِنْ

WA QUD-RATUKA A'LAY-HEE
WAA'LAY-YA AGH-LABU MIN
QUD-RATEE

Thy power over it and over
me is greater than my
power,

قُدْرَتِيْ

فَاَعْطِنِيْ مِنْ نَفْسِيْ مَا يُرْضِيْكَ عَنِّيْ

FAAA'T'INEE MIN-NAF-SEE
MAA YUR-Z'EKA A'N-NEE

so give me in myself what
will make Thee pleased with
me and

وَخُذْ لِنَفْسِكَ مَرْضَاهَا مِنْ نَفْسِيْ

WA KHUD' LINAF-SIKA
RIZ'AAHAA MIN-NAF-SEE FEE
A'AFEEAH

take for Thyself Thy good
pleasure in my self's well-
being!

فِي عَاقِبَةِ

اَللّٰهُمَّ

AL-LAAHUM-MA

O ALLAH, I have

لَا طَاقَةَ لِيْ بِالْجُهْدِ

LAA T'AAQATA LEE BIL-JAH-D

no endurance for effort,

وَلَا صَبْرَ لِيْ عَلَى الْبَلَاءِ

WA LAA S'AB-RA LEE A'LAAL-
BALAAA-

no patience in affliction,

وَلَا قُوَّةَ لِيْ عَلَى الْفَقْرِ

WA LAA QOO-WATA LEE
A'LAAL-FAQ-R

no strength to bear poverty.

فَلَا تَحْطُرْ عَلَىٰ رِزْقِي	FALAA TAH'-Z'UR A'LAY-YA RIZ- QEE	So forbid me not my provision and
وَلَا تَكِلْنِي إِلَىٰ خَلْقِكَ	WA LAA TAKIL-NEEE ILAA KHAL-QIK	entrust me not to Thy creatures,
بَلْ تَفَرِّدْ بِحَاجَتِي	BAL TAFAR-RAD BIH'AAJATEE	but take care of my need alone and
وَتَوَلَّ كِفَايَتِي	WA TAWAL-LA KIFAAYATEE	Thyself attend to sufficing me!
وَأَنْظُرْ إِلَيَّ وَأَنْظُرْ لِي فِي جَمِيعِ أُمُورِي فَإِنَّكَ	WANZ'UR ILAY-YA WANZ'UR LEE FEE JAMEEI' UMOOREE FA IN-NAKA	Look upon me and look after me in all my affairs, for
إِنْ وَكَلْتَنِي إِلَىٰ نَفْسِي عَجَزْتُ عَنْهَا وَلَمْ أَقْمِ مَا فِيهِ مَصْلَحَتُهَا	IW-WAKAL-TANEE ILAA NAF- SEE A'JAZ-TU A'N-HAA WA LAM UQIM MAA FEEHEE MAS'- LAH'ATUHAA	If Thou entrustest me to myself, I will be incapable before myself and fail to undertake that in which my best interest lies.
وَإِنْ وَكَلْتَنِي إِلَىٰ خَلْقِكَ تَجْهَمُونِي	WA IW-WAKAL-TANEE ILAA KHAL-QIKA TAJAH- HAMOONEE	If Thou entrustest me to Thy creatures, they will frown upon me, and
وَإِنْ أَلَجَّأْتَنِي إِلَىٰ قَرَابَتِي حَرَمُونِي	WA IN AL-JAA-TANEE ILAA QARAABATEE H'ARAMOONEE	If Thou makest me resort to my kinsfolk, they will refuse to give to me;
وَإِنْ أَعْطَوْا أَعْطَوْا قَلِيلًا نَكِدًا وَمَوُّهُ عَلَىٰ طَوِيلًا وَذَمُّهُ كَثِيرًا	WA IN AA'-TAW-AAA AA'- TAW-A QALEELAN-NAKIDAA WA MAN-NOO A'LAY-YA T'AWHEELAW-WAD'AM-MOO KATHEERAA	If they give, they will give little and in bad temper, making me feel long obliged and blaming me much.
فَبِضْلِكَ اللَّهُمَّ فَأَغْنِنِي	FABIFAZ"-LIKAL-LAAHUM-MA FAAGH-NINEE	So through Thy bounty, O ALLAH, free me from need,
وَبِعَظَمِكَ فَأَنْعِشْنِي	WA BIA'Z'AMATIKA FAAN-I'SH- NEE	through Thy mightiness, lift me up,
وَبِسَعَتِكَ فَأَبْسُطْ يَدِي	WA BISAA'TIKA FAB-SUT' YADEE	through Thy boundless plenty, open my hand, and

وَبِمَا عِنْدَكَ فَاصْنِي	WA BIMAA I'NDAKA FAK-FINEE	with that which is with Thee, suffice me!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	O ALLAH, bless MUHAMMAD and his Household,
وَخَلِّصْنِي مِنَ الْحَسَدِ	WA KHAL-LIS'-NEE MINAL- H'ASAD	rid me of envy,
وَاحْصُرْنِي عَنِ الذُّنُوبِ	WAH'-S'UR-NEE A'NID'- D'UNOOB	encircle me against sins,
وَوَرِّغْنِي عَنِ الْمَحَارِمِ	WA WAR-RIA'-NEE A'NIL- MAH'AARIM	make me abstain from things unlawful,
وَلَا تُجَرِّئْنِي عَلَى الْمَعَاصِي	WA LAA TUJAR-RI-NEE A'LAAL- MAA'AS'EE	give me not the boldness of disobedient acts,
وَاجْعَلْ هَوَايَ عِنْدَكَ وَرِضَايَ	WAJ-A'L HAWAAYA I'NDAKA WA RIZ'AAYA FEEMAA YARIDU A'LAY-YA MINK	assign me love for that which is with Thee and satisfaction with that which comes to me from Thee,
فِيمَا يَرِدُ عَلَيَّ مِنْكَ		
وَبَارِكْ لِي	WA BAARIK LEE	bless me in
فِيمَا رَزَقْتَنِي	FEEMAA RAZAQ-TANEE	that which Thou providest me,
وَفِيمَا خَوَّلْتَنِي	WAFEEMAA KHAW-WAL- TANEE	that which Thou conferrest upon me, and
وَفِيمَا أَنْعَمْتَ بِهِ عَلَيَّ	WA FEEMAAA AN-A'M-TA BIHEE A'LAY	that through which Thou favourest me, and
وَاجْعَلْنِي فِي كُلِّ حَالَتِي	WAJ-A'L-NEE FEE KUL-LI H'AALAAATEE	make me in all my states
مَحْفُوظًا مَكْلُومًا	MAH'-FOOZ'AM-MAK-LOOO- AA	safeguarded, watched,
مَسْتَوْرًا مَمْنُوعًا	MAS-TOORAM-MAM-NOOA'A	covered, defended,
مُعَاذًا مُجَارًا	MUA'AD'AM-MUJAARAA	glven refuge, and granted sanctuary!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَاقْضِ عَنِّي كُلَّ مَا أَلْزَمْتَنِيهِ وَفَرَضْتَهُ عَلَيَّ لَكَ فِي	WAQ-Z'I A'N-NEE KUL-LA MAAA AL-ZAM-TANEEHEE WA FARAZ"-TAHOO A'LAY-YA LAKA FEE	let me accomplish everything which Thou hast enjoined upon me or made obligatory for me toward Thee,
وَجِهٍ مِنْ وَجُوهِ طَاعَتِكَ	WAJ-HIM-MIW-WUJOOHEE T'AAATIK	In one of the ways of Thy obedience,
أَوْ لِخَلْقٍ مِنْ خَلْقِكَ	AW LIKHAL-QIM-MIN KHAL-QIK	or toward one of Thy creatures,
وَإِنْ ضَعُفَ عَن ذَٰلِكَ بَدَنِي	WA IN Z"AU'FA A'N D'ALIKA BADANEE	though my body be too frail for that,
وَوَهَّتْ عَنْهُ قُوَّتِي	WA WAHANAT A'N-HOO QOO-WATEE	my strength too feeble,
وَلَمْ تَلْهُ مُقْدَرِي	WA LAM TANAL-HOO MAQ-DURATEE	my power not able to reach it, and
وَلَمْ يَسْغُرْ مَالِي وَلَا ذَاتُ يَدِي	WA LAM YASAA'-HOO MAALEE WA LAA D'AATU YADEE	my possessions and what my hand owns not encompass it, and
ذَكَرْتُهُ أَوْ نَسِيتُهُ	D'AKAR-TUHOOO AW NASEETUH	whether I have remembered it or forgotten it.
هُوَ يَا رَبِّ مِمَّا قَدْ أَحْصَيْتَهُ عَلَيَّ	HUWA YAA RAB-BI MIM-MAA QAD AH'-S'AY-TAHOO A'LAY	It, my Lord, is among that which Thou hast counted against me
وَأَغْفَلْتُهُ أَنَا مِنْ نَفْسِي	WA AGH-FAL-TUHOOO ANA MIN-NAF-SEE	while I have been heedless of it in myself.
فَأَذِهِ عَنِّي مِنْ جَزِيلِ عَطِيَّتِكَ وَكَبِيرِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ	FAAD-DIHEE A'N-NEE MIN JAZEELI A'TEE-YATIKA WA KABEERI MAA I'NDAKA FA IN-NAKA WAASI'UN KAREEMUN	Let me perform it through Thy plentiful giving and the abundance which is with Thee—for Thou art Boundless, Generous—

حَتَّى لَا يَبْقَى عَلَى شَيْءٍ مِنْهُ تُرِيدُ أَنْ	H'AT-TAA LAA YAB-QAA A'LAY-YA SHAY-UM-MIN-HOO TUREEDU AN	so that nothing of it may remain against me, lest Thou wouldst wish
تُقَاسِنِي بِهِ مِنْ حَسَنَاتِي	TUQAAAS'-S'ANEE BIHEE MIN H'ASANAATEE	to settle accounts for it from my good deeds
أَوْ تُضَاعِفَ بِهِ مِنْ سَيِّئَاتِي	AW TUZ'AAI'FA BIHEE MIN SAY-YI-AATEE	or to compound my evil deeds
يَوْمَ أَقْأُكَ يَا رَبِّ	YAW-MA AL-QAAKA YAA RAB	on the day I meet Thee, my Lord!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَأَمْرِئِي الرِّعْبَةَ فِي الْعَمَلِ لَكَ لَاخِرَتِي	WAR-ZUQ-NEER-RAGH-BATA FIL-A'MALI LAKA LIAKHIRATEE	provide me with desire to serve Thee for the sake of my state in the hereafter,
حَتَّى أَعْرِفَ صِدْقَ ذَلِكَ مِنْ قَلْبِي	H'AT-TAAA AA'-RIFA S'ID-QA D'ALIKA MIN QAL-BEE	such that I know the truthfulness of that [desire in my heart,
وَحَتَّى يَكُونَ الْغَالِبُ عَلَى الزُّهْدِ فِي دُنْيَايَ	WA H'AT-TAA YAKOONAL- GHAALIBU A'LAY-YAZ-ZUH-DA FEE DUNYAAY	be dominated by renunciation while in this world,
وَحَتَّى أَعْمَلَ الْحَسَنَاتِ شَوْفًا	WA H'AT-TAAA AA'-MALAL- H'ASANAATI SHAW-QAA	do good deeds with yearning, and
وَأَمِّنَ مِنَ السَّيِّئَاتِ فَرَقًا وَخَوْفًا	WA AAAMANA MINAS-SAY-YI- AATI FARAQAW-WAKHAW-FAA	remain secure from evil deeds in fright and fear!
وَهَبْ لِي نُورًا	WA HAB LEE NOORANA	And give me (a light whereby
أَمْشِي بِهِ فِي النَّاسِ	AM-SHEE BIHEE FIN-NAAS	I may walk among the people), ¹⁰⁸

وَأَهْتَدِي بِهِ فِي الظُّلُمَاتِ	WA AH-TADEE BIHEE FEEZ'-Z'ULUMAAT	be guided in the shadows, and
وَأَسْتَضِيءُ بِهِ مِنَ الشَّكِّ وَالشُّبُهَاتِ	WA AS-TAZ'EE-U BIHEE MINASH-SHAK-KI WASH-SHUBUHAAT	seek illumination in doubt and uncertainty!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَأَمْرِئِي	WAR-ZUQ-NEE	provide me with
خَوْفَ غَمِّ الْوَعِيدِ	KHAW-FA GHAM-MIL-WAE'ED	fear of the threatened gloom and
وَشَوْقِ ثَوَابِ الْمَوْعُودِ حَتَّى أَجِدَ	WA SHAW-QA THAWAABIL-MAW-U'WDI H'AT-TAA	yearning for the promised reward, such that I may find
لَذَّةَ مَا أَدْعُوكَ لَهُ	AJIDA LAD'-D'ATA MAAA AD-U'WKA LAH	the pleasure of that for which I supplicate Thee and
وَكَاِبَةَ مَا أَسْتَجِيرُ بِكَ مِنْهُ	WA KAA-BATA MAAA AS-TAJEERU BIK MIN-H	the sorrow of that from which I seek sanctuary In Thee!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
قَدْ تَعْلَمُ مَا يَصْلِحُنِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي	QAD T-TAA'-LAMU MAA YUS'-LIH'UNEE MIN AM-RI DUNYAAYA WA AAKHIRATEE	Thou knowest what will set my affairs right in this world and the next,
فَكُنْ بِحَوَائِجِي حَقِيًّا	FAKUM-BIH'AWAAA-IJEE H'AFEE-YAA	so be ever gracious toward my needs!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household

وَأْمُرْنِي الْحَقَّ عِنْدَ تَقْصِيرِي
فِي الشُّكْرِ لَكَ بِمَا أَنْعَمْتَ عَلَيَّ

WAR-ZUQ-NEEL-H'AAQ-QA
I'NDA TAQ-S'EEREE FEESH-
SHUK-RI LAKA BIMAAA AN-
A'M-TA A'LAY-YA

and provide me with what is
Thy right when I fall short in
thanking Thee for that
through which Thou hast
favored me in

فِي

الْيُسْرِ وَالْعُسْرِ

FEEL-YUS-RI WAL-U'S-R

ease and difficulty,

وَالصَّحَّةِ وَالسَّقَمِ

WAS'-S'IH'-H'ATI WAS-SAQAM

health and sickness,

حَتَّى أَعْرِفَ مِنْ نَفْسِي

H'AT-TAAA ATAA'R-RAFA MIN-
NAF-SEE

such that I may come to
know in myself

مَرَّاحِ الرِّضَا وَطُمَأْنِينَةِ النَّفْسِ مِنِّي

RAW-H'AR-RIZ'AA WA TUMAA-
NEENATAN-NAF-SI MIN-NEE

repose in satisfaction and
serenity of soul in that

بِمَا يَجِبُ لَكَ فِيْمَا يَخْدُثُ فِي حَالِ

BIMAA YAJIBU LAK FEEMAA
YAH'-DUTHU FEE H'AALI

which Thou hast made
incumbent upon me in
whatever states may occur

الْخَوْفِ وَالْأَمْنِ

AL-KHAW-FI WAL-AM-N

fear and security,

وَالرِّضَا وَالسُّخْطِ

WAR-RIZ'AA WAS-SUKH-T'

satisfaction and displeasure,

وَالضَّرِّ وَالنَّفْعِ

WAZ"-Z'UR-RI WAN-NAF-A'-

loss and gain!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَأْمُرْنِي سَلَامَةَ الصَّدْرِ مِنْ

WAR-ZUQ-NEE SALAAMATAS'-
S'AD-RI MINAL-H'ASAD

provide me with a breast
safe from envy,

الْحَسَدِ

حَتَّى لَا أَخْصُدَ أَحَدًا مِنْ خَلْقِكَ

H'AT-TAA LAAA AH'-SUDA
AH'ADAM-MIN KHAL-QIKA
A'LAA SHAY-IM-MIN FAZ'-LIK

such that I envy none of Thy
creatures in anything of Thy
bounty and

عَلَى شَيْءٍ مِنْ فَضْلِكَ

وَ حَسَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ عَلَى أَحَدٍ مِنْ خَلْقِكَ فِي دِينٍ أَوْ دُنْيَا	WA H'AT-TAA LAAA ARAA NIA'- MATAM-MIN-NIA'MIKA A'LAAA AH'ADIM-MIN KHAL-QIKA FEE	such that I see none of Thy favors toward any of Thy creatures in religion or this world,
أَوْ عَاقِبَةٍ أَوْ تَقْوَى أَوْ سَعَةٍ أَوْ مَرَخَاءٍ	AW A'AFEEATIN AW TAQ-WAA AW SAA'TIN AW RAKHAAA-	well-being or reverential fear, plenty or ease,
إِلَّا مَرَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ بِكَ وَمِنْكَ وَخُذْكَ لَا شَرِيكَ لَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَمْرِي قُنِي	IL-LAA RAJAW-TU LINAFA-SEEE AF-Z'ALA D'ALIKA BIKI WA MINKA WAH'-DAKA LAA SHAREEKA LAK AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAR-ZUQ-NEE	without hoping for myself better than it through and from Thee alone, who hast no associate! O ALLAH, bless MUHAMMAD and his Household and provide me in this world and the next with
الْتَحَفْظَ مِنَ الْخَطَايَا وَالْإِخْتِرَاسَ مِنَ الزَّلَالِ فِي الدُّنْيَا وَ الْآخِرَةِ فِي حَالِ الرِّضَا وَالْغَضَبِ حَتَّى أَكُونَ بِمَا يَرِدُ عَلَيَّ مِنْهُمَا بِمَنْزِلَةٍ سَوَاءٍ	AT-TAH'AF-FUZ'A MINAL- KHAT'AAAYAA WALIH'-TIRAASA MINAZ-ZALALI FID-DUNYAA WAL-AAAKHIRAH FEE H'AALIR-RIZ'AA WAL- GHAZ'AB H'AT-TAAA AKOONA BIMAA YARIDU A'LAY-YA MIN-HUMAA BIMANZILATIN SAWAAA-IN	caution against offenses and wariness against slips in the state of satisfaction and wrath such that I may remain indifferent toward that which enters upon me from the two states, ¹⁰⁹

¹⁰⁹ i.e., unaffected by my own good pleasure or wrath in a given situation.

عَامِلًا بِطَاعَتِكَ مُؤْتِرًا لِرِضَاكَ عَلَيَّ
مَا سِوَاهُمَا فِي الْأَوْلِيَاءِ وَالْأَعْدَاءِ

A'AMILAM-BIT'AAA'TIKA MOO-
THIRAL-LIRIZ"AAKA A'LAA MAA
SIWAAHUMAA FIL-AW-
LEEAAA-I WAL-AA'-DAAA-I

I work toward Thy
obedience and prefer it
and Thy good pleasure over
all else in both friends and
enemies.

حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَ
جَوْرِي

H'AT-TAA YAA-MANA A'DOO-
WEE MIN Z'UL-MEE WA JAW-
REE

Then my enemy may stay
secure from my wrongdoing
and injustice and

وَيَأْسَ وَلِيِّي مِنْ مَيْلِي وَ انْحِطَاطِ
هَوَايَ

WA YAY-SSA WA LEE-YEE
MIM-MAY-LEE WA AN-
H'IT'AATI HAWAAY

my friend may despair of
my inclination and the bent
of my affection.

وَ اجْعَلْنِي مِمَّنْ يَدْعُوكَ مُخْلِصًا فِي
الرَّخَاءِ دُعَاءَ الْمُخْلِصِينَ
الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ

WAJ-A'L-NEE MIM-MAY-YAD-
U'WKA MUKH-LIS'ANA FIR-
RAKHAHA-I DUA'AA-AL-MUKH-
LIS'EENAL-MUZ"-T'AR-REENA
LAKA FID-DUA'AA-I

Make me one of those who
supplicate Thee with
sincerity in ease with the
supplication of those who
supplicate Thee with
sincerity in distress!

إِنَّكَ حَمِيدٌ مُجِيدٌ

IN-NAKA H'AMEEDUM-
MAJEED

Verily Thou art Praiseworthy.
Glorious.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—23—

His Supplication
(A.S.)

إِذَا سَأَلَ اللَّهَ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
SAALAL-LAAHAL-
A'AFEEATA WASHUK-
RAHAA

WHEN HE ASKED
ALLAH FOR WELL
BEING AND
THANKED HIM
FOR IT

العافية وشكرها

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَأَبْسِنِي عَافِيَتَكَ

WA AL-BIS-NEE A'AFEEATAK

clothe me in Thy well-being,

وَجَلِّسْنِي عَافِيَتَكَ

WA JAL-LIL-NEE A'AFEEATAK

wrap me in Thy well-being,

وَ حَصَّنِي بِعَافِيَتِكَ	WA H'AS'-S'IN-NEE BIA'AFEEATIK	fortify me through Thy well-being,
وَ أَكْرِمْنِي بِعَافِيَتِكَ	WA AK-RIM-NEE BIA'AFEEATIK	honor me with Thy well-being,
وَ أَغْنِنِي بِعَافِيَتِكَ	WA AGH-NINEE BIA'AFEEATIK	free me from need through Thy well-being,
وَ تَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ	WA TAS'AD-DAQ A'LAY-YA BIA'AFEEATIK	donate to me Thy well-being,
وَ هَبْ لِي عَافِيَتَكَ	WA HAB LEE A'AFEEATAK	bestow upon me Thy well-being,
وَ أَفْرِشْنِي عَافِيَتَكَ	WA AF-RISH-NEE A'AFEEATAK	spread out for me Thy well-being,
وَ أَصْلِحْ لِي عَافِيَتَكَ	WA AS'-LIH' LEE A'AFEEATAK	set Thy well-being right for me, and
وَ لَا تَفْرِقْ بَيْنِي وَ بَيْنَ عَافِيَتِكَ	WA LAA TUFAR-RIQ BAY-NEE WA BAY-NA A'AFEEATIKA FID- DUNYAA WAL-AKHIRAH	separate me not from Thy well-being in this world and the next!
فِي الدُّنْيَا وَ الْآخِرَةِ		
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ عَافِنِي	WA A'AFINEE	make me well with a
عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً	A'AFEEATAN KAAFEETAN SHAAFEETAN A'ALEEATAN- NAAMEEAH	well-being sufficient, healing, sublime, growing,
عَافِيَةً تُؤَدِّي فِي بَدَنِي الْعَافِيَةَ	A'AFEEATAN TUWAL-LIDU FEE BADANEEL-A'AFEEAH	a well-being that will give birth to well-being in my body,
عَافِيَةً الدُّنْيَا وَ الْآخِرَةِ	A'AFEEATAD-DUNYAA WAL- AKHIRAH	a well-being in this world and the next!
وَ أَمْنُنْ عَلَيَّ	WA AM-NUN A'LAY-YA	Oblige me through
بِالصِّحَّةِ وَ الْأَمْنِ	BIS'-S'IH'-H'ATI WAL-AM-N	health, security, and

وَالسَّلَامَةُ فِي دِينِي وَبَدَنِي	WAS-SALAAMATI FEE DEENEE WA BADANEE	safety in my religion and body,
وَالْبَصِيرَةُ فِي قَلْبِي	WAL-BAS'EERATI FEE QAL-BEE	insight in my heart,
وَالنَّفَازُ فِي أُمُورِي	WAN-NAFAAD'I FEE UMOOREE	penetration in my affairs,
وَالْخَشْيَةُ لَكَ	WAL-KHASH-YATI LAK	dread of Thee,
وَالْخَوْفُ مِنْكَ	WAL-KHAW-FI MINK	fear of Thee,
وَالْقُوَّةُ عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ	WA ALQOO-WATI A'LAA MAAA AMAR-TANEE BIHEE MIN T'AAATIK	strength for the obedience which Thou hast commanded for me!, and
وَالْاجْتِنَابُ لِمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ	WALIJ-TINAABI LIMAA NAHAY- TANEE A'N-HOO MIM-MAA'- S'EEATIK	avoidance of the disobedience which Thou hast prohibited for me!
اللَّهُمَّ وَآمَنْ عَلَى	AL-LAAHUM-MA WA AM-NUN A'LAY	O ALLAH, oblige me through A'LAY
بِالْحَجِّ وَالْعُمْرَةِ	BIL-H'AJ-JI WAL-U'M-RAH	the HAJ, the U'MRA, ¹¹⁰ and
وَمَرِيَامَةَ قَبْرِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبَرَكَاتُكَ	WA ZEEAARATI QAB-RI RASOOLIKA S'ALAWAATUKA A'LAY-HEE WA RAH'-MATUKA WA BARAKAATUKA A'LAY-HEE WA A'LAAA AAALI RASOOLIKA	visiting the graves of Thy Messenger (Thy blessings, mercy, and benedictions upon Thy Messenger and upon the Household of Thy Messenger
عَلَيْهِ وَعَلَى آلِ رَسُولِكَ عَلَيْهِمُ السَّلَامُ أَبَدًا مَا أَبْقَيْتَنِي	A'LAY-HIMUS-SALAAMU ABADAM-MAAA AB-QAY- TANEE	for as long as Thou causest me to live,

¹¹⁰ That is, the lesser pilgrimage to Mecca, made outside of the season of the HAJ.

فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ	FEE A'AMEE HAD'AA WA FEE KUL-LI A'AM	in this year of mine and in every year, and
وَاجْعَلْ ذَلِكَ	WAJ-A'L D'ALIKA	make that
مَقْبُولًا مَشْكُورًا	MAQ-BOOLAM-MASH- KOORAA	accepted, thanked, and
مَذْكُورًا لَدَيْكَ	MAD' KOORAL-LADAY-K	mentioned before Thee and
مَذْخُورًا عِنْدَكَ	MAD'-KHOORANA I'NDAK	stored away with Thee!
وَأَنْطِقْ بِحَمْدِكَ وَشُكْرِكَ وَذِكْرِكَ وَحَسَنِ الشَّأْنِ عَلَيْكَ	WA ANTI'Q BIH'AM-DIKA WASHUK-RIKA WAD'IK-RIKA WAH'US-NITH-THANAAA-I A'LAY-KA LISAANEE	Make my tongue utter Thy praise, Thy thanksgiving, Thy remembrance, and Thy excellent laudation, and
لِسَانِي		
وَأَشْرَحْ لِمَرَاشِدِ دِينِكَ قَلْبِي	WA ASH-RAH' LIMARAASHIDI DEENIKA QAL-BEE	expand my heart toward the right goals of Thy religion!
وَأَعِزِّنِي وَذُرِّيَّتِي	WA AI'D'-NEE WAD'UR-REE- YATEE	Give me and my progeny refuge from
مِنَ الشَّيْطَانِ الرَّجِيمِ	MINASH-SHAY-TAANIR- RAJEEM	the accursed SATAN,
وَمِنْ شَرِّ السَّامَةِ وَالْهَامَةِ وَالْعَامَةِ وَاللَّامَةِ	WA MIN SHAR-RIS-SAAAM- MATI WAL-HAAAM-MATI WAL- A'AAM-MATI WAL-L-LAAAM- MAH	the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes,
وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ	WA MIN SHAR-RI KUL-LI SHAY- T'AANIM-MAREED	the evil of every rebel SATAN, ¹¹¹
وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ	WA MIN SHAR-RI KUL-LI SUL- T'AANIN A'NEED	the evil of every refractory sovereign,
وَمِنْ شَرِّ كُلِّ مُسْرِفٍ حَفِيدٍ	WA MIN SHAR-RI KUL-LI MUT- RAFIN H'AFEED	the evil of everyone living in ease and served,

وَمِنْ شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ	WA MIN SHAR-RI KUL-LI Z'AE'EFIW-WA SHADEED	the evil of everyone weak or strong,
وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَضَعِيعٍ	WA MIN SHAR-RI KUL-LI SHAREEFIW-WA WAZ'EEA'	the evil of everyone born high or low,
وَمِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ	WA MIN SHAR-RI KUL-LI S'AGHEERIW-WA KABEER	the evil of everyone small or great,
وَمِنْ شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ	WA MIN SHAR-RI KUL-LI QAREEBIW-WA BAE'ED	the evil of everyone near or far,
وَمِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ	WA MIN SHAR-RI KUL-LI MAN- NAS'ABA LIRASOOLIKA	the evil of everyone, JINN or man, who declares war on Thy Messenger and his Household, and
وَلَا أَهْلَ بَيْتِهِ حَرْبًا مِنَ الْجِنِّ وَالْإِنْسِ	WALIAH-LI BAY-TIHEE H'AR- BAM-MINAL-JIN-NI WAL-INS	

الْإِنْسِ

وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا	WA MIN SHAR-RI KUL-LI DAAAB-BATIN ANTA AAAKHID'UM- BINAAS'EEATIHA	the evil of every crawling creature that Thou hast taken by the forelock!
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إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ IN-NAKA A'LAA S'IRAATIM-MUS-TAQEEM Surely Thou art on a straight path.¹¹²

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH O ALLAH, bless MUHAMMAD and his Household and

وَمَنْ أَرَادَنِي بِسُوءٍ فَأَصْرِفْهُ عَنِّي WA MAN ARAADANEE BISOOO-IN FAAS'-RIF-HOO A'N-NEE If someone desires ill for me, turn him away from me,

وَادْحَرْ عَنِّي مَكْرَهُهُ WA AD-H'AR A'N-NEE MAK-RAH drive away from me his deception,

وَادْمَأْ عَنِّي شَرَّهُهُ WA AD-RAA A'N-NEE SHAR-RAH avert from me his evil,

وَرُدَّ كَيْدَهُ فِي نَحْرِهِ WA RUD-DA KAY-DAHOO FEE NAH'-RIH send his trickery back to his own throat, and

وَاجْعَلْ بَيْنَ يَدَيْهِ سَدًّا حَتَّى WAJ-A'L BAY-NA YADAY-HEE SAD-DANA H'AT-TAA place before him a barricade, so that Thou mayest

تُعْمِيَ عَنِّي بَصَرَهُ TUA'-MEEA A'N-NEE BAS'ARAH blind his eyes toward me,

وَتُصِمَّ عَنْ ذِكْرِي سَمْعُهُ	WA TUS'IM-MA A'N D'IK-REE SAM-A'H	deafen his ears toward my mention,
وَتُقَلِّدُ دُونَ إِخْطَارِي قَلْبُهُ	WA TUQ-FILA DOONA IKH- TAAREE QAL-BAH	lock his heart toward recalling me,
وَتُخْرِسَ عَنِّي لِسَانُهُ	WA TUKH-RISA A'N-NEE LISAANAH	silence his tongue against me,
وَتَقْمَعُ رَأْسَهُ	WA TAQ-MAA' RAA-SAH	restrain his head,
وَتُذَلِّ عِزَّهُ	WA TUD'IL-LA I'Z-ZAH	abase his exaltation,
وَتُكْسِرُ جَبَرُوتَهُ	WA TAK-SIRA JABAROOTAH	break his arrogance,
وَتُذَلِّ رَقَبَتَهُ	WA TUD'IL-LA RAQABATAH	abase his neck,
وَتَفْسَخُ كِبَرَهُ	WA TAF-SAKHA KIB-RAH	disjoint his pride, and
وَتُؤَمِّنِي مِنْ جَمِيعٍ	WA TOO-MINANEE MIN JAMEEI'	make me secure from all
صَرَفٍ وَشَرَفٍ	Z'AR-RIHEE WASHAR-RIH	his injury, his evil,
وَعَفْزٍ وَهَمْزٍ وَلَنْزٍ	WA GHAM-ZIHEE WA HAM- ZIHEE WA LAM-ZIH	his slander, his backbiting, his faultfinding,
وَحَسَدٍ وَعَدَاوَةٍ	WA H'ASADIHEE WA A'DAAWATIH	his envy, his enmity,
وَحَبَالٍ وَمَصَائِدٍ	WA H'ABAAA-ILIHEE WA MAS'AAA-IDIH	his snares, his traps,
وَمَرْجَلٍ وَحَيْلٍ	WA RAJ-LIHEE WAKHAY-LIH	his foot soldiers, and his cavalry!
إِنَّكَ عَزِيزٌ قَدِيرٌ	IN-NAKA A'ZEEZUN QADEER	Surely Thou art Mighty, Powerfull

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

لَا بُدَّ

(عليهما السلام)

—24—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
LIABAWAY-HEE A'LAY-
HIMAAS-SALAAM

His Supplication
(A.S.)

FOR HIS PARENTS

(upon the Two of
them be peace)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ	AL-LAAHUM-MA S'AL-LI	O ALLAH bless MUHAMMAD,
رَسُولِكَ وَأَهْلِ بَيْتِهِ الطَّاهِرِينَ	A'LAAMUH'AM-MADIN A'B- DIKA WA RASOOLIKA WA AH- LI BAY-TIHIT-TAAHIREENA	Thy slave and Thy messenger, and his Household, the pure, and
وَ اخْصُصْهُمْ بِأَفْضَلِ	WA AKH-S'US'-HUM BIF-Z'ALI	single them out for the best of
صَلَوَاتِكَ وَ رَحْمَتِكَ	S'ALAWAATIKA WA RAH'- MATIKA	Thy blessings, Thy mercy,
و بَرَكَاتِكَ وَ سَلَامِكَ	WA BARAKAATIKA WA SALAAMIK	Thy benedictions, and Thy peace!
وَ اخْصُصْ اللَّهُمَّ وَالِدَيَّ	WA AKH-S'US'IL-LAAHUM-MA WAAALIDAY-YA	And single out my parents, O ALLAH,
بِالْكَرَامَةِ لَدَيْكَ وَ الصَّلَاةِ مِنْكَ	BIL-KARAAMATI LADAY-K WAS'-S'ALAATI MINKA	for honor with Thee and blessings from Thee,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهَا عَلَى	WA AL-HIM-NEE I'L-MA MAA YAJIBU LAHUMAA A'L-LAY IL- HAAMAA	teach me through inspiration knowledge of everything incumbent upon me toward them,
إِلَهُمَا		
وَ اجْمَعْ لِي عِلْمَ ذَلِكَ كُلِّهِ	WA AJ-MAA' LEE I'L-MA D'ALIKA KUL-LIHEE	and gather within me knowledge of all that completely!
تَمَامًا	TAMAAMAA	
ثُمَّ اسْتَعِزَّنِي بِمَا تَلْهِنُنِي مِنْهُ	THUM-MA AS-TAA'-MIL-NEE BIMAA TUL-HIMUNEE MIN-H	Then make me act in accordance with what Thou hast inspired me and
وَ وَقِّضْنِي لِلْفُؤْدِ فِيمَا بَصَّرْتَنِي مِنْ	WA WAF-FIQ-NEE LILN- NUFOOD'I FEEMAA TUBAS'- S'IRUNEE MIN I'L-MIH	give me the success to put into practice the knowledge Thou hast shown to me, lest I
عِلْمِهِ حَتَّى		

لَا يَفُوتُنِي أَسْتَعْمَالُ شَيْءٍ عَلَّمْتَنِيهِ

H'AT-TAA LAA YAFOOTANEE
AS-TIA'-MAALU SHAY-IN A'L-
LAM-TANEEH

fail to act according to
something Thou hast taught
me

وَلَا تَثْقُلْ أَرْكَانِي عَنِ الْحُقُوفِ

WA LAA TATH-QULA AR-
KAANEE A'NIL-H'UFOOFI
FEEMAAA AL-HAM-TANEEH

or my limbs feel too heavy
to perform that with which
Thou hast inspired me!

فِيَمَا أَلْهَيْتَنِيهِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA
AAALIHEE KAMAA SHAR-RAF-
TANAA BIH

O ALLAH, bless MUHAMMAD
and his Household, as Thou
hast ennobled us through
him, and

كَمَا شَرَّفْتَنَا بِهِ

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا

WA S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE
KAMAAA AW-JAB-TA LANAAL-
H'AQ-QA A'LAAL-KHAL-QI
BISABABIH

bless MUHAMMAD and his
Household, as Thou hast
made incumbent upon us
rights toward the creatures
because of him!¹¹³

أَوْجِبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ

بِسَبَبِهِ

اللَّهُمَّ اجْعَلْنِي

AL-LAAHUM-MA AJ-A'L-NEE

O ALLAH,

أَهَابَهُمَا هَيْبَةَ السُّلْطَانِ الْعُسُوفِ

AHAABUHUMAA HAY-BATAS-
SUL-T'AANIL-A'SOOF

fill me with awe of my
parents, the awe one has
toward a tyrannical
sovereign, and

وَأَبْرَهُمَا بِرَ الْأُمِّ الرَّءُوفِ

WA ABAR-RUHUMAA BIR-RAL-
UM-MIR-RA-OOF

let me be devoted to them,
with the devotion of a
compassionate mother!

¹¹³ This passage can be read in two ways: in the more general interpretation, the 'us' in 'ennobled us' and 'made incumbent upon us' refers to all Muslims, while in the more Specific interpretation, it refers to the IMAMS. In the first case, the rights are those which all Muslims have in relationship to other Muslims, as explained, for example, in the IMAM's 'Treatise on Rights'. In the second case, the rights are those of the IMAMS in respect to other Muslims. The commentator quotes among others the Prophet's HADEETH of 'seven rights' (see the introduction to the 'Treatise on Rights') to illustrate the first interpretation. If we read it in the second way, then 'the rights of the IMAMS are obvious, since all the rights which ALLAH has made obligatory upon the creatures for the Messenger of ALLAH are also obligatory for the IMAMS. Sufficient proof of this is provided by the QURANIC verse: Obey ALLAH, obey the Messenger and those in authority among you (4: 59)' (SAYYID A'LIKHAN).

وَاجْعَلْ طَاعَتِي لَوَالِدَيَّ وَبِرِّي بِهِمَا	WAJ-A'L TAAA'TEE LIWAALIDAY-YA WA BIR-REE BIHIMAA	Make my obedience and devotion to them
أَفْرَحْ لَعَيْنِي مِنْ مَرَقَدَةِ الْوَسْنَانِ	AQAR-RA LIAY-NEE MIR-RAQ- DATIL-WAS-NAAN	more gladdening to my eyes than sleep to the drowsy and
وَأُثْلِجْ لَصَدْرِي مِنْ شَرْبَةِ الظَّمْآنِ	WA ATH-LAJA LIS'AD-REE MIN SHAR-BATIZ'-Z'AM-AAAN	more refreshing to my breast than drink to the thirsty,
حَتَّى أُؤَثِّرَ عَلَى هَوَايَ هَوَاهُمَا	H'T-TAAA OOTHIRA A'LAA HAWAAYA HAWAAHUMAA	so that I may prefer their inclination to my inclination,
وَأُقَدِّمَ عَلَى مَرْضَايَ مَرْضَاهُمَا	WA UQAD-DIMA A'LAA RIZ"AAYA RIZ"AAHUMAA	set their satisfaction before my satisfaction,
وَأَسْتَكْثِرَ بِرَهُمَا بِي وَإِنْ قَلَّ	WA AS-TAK-THIRA BIR- RAHUMAA BEE WA IN QAL	make much of their devotion to me though it be little, and
وَأَسْتَقِلَّ بِرِّي بِهِمَا وَإِنْ كَثُرَ اللَّهُمَّ	WA AS-TAQIL-LA BIR-REE BIHIMAA WA IN KATHUR AL-LAAHUM-MA	make little of my devotion to them though it be great. O ALLAH,
خَفِضْ لَهُمَا صَوْتِي	KHAF-FIZ" LAHUMAA S'AW-TEE	lower before them my voice,
وَأَطِيبْ لَهُمَا كَلَامِي	WA AT'IB LAHUMAA KALAAMEE	make agreeable to them my words,
وَالزِّنْ لَهُمَا عَرِيكَتِي	WA ALIL-LAHUMAA A'REEKATEE	make mild before them my temper,
وَأَعْطِفْ عَلَيْهِمَا قَلْبِي	WA AA'-TIF A'LAY-HIMAA QAL- BEE	make tender toward them my heart, and
وَصَيِّرْنِي بِهِمَا مَرْفِقًا وَعَلِيْهِمَا شَفِيقًا اللَّهُمَّ	WA S'AY-YIR-NEE BIHIMAA RAFEEQAW-WA A'LAY-HIMAA SHAFEEQAA AL-LAAHUM-MA	turn me into their kind companion, their loving friend! O ALLAH,
أَشْكُرْ لَهُمَا تَرْبِيَّتِي	USH-KUR LAHUMAA TAR- BEEATEE	thank them for my upbringing,

وَأْتِهُمَا عَلَى تَكْرِيمِي	WA ATHIB-HUMAA A'LAA TAK-RIMATEE	reward them for honoring me, and
وَآخِظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي صِغَرِي	WA AH'-FAZ' LAHUMAA MAA H'AFIZ'AAHOO MIN-NEE FEE S'IGHAREE	guard them as they guarded me in my infancy!
اللَّهُمَّ وَمَا مَسَّهُمَا مِنِّي مِنْ أَدَى	AL-LAAHUM-MA WA MAA MAS-SAHUMAA MIN-NEE MIN AD'ANA	O ALLAH, and whatever harm has touched them from me,
أَوْ خَلَصَ إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهُ	AW KHALAS'A ILAY-HIMAA A'N-NEE MIM-MAK-ROOH	detested thing has reached them from me,
أَوْ ضَاعَ قَبْلِي لَهُمَا مِنْ حَقٍّ فَاجْعَلُهُ	AW Z'AAA' QIBALEE LAHUMAA MIN H'AQ FAJ-A'L-H	or right of theirs which has been neglected by me, allow it to
حِطَّةً لَذُنُوبِهِمَا	H'IT-T'ATAL-LID'UNOOBIHIMAA	alleviate their sins,
وَعَلُّوْا فِي دَرَجَاتِهِمَا	WA U'LOO-WAN FEE DARAJAATIHIMAA	raise them in their degrees, and
وَزِيَادَةً فِي حَسَنَاتِهِمَا	WA ZEEAADATAN FEE H'ASANAATIHIMAA	add to their good deeds!
يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ	YAA MUBAD-DILAS-SAY-YI-AATI BIZ"-A'AFIHAA MINAL-H'ASNAAT	O He who changes evil deeds into manifold good deeds! ¹¹⁴
اللَّهُمَّ وَمَا	AL-LAAHUM-MA	O ALLAH, whatever
نَعَدْنَا عَلَى فِئَةٍ مِنْ قَوْلٍ	WA MAA TAA'D-DAYAA A'LAY-YA FEEHEE MIN QAW-L	word through which they have transgressed against me,

¹¹⁴ Cf. 25: 70: On Resurrection Day—ALLAH will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

أَوْ أَسْرَفًا عَلَىٰ فَيْهِ مِنْ فَعْلٍ	AW AS-RAFAA A'LAY-YA FEEHEE MIN FIA'-L	act through which they have been immoderate with me,
أَوْ ضَيَّعَاهُ لِي مِنْ حَقِّ	AW Z'AY-YAA'AHOO LEE MIN H'AQ	right of mine which they have left neglected,
أَوْ قَصَّرَا بِي عَنْهُ مِنْ وَاجِبٍ فَقَدْ	AW QAS'-S'ARAA BEE A'N- HOO MIW-WAAJIB FAQAD	or obligation toward me in which they have fallen short,
وَهَبْتُهُ لَهُمَا وَجَدْتُ بِهِ عَلَيْهِمَا	WAHAB-TUHOO LAHUMAA WA JUT-TU BIHEE A'LAY-HIMAA	I grant it to them and bestow it upon them, and
وَمَرَعَيْتُ إِلَيْكَ فِي وَضْعِ تَبَعِيهِ	WA RAGHIB-TU ILAY-KA FEE WAZ'-I' TABIA'TIHEE A'N- HUMAA FA IN-NEE	I beseech Thee to remove from them its ill consequence, for i do not
عَنْهُمَا فَإِنِّي		
لَا أَتَّهِمُهُمَا عَلَىٰ نَفْسِي	LAAA AT-TAHIMUHUMAA A'LAA NAF-SEE	accuse them concerning myself,
وَلَا أَسْتَبْطِنُهُمَا فِي بَرِي	WA LAAA AS-TAB-TI-UHUMAA FEE BIR-REE	find them slow in their devotion toward me,
وَلَا أَكْرَهُ مَا تَوَكَّلَاهُ مِنْ أَمْرِي	WA LAAA AK-RAHOO MAA TAWAL-LAYAAHOO MIN AM- REE YAA RAB FAHUMAAA	or dislike the way they have attended to my affairs, my Lord! They have
يَا رَبِّ فَهُمَا		
أَوْجِبُ حَقًّا عَلَىٰ	AW-JABU H'AQ-QANA A'LAY	rights against me which are more incumbent
وَأَقْدَمُ إِحْسَانًا إِلَيَّ	WA AQ-DAMU IH'-SAANAN ILAY	precedence in beneficence toward me that is greater, and
وَأَعْظَمُ مَنَّةً لَدَيَّ	WA AA'-Z'AMU MIN-NATAL- LADAY	kindness toward me that is mightier than that I
مِنْ أَنْ أَقَاصَهُمَا بِعَدْلِ	MIN AN UQAAAS'-S'AHUMAA BIA'D-L	should settle accounts with justice or
أَوْ أُجَازِيَهُمَا عَلَىٰ مِثْلِ	AW UJAAZEEAHUMAA A'LAA MITH-LIN	repay them with equivalents.

أَيْنَ إِذَا يَا إِلَهِي طُولُ شُغْلِهِمَا
بِتَرْبِيَّتِي؟

SY-NA ID'AY-YAAA ILAAHEE
T'OOLU SHUGH-LIHIMAA
BITARBEEATEE?

Where then, my God, would
be their long occupation
with bringing me up?

وَأَيْنَ شِدَّةُ تَعْيِهِمَا فِي حِرَاسَتِي؟

WA AY-NA SHID-DATU
TAA'BIHIMAA FEE
H'IRAASATEE?

Where the hardship of their
toll in taking care of me?

وَأَيْنَ إِقْتَارُهُمَا عَلَيَّ أَنْفُسِهِمَا
لِلتَّوَسُّعَةِ عَلَيَّ؟

WA AY-NA IQ-TAARUHUMAA
A'LAAA ANFUSIHIMAA LILT-
TAW-SIA'TI A'LAY-YA?

Where the stinting of
themselves to provide me
with plenty?

هَيْهَاتَ

HAY-HAAT

What an ideal I can never

مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا

MAA YAS-TAW-FEEAANI MIN-
NEE H'AQ-QAHUMAA

discharge their right against
me,

وَلَا أَذْمُرُكَ مَا يَجِبُ عَلَيَّ لَهُمَا

WA LAAA UD-RIKU MAA
YAJIBU A'LAY-YA LAHUMAA

fulfill my obligations toward
them,

وَلَا أَتَا بِقَاضٍ وَظِيْفَةٍ خِدْمَتِهِمَا

WA LAAA ANA BIQA'AZ"IW-
WAZ'EEFATA KHID-MATIHIMAA

or accomplish the duty of
serving them.

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household and

وَأَعْنِي يَا خَيْرَ مَنْ أَسْتَعِينُ بِهِ

WA AI'N-NEE YAA KHAY-RA
MANI AS-TUE'ENA BIH

help me, O Best of those
whose help we seek!

وَوَقِّضْنِي يَا أَهْدَى مَنْ مَرُغِبَ إِلَيْهِ

WA WAF-FIQ-NEE YAAA AH-
DAA MAR-RUGHIBA ILAY-H

Give me success, O Most
Guiding of those whom we
beseech!

وَلَا تَجْعَلْنِي فِي أَهْلِ الْعُقُوقِ لِلْأَبَاءِ

WA LAA TAJ-A'L-NEE FEE AH-
LIL-U'QOOQI LIL-ABAAA-I

Place me not among the
people of disrespect to
fathers and mothers on (the
day when every soul will be
repaid for what it has
earned; they shall not be
wronged).¹¹⁵

وَالْأُمَمَاتِ ﴿يَوْمَ تُجْزَى كُلُّ

WAL-UM-MAHAATI (YAW-MA
TUJ-ZAA KUL-LU NAF-SIM-

نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا

BIMAA KASABAT WAHUM LAA
YUZ'-LAMOON)

يُظْلَمُونَ ﴿

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA

O ALLAH, bless MUHAMMAD,
his Household, and his
progeny and

وَذُرِّيَّتِهِ

AAALIHEE WAD'UR-REE-YATIH

وَاخْصُصْ أَبَوَيَّ بِأَفْضَلِ مَا خَصَصْتَ

WA AKH-S'US' ABAWAY-YA BIF-
Z'ALI MAA KHAS'AS'-TA BIHEEE

single out my parents for the
best which Thou hast singled
out for the fathers and
mothers of Thy faithful
servants,

بِهِ آبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَأُمَمَاتِهِمْ

AAABAAA-A I'BAADIKAL-
MOO-MINEENA WUM-
MAHAATHIHIM-

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا

AL-LAAHUM-MA LAA TUNSINEE
D'IK-RAHUMAA

O ALLAH, let me not forget to
remember them

فِي أَذْيَارِ صَلَوَاتِي

FEE AD-BAARI S'ALAWAATEE

after my ritual prayers,

وَفِي إِنْشَاءِ لَيْلِي

WA FEE INANA MIN
AAANAAA-I LAY-LEE

at every time throughout my
night,

وَفِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ

WA FEE KUL-LI SAAA'TIM-MIN
SAAA'ATI NAHAAREE

and in each of the hours of
my day!

نَهَارِي

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ اغْفِرْ لِي بِدُعَائِي لَهُمَا	WA AGH-FIR LEE BIDUA'AA-EE LAHUMAA	forgive me through my supplication for my parents,
وَ اغْفِرْ لَهُمَا بِرِهِمَا بِي مَغْفِرَةٍ حَسَنًا	WAGH-FIR LAHUMAA BIBIR-RIHIMAA BEE MAGH-FIRATAN H'AT-MAA	forgive them through their devotion toward me with unfailing forgiveness,
وَ أَرْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا رِضًى عَزِيمًا	WAR-Z'A A'N-HUMAA BISHAFAAAA'TEE LAHUMAA RIZ'ANA A'Z-MAA	be well pleased with them through my intercession for them with resolute good pleasure, and
وَ بَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ اَللَّهُمَّ	WA BAL-LIGH-HUMAA BIL-KARAAMATI MAWAAT'INAS-SALAAMAH AL-LAAHUM-MA	make them reach through Thy generosity the abodes of safety! O ALLAH,
وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيَّ	WA IN SABAQAT MAGH-FIRATUKA LAHUMAA FASHAF-FIA'-HUMAA FEE	If Thy forgiveness reaches them first, make them my intercessors, and
وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا	WA IN SABAQAT MAGH-FIRATUKA LEE FASHAF-FIA'-NEE FEEHIMAA	If Thy forgiveness reaches me first, make me their intercessors,
حَتَّى نَجْتَمِعَ بِرَأْفَتِكَ فِي دَارِ كَرَامَتِكَ وَ مَحَلِّ مَغْفِرَتِكَ وَ رَحْمَتِكَ	H'AT-TAA NAJ-TAMIA' BIRAA-FATIKA FEE DAARI KARAAMATIKA WA MAH'AL-LI MAGH-FIRATIKA WARAH-MATIK	so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy!
إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ اَلْمَنِّ الْقَدِيمِ	IN-NAKA D'OOL-FAZ"-LIL-A'ZEEMI WAL-MAN-NIL-QADEEM	Verily Thou art Possessor of abounding bounty and ancient kindness, and

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

WA ANTA AR-H'AMUR-
RAAH'IMEEN

Thou art the Most Merciful of
the merciful! ¹¹⁶

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—25—

His Supplication
(A.S)

لَوْلَدِهِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU LIWUL-
DIHEE A'LAY-HIMUS-
SALAAM

FOR HIS
CHILDREN

(عليه السلام)

(upon them be
peace)

اللَّهُمَّ وَمَنْ عَلَى

AL-LAAHUM-MA WMUN-NA
A'LAY-YA

O ALLAH, be kind to me
through

بِقَاءِ وَدِّي

BIBAQAAA-I WUL-DEE

the survival of my children,
and

وَيُصْلِحِهِمْ لِي

WA BIIS'-LAAH'IHIM LEE

setting them right for me,

وَيُتَنَاعِي بِهِمْ

WA BIIM-TAAE'E BIHIM-

allowing me to enjoy them!

إِلَهِي

ILAAHEE

My God,

أَمُدُّ لِي فِي أَعْمَارِهِمْ

M-DUD LEE FEEE AA'-
MAARIHIM-

make long their lives for me,

وَنَزِدْ لِي فِي أَجَالِهِمْ

WA ZID LEE FEEE
AAAJAALIHIM-

Increase their terms,

وَرَبِّ لِي صَغِيرَهُمْ

WA RAB-BI LEE
S'AGHEERAHUM-

bring up the smallest for me,

وَقَوِّ لِي ضَعْفَهُمْ

WA QAW-WI LEE
Z'AE'EFAHUM-

strengthen the weakest for
me,

وَأَصْحَ لِي أَبْدَانَهُمْ وَأَدْيَانَهُمْ وَ

WA AS'IH'-H'A LEE AB-
DAANAHUM WA AD-
YAANAHUM WA AKH-
LAAQAHUM-

rectify for me their bodies,
their religious dedication,
and their moral traits,

أَخْلَاقَهُمْ

وَعَافِهِمْ فِي أَنْفُسِهِمْ وَفِي جَوَارِحِهِمْ وَفِي كُلِّ مَا عَنِيَتْ بِهِ مِنْ أَمْرِهِمْ	WA A'AFIHIM FEEEE ANFUSIHIM WA FEE JAWAARIH'IHIM WA FEE KUL-LI MAA U'NEETU BIHEE MIN AM-RIHIM-	make them well in their souls, their limbs, and everything that concerns me of their affair, and
وَأَذْرِرْ لِي وَعَلَى يَدَيَّ أَمْرَاقَهُمْ وَأَجْعَلْهُمْ	WA AD-RIR LEE WA A'LAA YADAY-YA AR-ZAAQAHUM- WAJ-A'L-HUM	pour out for me and upon my hand their provisions! Make them
أَبْرَأَ مَا أَتَقَيَّاءُ بَصْرَاءَ	AB-RAARAN AT-QEEAAA-A BUS'ARAAA-	pious, fearing, insightful,
سَامِعِينَ مُطِيعِينَ لَكَ	SAAMIE'ENA MUT'EEE'ENA LAK	hearing, and obedient toward Thee,
وَالْأَوْلِيَّاءُ بِكَ مُحِبِّينَ مُنَاصِحِينَ	WA LIAW-LEEEAAA-IKA MUH'IB- BEENA MUNAAS'IH'EEN	loving and well-disposed toward Thy friends,
وَلِجَمِيعِ أَعْدَائِكَ مُعَانِدِينَ وَمُبْغِضِينَ آمِينَ	WA LIJAMEEI' AA'-DAAA-IKA MUA'ANIDEENA WAMUB- GHIZ'EEN AAAMEEN	and stubbornly resistant and full of hate toward all Thy enemies! Amen!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH, through them
أَشَدِّدْ بِهِمْ عَضْدِي	SH-DUD BIHIM A'Z"UDEE	strengthen my arm,
وَأَقِمْ بِهِمْ أَوْدِي	WA AQIM BIHIM AWADEE	straighten my burdened back,
وَكَثِّرْ بِهِمْ عِدْدِي	WA KATH-THIR BIHIM A'DADEE	multiply my number,
وَزَيِّنْ بِهِمْ مَحْضَرِي	WA ZAY-YIM-BIHIM MAH'- Z"AREE	adorn my presence,
وَأَحْيِ بِهِمْ ذِكْرِي	WA AH'-YI BIHIM D'IK-REE	keep alive my mention,
وَاصْكِنِي بِهِمْ فِي غَيْبَتِي	WA AK-FINEE BIHIM FEE GHAY-BATEE	suffice me when I am away,

وَأَعْنِي بِهِ عَلَى حَاجَتِي	WA AI'N-NEE BIHIM A'LAA H'AAJATEE	help me in my needs, and
وَأَجْعَلُهُمْ	WAJ-A'L-HUM	make them
لِي مُحِبِّينَ وَعَلَى حَدِيثِ مُقْلِينَ	LEE MUH'IB-BEENA WA A'LAY- YA H'ADIBEENA MUQ-BILEEN	loving toward me, affectionate, approaching,
مُسْتَقِيمِينَ لِي مُطِيعِينَ	MUS-TAQEEMEENA LEE MUTEEE'EN	upright, obedient,
غَيْرَ عَاصِينَ وَلَا عَاقِينَ	GHAY-RA A'AS'EENA WA LAA A'AAQ-QEEN	never disobedient, disrespectful,
وَلَا مُخَافِينَ وَلَا خَاطِنِينَ	WA LAA MUKHAALIFEENA WA LAA KHAATI-EEN	opposed, or offenders!
وَأَعْنِي عَلَى تَرْبِيَّتِهِمْ وَتَأْدِيبِهِمْ	WA AI'N-NEE A'LAA TAR- BEEATHIM WATAA-DEEBIHIM	Help me in their upbringing, their education, and my
وَبِرِّهِمْ	WABIR-RIHIM-	devotion toward them,
وَهَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا	WA HAB LEE MIL-LADUNKA MAA'HUM AW-LAADANA	give me among them from
ذُكُورًا	D'UKOORAA	Thyself male children,
وَأَجْعَلْ ذَلِكَ خَيْرًا لِي	WAJ-A'L D'ALIKA KHAY-RAL- LEE	make that a good for me, and
وَأَجْعَلُهُمْ لِي عَوْنًا عَلَى مَا سَأَلْتُكَ	WAJ-A'L-HUM LEE A'W-NAN A'LAA MAA SAAL-TUK	make them a help for me in that which I ask from Thee!
وَأَعِزَّنِي وَذَمِّرَتْنِي مِنَ الشَّيْطَانِ	WA AI'D'-NEE WAD'UR-REE- YATEE MINASH-SHAY-TAANIR-	Give me and my progeny refuge from the accursed
الرَّجِيمِ فَإِنَّكَ	RAJEEM FA IN-NAKA	SATAN, for Thou hast
خَلَقْتَنَا وَأَمَرْتَنَا وَنَهَيْتَنَا	KHALAQ-TANAA WA AMAR- TANAA WA NAHAY-TANAA	created us, commanded us, and prohibited us, and
وَمَرَعْتَنَا فِي ثَوَابِ مَا أَمَرْتَنَا	WA RAGH-GHAB-TANAA FEE THAWAABI MAAA AMAR- TANAA	made us desire the reward of what Thou hast commanded, and

وَمَرَّهَبْنَا عِقَابَهُ

WA RAH-HAB-TANAA
I'QAABAH

fear its punishment!

وَجَعَلْنَا لَنَا عَدُوًّا يَكِيدُنَا

WA JAA'L-TA LANAA A'DOO-
WAY-YAKEEDUNAA

Thou assigned to us an
enemy who schemes
against us,

سَلَّطْتَهُ مِنَّا عَلَى مَا لَمْ تُسَلِّطْنَا
عَلَيْهِ مِنْهُ

SAL-LAT'-TAHOO MIN-NAA
A'LAA MAA LAM TUSAL-LIT'-
NAA A'LAY-HEE MIN-H

gave him an authority over
us in a way that Thou didst
not give us authority over
him,

أَسْكَنْتَهُ صُدُورَنَا

AS-KANTAHOO
S'UDOORANAA

allowed him to dwell in our
breasts and

وَأَجْرَيْتَهُ مَجَارِي دِمَائِنَا

WA AJ-RAY-TAHOO
MAJAAREEA DIMAAA-INAA

let him run in our blood
vessels;

لَا يَغْفُلُ إِن غَفَلْنَا

LAA YAGH-FULU IN GHAFAL-
NAA

he is not heedless, though
we be heedless,

وَلَا يَنْسَى إِن نَسِينَا

WA LAA YANSAAA IN-
NASEENAA

he does not forget, though
we forget;

يُؤْمِنُنَا عِقَابَكَ

YOO-MINUNAA I'QAABAK

he makes us feel secure
from Thy punishment and

وَيُخَوِّفُنَا بِغَيْرِكَ

WA YUKHAW-WIFUNAA
BIGHAY-RIK

fills us with fear toward other
than Thee.

إِنْ هَمَمْنَا بِفَاحِشَةٍ شَجَعْنَا عَلَيْهَا

IN HAMAM-NAA
BIFAAH'ISHATIN SHAJ-JAA'NAA
A'LAY-HAA

If we are about to commit
an indecency, he gives us
courage to do so, and

وَإِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّتْنَا عَنْهُ

WA IN HAMAM-NAA
BIA'MALIN S'AALIH'IN THAB-
BAT'ANAA A'N-H

If we are about to perform a
righteous work, he holds us
back from it.

يَعْرِضُ لَنَا بِالْشَهَوَاتِ	YATAA'R-RAZ"U LANAA BISH-SHAHAWAAT	He opposes us through passions, ¹¹⁷ and
وَيَنْصِبُ لَنَا بِالْشُبُهَاتِ	WA YANS'IBU LANAA BISH-SHUBUHAAT	sets up for us doubts.
إِنْ وَعَدَنَا كَذِبًا	IW-WAA'DANAA KAD'ABANAA	If he promises us, he lies, and
وَإِنْ مَنَّا أَخْلَفَنَا	WA IM-MAN-NAANAAA AKH-LAFANAA	if he raises our hopes, he fails to fulfill them.
وَإِلَّا تَصْرِفْ عَنَّا كَيْدَهُ يُضِلَّنَا	WA IL-LAA TAS'-RIF A'N-NAA KAY-DAHOO YUZ"IL-LANAA	If Thou dost not turn his trickery away from us, he will misguide us, and
وَإِلَّا تَقِنَّا خَبَالَهُ يَسْتَرْكِنَا	WA IL-LAA TAQINAA KHABAALAHOO YAS-TAZIL-LANAA	If Thou dost not protect us from his corruption, he will cause us to slip.
اللَّهُمَّ فَاقْهَرْ سُلْطَانَهُ عَنَّا	AL-LAAHUM-MA FAQ-HAR SUL-T'AANAHOO A'N-NAA	O ALLAH, so defeat his authority over us through Thy authority, such that
بِسُلْطَانِكَ	BISUL-T'AANIKA	
حَتَّى تَجْبِسَهُ عَنَّا بِكَرَرِ الدُّعَاءِ	H'AT-TAA TAH'-BISAHOO A'N-NAA BIKATH-RATID-DUA'AA-I	Thou holdest him back from us through the frequency of our supplication to Thee and
لَكَ	LAKA	
فَنُضِجْ مِنْ كَيْدِهِ فِي	FANUS'-BIH'A MIN KAY-DIHEE	we leave his trickery and rise up among those preserved by Thee from sin!
الْمَعْصُومِينَ بِكَ	FIL-MAA'-S'OOMEENA BIK	
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

¹¹⁷ One is tempted to translate SHAHAWAT as 'lusts', but the QURANIC context shows that the objects of desire in themselves are not necessarily negative; the QURAN blames only the fact that man allows himself to be occupied by them in lieu of ALLAH. For example, Decked out fair to men is the love of passions—women, children heaped-up heaps of gold and silver, horses of marks, cattle, and tillage. That is the enjoyment of the present life; but ALLAH—with Him is the fairest resort (3: 14). ARBERRY translates the term here as 'lusts', PICKTHALL as 'joys'.

أَعْطِنِي كُلَّ سُؤْلِي	AA'-TINEE KUL-LA SOO-LEE	grant me my every request,
وَأَقْضِ لِي حَوَائِجِي	WAQ-Z'I LEE H'AWAAA-IJEE	accomplish for me my needs,
وَلَا تَمْنَعْنِي الْإِجَابَةَ وَقَدْ صَنَعْتَهَا لِي	WA LAA TAM-NAA'-NEEL-IJAABATA WAQAD Z'AMINTAHAA LEE	withhold not from me Thy response when Thou hast made Thyself accountable for it to me, ¹¹⁸
وَلَا تَحْجُبْ دُعَائِي عَنْكَ وَقَدْ أَمَرْتَنِي بِهِ	WA LAA TAH'-JUB DUA'AA-EE A'NKA WAQAD AMARTANEE BIH	veil not my supplication from Thyself, when Thou hast commanded me to make it, ¹¹⁹ and
وَأَمِّنْ عَلَيَّ بِكُلِّ مَا يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي	WAM-NUN A'LAY-YA BIKUL-LI MAA YUS'-LIH'UNEE FEE DUNYAAAYA WA AAKHIRATEE	be kind to me through everything that will set me right in this world and the next, in everything that
مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيتُ	MAA D'AKAR-TU MIN-HOO WA MAA NASEET	I remember or forget,
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ	AW AZ'-HAR-TU AW AKH-FAY-T	display or conceal,
أَوْ أَغْلَنْتُ أَوْ أَسْرَرْتُ	AW AA'-LANTU AW AS-RAR-T	make public or keep secret!
وَأَجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنْ	WAJ-A'L-NEE FEE JAMEEI' D'ALIKA MINA	In all of this, place me through my asking Thee among
الْمُصْلِحِينَ سَوْأَلِي إِيَّاكَ	AL-MUS'-LIH'EENA BISOO-AALEEE EE-YAAK	those who set things right,
الْمُجِيبِينَ بِالطَّلَبِ إِلَيْكَ	AL-MUNJIH'EENA BIT'-T'ALABI ILAY-K	those who are answered favorably when they request from Thee and

¹¹⁸ Cf. 12.10

¹¹⁹ These four lines refer to 2: 186 and 40: 60

غَيْرِ الْمُنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ	GHAY-RIL-MAM-NOOE'ENA BIT-TAWAK-KULI A'LAY-K	from whom is not withheld when they put their trust in Thee,
الْمُعَوِّذِينَ بِالتَّعَوُّذِ بِكَ	AL-MUA'W-WAD'EENA BIT- TAA'W-WUD'I BIK	those accustomed to seek refuge in Thee,
الرَّابِحِينَ فِي التِّجَارَةِ عَلَيْكَ	AR-RAABIH'EENA FIT-TIJAARATI A'LAY-K	those who profit through commerce with Thee,
الْمُجَارِينَ بِعِزِّكَ	AL-MUJAAAREENA BII'Z-ZIK	those granted sanctuary through Thy might,
الْمَوْسِعَ عَلَيْهِمُ الرِّزْقُ الْحَلَالُ مِنْ فَضْلِكَ الْوَاسِعِ بِجُودِكَ وَكَرَمِكَ	AL-MUWAS-SAI' A'LAY-HIMUR- RIZ-QUL-H'ALAALU MIN FAZ'- LIKAL-WAASII' BIJOODIKA W KARAMIK	those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity,
الْمُعْرِّضِينَ مِنَ الذُّلِّ بِكَ	AL-MUA'Z-ZEENA MINAD'- D'UL-LI BIK	those who reach exaltation after abasement through Thee,
وَالْمُجَارِينَ مِنَ الظُّلْمِ بِعَدْلِكَ	WAL-MUJAAAREENA MINAZ'- Z'UL-MI BIA'D-LIK	those granted sanctuary from wrong through Thy justice,
وَالْمُعَافِينَ مِنَ الْبَلَاءِ بِرَحْمَتِكَ	WAL-MUA'AFAY-NA MINAL- BALAAA-I BIRAH'-MATIK	those released from affliction through Thy mercy,
وَالْمُعْنِينَ مِنَ الْفَقْرِ بِغَنَّاكَ	WAL-MUGH-NAY-NA MINL- FAQ-RI BIGHNAAK	those delivered from need after poverty through Thy riches,
وَالْمَعْصُومِينَ مِنَ الذُّنُوبِ وَالزَّلَلِ وَالْخَطَا بِتَقْوَاكَ	WAL-MAA'-S'OOMEENA MINAD'-D'UNOOBI WAZ- ZALALI WAAL-KHATAAA-I BITAQ-WAAK	those preserved from sins, slips, and offenses through reverential fear toward Thee,
وَالْمُوقِّعِينَ لِلْخَيْرِ وَالرُّشْدِ وَ الصَّوَابِ بِطَاعَتِكَ	W ALMUWAF-FAQEENA LIL- KHAY-RI WR-RUSH-DI WAS'- S'AWAABI BITAAA'TIK	those successful in goodness, right conduct, and propriety through obeying Thee,

وَالْمَحَالِ بَيْنَهُمْ وَبَيْنَ الذُّنُوبِ
بِقُدْرَتِكَ

WL-MUH'AALI BAY-NAHUM WA
BAY-NAD'-D'UNOOBI BIQUD-
RATIK those walled off from sins
through Thy power,

النَّارِ كِينَ لِكُلِّ مَعْصِيَةٍكَ

AT-TAARIKEENA LIKUL-LI MAA'-
S'EEATIK the refrainers from every act
of disobedience toward
Thee,

السَّكِينِينَ فِي جِوَارِكَ
اللَّهُمَّ

AS-SAAKINEENA FEE JIWAARIK the dwellers in Thy
neighborhood!
O ALLAH,

أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ
وَمَرْحَمَتِكَ

AA'-T'INAA JAMEEA' D'ALIKA
BITAW-FEEQIKA WARAH'-
MATIK give me all of that through
Thy bestowal of success and
Thy mercy,

وَاعِزَّنَا مِنْ عَذَابِ السَّعِيرِ

WA A'I'D'-NAA MIN A'D'AABIS-
SAE'ER grant us refuge from the
chastisement of the burning,
and

وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي
سَأَلْتُكَ لِنَفْسِي وَلَوْكُنِّي

WA AA'-T'I JAMEEA'L-MUS-
LIMEENA WAL-MUS-LIMAATI
WAL-MOO-MINEENA WAL-
MOO-MINAATI MITH-LAL-
LAD'EE SAAL-TUKA LINAFA-SEE
WA LIWUL-DEE give to all the Muslims, male
and female, and all the
faithful, male and female,
the like of what I have asked
for myself and my children,

فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ

FEE A'AJILID-DUNYAA WA
AAAJILIL-AAAKHIRAH In the immediate of this
world and the deferred of
the next!

إِنَّكَ قَرِيبٌ مُجِيبٌ

IN-NAKA QAREEBUM-MUJEEB Verily Thou art the Near, the
Responder,

سَمِيعٌ عَلِيمٌ

SAMEEU'N A'LEEM the All-hearing, the All-
knowing,

عَفُوٌّ غَفُورٌ

A'FOO-WU GHAFUOR the Pardoner, the Forgiving,

رَءُوفٌ رَحِيمٌ

RA-OOFUR-RAH'EEM the Clement, the Mercifull

وَأَتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

WA AAATINAA FID-DUNYAA
H'ASANATAW-WA FIL-
AAAKHIRATI H'ASANA WA
QINAA A'D'AABAN-NAAR

And (give to us in this world
good, and in the next world
good, and protect us from
the chastisement of the
Fire!)¹²⁰

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

لجيرانه و

أوليائه إذا ذكروهم

—26—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
LIJEERAANIHEE WA
AW-LEEAAA-IHEEE
ID'AA D'AKARAHUM

His Supplication
(A.S)

**FOR HIS
NEIGHBORS AND
FRIENDS WHEN
HE MENTIONED
THEM.**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَتَوَكَّلْ فِي جِيرَانِي وَمَوَالِيَّ
الْعَارِفِينَ بِحَقِّنَا وَالْمُسَابِذِينَ
لَاَعْدَائِنَا بِأَفْضَلِ وَلَا تَيْتِكَ
وَوَقَّهْمُ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

WA TAWAL-LANEE FEE
JEERAANEE WA MA WAALEE-
YAL-A'ARIFEENA BIH'AQ-
QINAA WAL-MUNAAABID'EENA
LIAA'-DAAA-INAA BIF-Z"ALI
WALAAYATIK

attend to me with Thy best
attending in my neighbors
and friends who recognize
our right¹²¹ and war against
our enemies!

وَوَقَّهْمُ

WA WAF-FIQ-HUM

Give [my neighbors and
friends] success in

لِإِقَامَةِ سُنَّتِكَ

LIQAAMATI SUN-NATIK

performing Thy prescriptions
and

وَالْأَخْذِ بِمَحَاسِنِ أَدَبِكَ فِي

WAL-AKH-D'I BIMAH'AASINI
ADABIKA FEE

taking on the beauties of
Thy courtesy through

إِمْرَاقٍ ضَعِيفِهِمْ

IR-FAAQI Z"AE'EFHIM-

acting gently with their
weak,

¹²⁰ 2: 201

¹²¹ That is, those who recognize the IMAMATE of ZAYN AL-'ABIDEEN and the other IMAMs. Cf. 47. 64.

وَسَدَّ خَلَّتَهُمْ	WA SAD-DI KHAL-LATIHIM-	remedying their lacks,
وَعِيَادَةِ مَرِيضَتِهِمْ	WA E'EAADATI MAREEZ'IHIM-	visiting their sick,
وَهِدَايَةِ مُسْتَشِيرَتِهِمْ	WA HIDAAYATI MUS-TAR-SHIDIHIM-	guiding their seeker of right guidance,
وَمُنَاصَحَةِ مُسْتَشِيرَتِهِمْ	WA MUNAAS'AH'ATI MUS-TASHEERIHIM-	giving good counsel to their seeker of advice,
وَتَعَهُدِ قَادِمِهِمْ	WA TAA'H-HUDI QAADIMIHIHIM-	attending to the one among them who returns from travel,
وَكِتْمَانِ أَسْرَارِهِمْ	WA KIT-MAANI AS-RAARIHIM-	hiding their secrets,
وَسِتْرِ عَوْرَاتِهِمْ	WA SAT-RI A'W-RAATIHIM-	covering over their shameful things,
وَنُصْرَةِ مَظْلُومِهِمْ	WA NUS'-RATI MAZ'-LOOMIHIM-	helping their wronged,
وَحُسْنِ مُوَسَّاتِهِمْ بِالْمَاعُونِ	WA H'US-NI MUWAASAAATHIM BIL-MAAU'WN	sharing kindly with them in goods,
وَالْعَوْدِ عَلَيْهِمْ بِالْجِدَّةِ وَالْإِفْضَالِ	WAL-A'W-DI A'LAY-HIM BIL-JIDATI WAL-IF-Z'AAL	turning toward them with wealth and bestowal of bounty, and
وَإِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ	WA IA'-T'AAA-I MAA YAJIBU LAHUM QAB-LAS-SOO-AAL	giving what is due to them before they ask
وَاجْعَلْنِي اللَّهُمَّ	W AJ-A'L-NEEL-LAAHUM	Let me, O ALLAH,
أَجْزِي بِالْإِحْسَانِ مُسِيئَتَهُمْ	AJ-ZEE BIL-IH'-SAANI MUSEE-AHUM-	repay their evildoer with good-doing,
وَأُغْرِضْ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ	WA UA'-RIZ'U BIT-TAJAAWZI A'N Z'AALIMIHIHIM-	turn away from their wrongdoer with forbearance,
وَأَسْتَعِزَّ بِحُسْنِ الظَّنِّ فِي كَافَّةِهِمْ	WA AS-TAA'-MILU H'US-NAZ'-Z'AN-NI FEE KAAAF-FATIHIM-	have a good opinion of every one of them,

وَأَتَوَكَّلْ بِالْبَرِّ عَاقِبَتَهُمْ	WA ATAWAL-LAA BIL-BIR-RI A'AAM-MATAHUM-	attend to all of them with devotion,
وَأَغْضُ بَصْرِي عَنْهُمْ عَفَّةً	WA AGHUZ"-Z"U BAS'AREE A'N-HUM I'F-FAH	lower my eyes before them in continence,
وَالْإِنِّ جَانِبِي لَهُمْ تَوَاضَعًا	WA ULEENA JAANIBEE LAHUM TAWAAZ"UA'A	make mild my side toward them in humility,
وَأَرِقْ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ مَرَحْمَةً	WA ARIQ-QU A'LAAA AH-LIL- BALAAA-I MIN-HUM RAH'-MAH	be tender toward the afflicted among them in mercy,
وَأَسِرُّ لَهُمْ بِالْغَيْبِ مَوَدَّةً	WA USIR-RU LAHUM BIL-GHAY- BI MAWAD-DAH	make them happy in absence through affection,
وَأُحِبُّ بَقَاءَ النِّعْمَةِ عِنْدَهُمْ نَضْحًا	WA UH'IB-BU BAQAAA-AN- NIA'-MATI I'NDAHUM NUS'- H'AA	love that they continue to receive favor through good will,
وَأُوجِبُ لَهُمْ مَا أُوجِبُ لِحَاكِمَتِي	WA OOJIBU LAHUM MAAA OOJIBU LIH'AAAM-MATEE	grant them what I grant my next of kin, and
وَأَمْرَعِي لَهُمْ مَا أَمْرَعِي لِخَاصَّتِي	WA SR-A'A LAHUM MAAA AR- A'A LIKHAAAS'-S'ATEE	observe for them what I observe for my special friends!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَمْرُقْنِي مِثْلَ ذَلِكَ مِنْهُمْ	WAR-ZUQ-NEE MITH-LA D'ALIKA MIN-HUM-	provide me the like of that from them,
وَأَجْعَلْ لِي أَوْفَى الْحُظُوظِ فِيهِمَا عِنْدَهُمْ	WAJ-A'L-LEEE AW-FAL- H'UZ'OOZI FEEMAA I'NDAHUM-	appoint for me the fullest share of what is with them,
وَزِدْهُمْ بَصِيرَةً فِي حَقِّي وَ مَعْرِفَةً بِفَضْلِي	WA ZID-HUM BAS'EERATAN FEE H'AQ-QEE WA MAA'- RIFATAM-BIFAZ"-LEE	increase them in insight toward my right and knowledge of my excellence
حَتَّى يَسْعَدُوا بِي وَاسْعَدَ بِهِمْ	H'AT-TAA YAS-A'DOO BEE WA AS-A'DA BIHIM-	so that they will be fortunate through me and I fortunate through them!

أَمِينَ رَبِّ الْعَالَمِينَ

AAAMEENA RAB-BAL-
A'ALAMEEN

Amen, Lord of the worlds!

وكان من دعائه عليه السلام

لأهل الثغور

—27—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU LIAH-LI
TH-THUGHOOR

His Supplication
(A.S)

FOR THE PEOPLE
OF THE
FRONTIERS

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَحَصِّنْ ثُغُورَ الْمُسْلِمِينَ بِعِزَّتِكَ

WA H'AS'-S'IN THUGHOORAL-
MUS-LIMEENA BII'Z-ZATIK

fortify the frontiers of the
Muslims through Thy might,

وَأَيِّدْ حَمَاتَهَا بِقُوَّتِكَ

WA AY-YID H'UMAATAHAA
BIQOO-WATIK

support their defenders
through Thy strength, and

وَأَسْنِغْ عَطَايَاهُمْ مِنْ جَدِّكَ

WA AS-BIGH A'T'AAAYA AHUM
MIN JIDATIK

lavish upon them gifts
through Thy wealth!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَكَثِّرْ عِدَّتَهُمْ

WA KATH-THIR I'D-DATAHUM-

Increase their number,

وَأَشْحِذْ أَسْلِحَتَهُمْ

WASH-H'AD' AS-LIH'ATAHUM-

hone their weapons,

وَأَحْرُسْ حَوْزَتَهُمْ

WAH'-RUS H'AW-ZATAHUM

guard their territory,

وَأَمْنِغْ حَوْمَتَهُمْ

WAM-NAA' H'AW-MATAHUM-

defend their midst,

وَأَلِّفْ جَمْعَهُمْ

WA AL-LIF JAM-A'HUM-

unite their throng,

وَدَبِّرْ أَمْرَهُمْ

WA DB-BIR AM-RAHUM-

arrange their affair,

وَأَتَرِ بَيْنَ مِيزَتِهِمْ

WA WAATIR BAY-NA
MEEARIHIM-

send them supplies in a
steady string,

وَتَوَخَّذْ بِكَفَالَتِهِمْ

WA TAWAH'-H'AD BIKIFAAYATI
MOO-ANIHIM-

undertake Thyself to suffice
them with provisions,

وَأَعِزُّهُمْ بِالنَّصْرِ	WAA'-Z'UD-HUM BIN-NAS'-R	support them with victory,
وَأَعِزَّهُمْ بِالصَّبْرِ	WA AI'N-HUM BIS'-S'AB-R	help them with patience, and
وَالطُّفَّ لَهُمْ فِي الْمَكْرِ	WAL-T'UF LAHUM FIL-MAK-R	give them subtlety in guile! ¹²²
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَعَرِّفَهُمْ مَا يَجْهَلُونَ	WA A'R-RIF-HUM MAA YAJ- HALOON	give them the knowledge of that of which they are ignorant,
وَعَلِّمَهُمْ مَا لَا يَعْلَمُونَ	WA A'L-LIM-HUM MAA LAA YAA'-LAMOON	teach them what they do not know, and
وَبَصِّرْهُمْ مَا لَا يَبْصُرُونَ	WA BAS'-S'IR-HUM MAA LAA YUB-S'IROON	show them what they do not see!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَنْسِيهِمْ عِنْدَ لِقَائِهِمُ الْعَدُوَّ	WA ANSIHIM I'NDA LIQAAA- IHIMUL-A'DOO-WA D'IK-RA	make them forget when they meet the enemy to remember this cheating and delusive world of theirs,
ذِكْرَ دُبَاهُمُ الْخَدَاعَةِ الْغُرُورِ	DUNYAAHUMUL-KHAD- DAAA'TIL-GHAROOR	
وَأَمْحُ عَنْ قُلُوبِهِمْ خَطَرَاتِ أَلْمَالِ الْفَتُونِ	WAM-HOO A'N QULOObIHIM KHAT'ARAATIL-MAALIL- FATOON	erase from their hearts the thought of enchanting possessions,
وَأَجْعَلِ الْجَنَّةَ نَضَبَ أَعْيُنِهِمْ	WAJ-A'LIL-JAN-NATA NAS'-BA AA'-YUNIHIIM-	place the Garden before their eyes, and

¹²² SAYYID A'LIKHAN explains the expression as meaning: 'Give them LUTE (gracefulness, gentleness, subtlety) in their MAKR (guile, stratagem) so that their enemy will not become aware of their guile, for then it will be too subtle and fine to be perceived by the intellect and the understanding; so the meaning is that ALLAH should inspire them with careful watchfulness and excellence of artful stratagems.' He suggests that the text may also be interpreted to mean: Be kind and gentle to them in relation to the guile of their enemy, so that his guile will not harm them.

وَلَوْحٍ مِنْهَا لِابْصَارِهِمْ مَا أَعَدَدْتَ فِيهَا مِنْ	WA LAW-WIH' MIN-HAA LIAB- S'AARIHIM MAAA AA'-DAT-TA FEEHAA MIN-	display to their sight that part of it which Thou hast prepared for them
مَسَاكِنِ الْخُلْدِ	MASAAKINIL-KHUL-D	—the homes of everlastingness and
وَمَنَازِلِ الْكَرَامَةِ	WA MANAAZILIL-KARAAMAH	mansions of honor,
وَالْحُورِ الْحِسَانِ	WAL-H'OORIL-H'ISAAN	the beautiful HOURIS,
وَالْأَنْهَارِ الْمَطْرِدَةِ بِأَنْوَاعِ الْأَشْرِبَةِ	WAL-AN-HAARIL-MUT'- T'ARIDATI BINWAAI'L-ASH- RIBAH	the rivers gushing forth with all sorts of drinks,
وَالْأَشْجَارِ الْمُدَكِّبَةِ بِضُفُوفِ الشَّعْرِ	WAL-ASH-JAARIL-MUTADAL- LEEATI BIS'UNOOFITH-THAMAR	the trees hanging low with all kinds of fruits—
حَتَّى لَا يَهُمَّ أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ	H'AT-TAA LAA YAHUM-MA AH'ADUM-MIN-HUM BIL-ID- BAAR	lest any of them think of turning his back
وَلَا يَحْدِثُ نَفْسُهُ عَنْ قِرْنِهِ بِفِرَارِهِ	WA LAA YUH'AD-DITHA NAF- SAHOO A'N QIR-NIHEE BIFRAAR	or suggest to himself to flee his opponent!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَفْلُلْ بِذَلِكَ عَدُوَّهُمْ	AF-LUL BID'ALIK A'DOO- WAHUM-	defeat their enemy through that,
وَأَقْلِمْ عَنْهُمْ أَظْفَارَهُمْ	WA AQ-LIM A'N-HUM AZ'- FAARAHUM-	trim their nails from them,
وَفَرِّقْ بَيْنَهُمْ وَبَيْنَ أَسْلِحَتِهِمْ	WA FAR-RIQ BAY-NAHUM WABAY-NA AS-LIH'ATIHIM-	separate them from their weapons,

وَأَخْلَعُوا ثَبَاتَهُمْ	WAKH-LAA' WATHAAA-IQA AF-IDATIHIM-	pull out the firm ties from their hearts,
وَبَاعَدُوا بَيْنَهُمْ وَبَيْنَ أَمْوَالِهِمْ	WA BAAI'D BAY-NAHUM WABAY-NA AZ-WIDATIHIM-	keep them far away from their stores,
وَحَبَّرَهُمْ فِي سُلُوكِهِمْ	WA H'AY-YIR-HUM FEE SUBULIHIM-	bewilder them in their roads,
وَصَلَّوْهُمْ عَنْ وَجْهِهِمْ	WA Z'AL-LIL-HUM A'W-WAJ-HIHIM-	turn them astray from their direction,
وَأَقْطَعُوا عَنْهُمْ الْمَدَدَ	WAQ-TAA' A'N-HUMUL-MADAD	cut off reinforcements from them,
وَأَنْقَضُوا مِنْهُمْ الْعِدَّةَ	WANQUS' MIN-HUMUL-A'DAD	chop them down in numbers,
وَأَمَلُوا فِي قُلُوبِهِمُ الرُّعْبَ	WAM-LAA AF-IDATAHUMUR-RUA'-B	fill their hearts with terror,
وَأَقْبَضُوا أَيْدِيَهُمْ عَنِ الْبَسْطِ	WAQ-BIZ' AY-DEEAHUM A'NIL-BAS-T'	hold back their hands from stretching forth,
وَأَخْرَجُوا أَلْسِنَتَهُمْ عَنِ النُّطْقِ	WAKH-ZIM AL-SINATAHUM A'NIN-NUT'-Q	tie back their tongues from speaking,
وَشَرَّذَهُمْ مِنْ خَلْفِهِمْ	WA SHAR-RID BIHIM MAN KHAL-FAHUM-	scatter by them the ones behind them, ¹²³
وَنَكَّلُوا بِهِمْ مِنْ وَرَاءِهِمْ	WA NAK-KIL BIHIM MAW-WARAAA-AHUM-	make them a lesson for those beyond them, and
وَأَقْطَعُوا بِخَزَائِفِهِمْ أَطْمَاعَ مَنْ بَعْدَهُمْ	WAQ-TAA' BIKHIZ-YIHIM AT-MAAA' MAM-BAA'-DAHUM-	through their degradation cut off the hopes of those who come after them!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
عَقَّ أَرْحَامَ نِسَائِهِمْ	A'Q-QIM AR-H'AAMA NISAAA-IHIM	make the wombs of their women barren,

وَيَبِّسْ أَصْلَابَ رِجَالِهِمْ	WA YAB-BIS AS'-LAABA RIJAALIHIM	dry up the loins of their men,
وَأَقْطَعْ نَسْلَ دَوَابِّهِمْ وَأَنْعَمِهِمْ	WAQ-TAA' NAS-LA DAWAAAB- BIHIM WAN-A'AMIHIM	cut off the breeding of their mounts and their cattle, and
لَا تَأْذِنَ لِسَمَائِهِمْ فِي قَطْرِ	LAA TAA-D'AL-LISAMAAA-IHIM FEE QAT'-R	permit not their sky to rain
وَلَا لِأَرْضِهِمْ فِي بَاتٍ	WA LAA LIAR-Z'IHIM FEE NABAAT	or their earth to grow!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH, through that
وَقَوِّ بِذَلِكَ مَحَالَ أَهْلِ الْإِسْلَامِ	WA QAW-WI BID'ALIKA MIH'AALA AH-LIL-IS-LAAM	strengthen the prowess ¹²⁴ of the People of Islam,
وَحَصِّنْ بِهِ دِيَارَهُمْ	WA H'AS'-S'IM-BIHIEE DEEAARAHUM-	fortify their cities,
وَتَمْرِي بِهِ أَمْوَالَهُمْ	WA THAM-MIR BIHEEE AM- WAALAHUM-	increase their properties,
وَفَرِّغْهُمْ عَنْ مُحَارَبَتِهِمْ	WA FAR-RIGH-HUM A'M- MUH'AARABATIHM	give them ease from their fighting to worship Thee and
لِعِبَادَتِكَ وَعَنْ مُنَابَذَتِهِمْ لِلْخُلُوعِ بِكَ	LII'BAADATIKA WA A'M- MUNAABAD'ATHIM LIL-KHAL- WATI BIK A H'AT-TAA	from their warfare to be alone with Thee, so that
حَتَّى		
لَا يُعْبَدَ فِي بَقَاعِ الْأَرْضِ غَيْرُكَ	LAA YUA'-BADA FEE BIQAAI'- AR-Z'I GHAY-RUK	none will be worshiped in the regions of the earth but Thee and
وَلَا تُقْفَرَ لِأَحَدٍ مِنْهُمْ جَبْهَةٌ	WA LAA TUA'F-FARA LIAH'ADIM-MIN-HUM JAB- HATUN DOONAK	no forehead of theirs may be rubbed in dust for less than Thee!
دُونَكَ		

¹²⁴ The commentator devotes a long discussion to the word MIH'AAL, which occurs in the QURANIC name of ALLAH, SHADEEID AL-MIH'AAL (13: 13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement.

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

أَغْنِرْ كُلَّ نَاحِيَةٍ مِنَ الْمُسْلِمِينَ

GH-ZU BIKUL-LI NAAH'EEATIM-
MINAL-MUS-LIMEENA A'LAA
MAM-BIIZAAA-IHIM MINAL-
MUSH-RIKEEN

send out the Muslims of
every region on raids
against the idolaters who
face them

عَلَى مَنْ بَايَرَأَيْهِمْ مَنْ

الْمُشْرِكِينَ

وَأَمْدُدْهُمْ بِمَلَائِكَةٍ مِنْ عِنْدِكَ

WA AM-DID-HUM BIMALAAAA-
IKATIM-MIN I'NDIKA MUR-
DIFEEN

Reinforce them with angels
in ranks from Thee,

مُرْدِفِينَ

حَتَّى يَكْشِفُوهُمْ إِلَى مُنْقَطَعِ

H'AT-TAA YAK-SHIFOOHUM
ILAA MUNQAT'AIT-TURAABI
QAT-LAN FEEE AR-Z'IKA WA
AS-RAA

till the Idolaters are routed
by them to the end of the
land, slain in Thy earth or
taken captive,

التُّرَابِ قَتَلًا فِي أَرْضِكَ وَأَسْرًا

أَوْ يَقْرَأُوا بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي

AW YUQIR-ROO BIN-NAKA
ANTAL-LAAHOOL-LAD'EE

or till they admit that Thou art
ALLAH,

لَا إِلَهَ إِلَّا أَنْتَ

LAAA ILAHA IL-LAAA ANT

other than whom there is no
god,

وَحْدَكَ لَا شَرِيكَ لَكَ

WAH'-DAKA LAA SHAREEKA
LAK

Thou alone, who hast no
associate!

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

وَاعْمُدْ بِذَلِكَ أَعْدَاءَكَ فِي أَقْطَارِ

WAA'-MUM BID'ALIKA AA'-
DAAA-AKA FEEE AQ-TAARIL-
BILAADI MINAL-HINDI WAR-
ROOMI WAT-TUR-KI WAL-
KHAZARI WAL-H'ABASHI WAN-
NOOBATI WAZ-ZANJI WAS-
SAQAALIBATI WAD-
DEEAALIMATI

Include in this Thy enemies
in the regions of the lands,
the Indians, the BYZANTINES,
the Turks, the KHAZARS, the
ABYSSINIANS, the NBBIANS,
the ZANJEESs, the SLAVS, the
DAYLAMITES, and

الْبِلَادِ مِنَ الْهِنْدِ وَالرُّومِ وَالتُّرْكِ وَ

الْخَزَرِ وَالْحَبَشِ وَالنُّوبَةِ وَالتَّرَنْجِ

وَالسَّقَالِبَةِ وَالدَّبَالِمَةِ

وَسَايِرِ أُمَمِ الشِّرْكِ الَّذِينَ تَخْفَى
أَسْمَاؤُهُمْ وَصِفَاتُهُمْ

WA SAAA-IRI UMAMISH-SHIR-
KIL-LAD'EENA TAKH-FAAA AS-
MAAAA-UHUM WA
S'IFAATUHUM

the rest of the Idol-
worshipping nations, those
whose names and attributes
are concealed,

وَقَدْ أَحْصَيْتَهُمْ بِعَمْرِ قَتْنَاكَ

WA QAD AH'-S'AY-TAHUM
BIMAA'-RIFATIK

but whom Thou countest in
Thy cognizance

وَأَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ

WA ASH-RAF-TA A'LAY-HIM
BIQUD-RATIK

and overseest through Thy
power!

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

أَشْغَلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ
عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِينَ
وَخَذْهُمْ بِالْقَصِّصِ عَنْ تَقْصِيهِمْ

ASH-GHALIL-MUSH-RIKEENA
BIL-MUSH-RIKEENA A'N
TANAAWLI AT'-RAAFIL-
MUSLIMEEN

distract the idolaters from
reaching for the borders of
the Muslims through the
idolaters,

WA KHUD'-HUM BIN-NAQ-S'I
A'N TANAAQ-QUS'IHIM-

bar them from cutting them
down through being cut
down,

وَبَطِّطْهُمْ بِالْفُرْقَةِ عَنِ الْإِحْتِسَادِ
عَلَيْهِمْ
اللَّهُمَّ

WA THAB-BIT'-HUM BIL-FUR-
QATI A'NILIH'-TISHAADI A'LAY-
HIM-

and hold them back from
massing together against
them through dissension!

AL-LAAHUM-MA

O ALLAH,

أَخْلِ قُلُوبَهُمْ مِنَ الْأَمْنَةِ وَابْدَأْنَهُمْ
مِنَ الْقُوَّةِ

AKH-LI QULOObAHUM MINAL-
AMANATI WA AB-DAANAHUM
MINA ALQOO-WAH

empty their hearts of security
and their bodies of strength,

وَأَذْهِلْ قُلُوبَهُمْ عَنِ الْإِحْتِيَالِ

WA AD'-HIL QULOObAHUM
A'NILIH'-TEEAAL

distract their hearts from
thinking of stratagems,

وَأَوْهِنْ أَرْكَانَهُمْ عَنْ مُنَازَعَةِ

WA AW-HIN AR-KAANAHUM
A'M-MUNAAZALATIR-RIJAAL

make their limbs too feeble
for clashing with men,

الرِّجَالِ

وَجَبِّنْهُمْ عَنْ مُقَارَعَةِ الْأَبْطَالِ

WA JAB-BIN-HUM A'M-
MUQAARAA'TIL-AB-T'AAL

make them too cowardly for
contending with champions,

وَأَبْعَثْ عَلَيْهِمْ جُنُودًا مِّنْ مَّلَآئِكَتِكَ بِأَسْوَءِ كَيْفِكَ يَوْمَ تَبْذُرُهُمْ	WAB-A'TH A'LAY-HIM JUNDAM-MIM-MALAAA- IKATIKA BIBAA-SIM-MIM-BAA- SIKA KAFIA'-LIKA YAW-MA BAD-R	send against them a troop of Thy angels with some of Thy severity as Thou didst on the Day of BADR, ¹²⁵ so that through it Thou mayest
تَقَطِّعُ بِهِ دَابِرَهُمْ	TAQ-T'AU' BIHEE DAABIRAHUM-	cut off their roots,
وَتَحْصُدُ بِهِ شَوْكَهُمْ	WA TAH'-S'UDU BIHEE SHAW- KATAHUM-	harvest their thorns,
وَتَفْرِقُ بِهِ عَدَدَهُمْ	WA TUFAR-RIGU BIHEE A'DADAHUM-	and disperse their number!
اللَّهُمَّ وَآمِنْجُ مِيَاهَهُمْ بِالْوَبَاءِ وَ أَطْعِمَهُمْ بِالْأَذْوَاءِ	AL-LAAHUM-MA WAM-ZUJ MEEAAHAHUM BIL-WABAAA-I WA AT-I'MATAHUM BIL-AD- WAAA-I	O ALLAH, mix their waters with pestilence and their foods with maladies,
وَأَمْزِمْ بِلَادَهُمْ بِالْخُسُوفِ	WAR-MI BILAADAHUM BIL- KHUSOOF	hurl down their cities,
وَالْحِجَّ عَلَيْهَا بِالْقَذُوفِ	WA ALIH'-H'A A'LAY-HAA BIL- QUD'OOF	harass them with peltings,
وَأَفْرِغْهَا بِالْمُحُولِ	WAF-RAA'-HAA BIL-MUH'OOL	hinder them through drought,
وَأَجْعَلْ مَسِيرَهُمْ فِي سَاءِ أَحْصَى أَرْضِكَ وَأَبْعَدْهَا عَنْهُمْ	WAJ-A'L MEEARAHUM FEE AH'AS'-S'I AR-Z'IKA WA AB- A'DIHAA A'N-HUM-	place their supplies in the most ill-omened part of Thy earth and the farthest from them,
وَأَمْنِعْ حُصُونَهَا مِنْهُمْ	WAM-NAA' H'US'OONAHAA MIN-HUM-	bar them from its fortresses,

¹²⁵ This victory of a small army of Muslims over a much larger contingent of unbelievers took place in the year 2/623. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to BADR that ALLAH says in the QURAN, When thy Lord was revealing to the angles: 'I am with you, so strengthen the faithful, I shall cast terror into the hearts of the unbelievers' (8: 12).

أَصِيبُهُم بِالْجُوعِ الْمُقِيمِ وَالسُّقْمِ الْأَلِيمِ اللَّهُمَّ	AS'IB-HUM BIL-JOO'I'L- MUQEEMI WAS-SUQ-MIL- ALEEM AL-LAAHUM-MA	and strike them with constant hunger and painful illness! O ALLAH,
وَإِمَّا غَانِمٍ غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ أَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ أَتْبَاعِ سُنَّتِكَ لِيَكُونَ دِينُكَ الْأَعْلَى	WA AY-YUMAA GHAAZIN GHAZAAHUM MIN AH-LI MIL- LATIK AW MUJAAHIDIN JAAHADAHUM MIN ATABAA'I' SUN-NATIK LEEAKOONA DEENUKAL-AA'-LAA	If a warrior from the people of Thy creed wars against them or a struggler from the followers of Thy prescriptions struggles against them so that Thy religion may be the highest,
وَحِزْبِكَ الْأَقْوَى وَحِظُّكَ الْأَوْفَى فَلَقَهُ الْيُسْرَ وَهَيَّيْ لَهُ الْأَمْرَ وَوَكَّلْهُ بِالنَّجْحِ وَتَخَيَّرْ لَهُ الْأَصْحَابَ وَاسْتَقْوِلْهُ الظَّهْرَ وَاسْبِغْ عَلَيْهِ فِي النَّفَقَةِ وَمَتَّعْهُ بِالنَّشَاطِ وَاطْفِ عَنْهُ حَرَامَةَ الشَّوْقِ	WA H'IZ-BUKAL-AQ-WAA WA H'AZ'-Z'UKAL-AW-FAA FALAQ-QIHIL-YUS-R WA HAY-YI LAHUL-AM-R WA TAWAL-LAHOO BIN-NUJ- H' WA TAKHAY-YAR LAHUL-AS'- H'AAB WAS-TAQ-WI LAHUZ'-Z'AH-R WA AS-BIGH A'LAY-HEE FIN- NAFAQAH WA MAT-TIA'-HOO BIN- NASHAAT' WAT-FI A'N-HOO H'ARAARATASH-SHAW-Q	Thy party the strongest, and Thy share the fullest, cast ease to him, arrange his affair, attend to him by granting success, select for him his companions, strengthen his back, lavish upon him livelihood, give him enjoyment of joyous vitality. cool for him the heat of yearning,

وَأَجِرْهُ مِنْ غَمِّ الْوَحْشَةِ	WA AJIR-HOO MIN GHAM-MIL-WAH'-SHAH	give him sanctuary from the gloom of loneliness,
وَأَنْسِ ذِكْرَ الْأَهْلِ وَالْوَلَدِ	WA ANSIHEE D'IK-RAL-AH-LI WAL-WALAD	make him forget the remembrance of wife and child,
وَأَثِّرْ لَهُ حُسْنَ النِّيَّةِ	WA AAATHUR LAHOO H'US-NAN-NEE-YAH	pass along to him an excellent intention,
وَتَوَكَّلْ بِالْعَافِيَةِ	WA TAWAL-LAHOO BIL-A'AFEEAH	attend to him with well-being,
وَأَصْحِبْهُ السَّلَامَةَ	WA AS'-H'IB-HUS-SALAAMAH	make safety his companion,
وَأَغْفِ مِنَ الْجُبْنِ	WA AA'-FIHEE MINAL-JUB-N	release him from cowardice,
وَأَلْهِمِ الْجُرْأَةَ	WA AL-HIM-HUL-JUR-AH	Inspire him with boldness,
وَأَمْرِزْهُ الشَّدَّةَ	WAR-ZUQ-HUSH-SHID-DAH	provide him with strength,
وَأَيِّدْهُ بِالنُّصْرَةِ	WA AY-YID-HOO BIN-NUS'-RAH	support him with help,
وَعَلِّمِ السَّبِيْرَ وَالسُّنْنَ	WA A'L-LIM-HUS-SEEARA WAS-SUNAN	teach him right conduct and the norms of the SUNNA,
وَسَدِّدْهُ فِي الْحُكْمِ	WA SAD-DID-HOO FIL-H'UK-M	point him straight in judgment,
وَأَغْرِزْ عَنْهُ الرِّيَاءَ	WAA'-ZIL A'N-HUR-REEAAA-	remove from him hypocrisy,
وَاخْلِصْهُ مِنَ السَّمْعَةِ	WA KHAL-LIS'-HOO MINAS-SUM-A'H	purify him from seeking fame,
وَأَجْعَلْ فِكْرَهُ وَذِكْرَهُ وَطَعْنَهُ وَإِقَامَتَهُ فِيكَ وَلَكَ	WAJ-A'L FIK-RAHOO WAD'IK-RAHOO WAZ'AA'-NAHOO WAAQAAMATAHOO FEEKA WA LAK	and make his thinking and remembrance, his departing and his staying, be in Thee and for Thee!
فَإِذَا صَافَّ عَدُوْكَ وَعَدُوْهُ	FAAD'AA S'AAAF-FA A'DOO-WAKA WAA'DOO-WAHOO	When he stands in ranks before Thy enemy and his enemy,

فَقَلِّلْهُمْ فِي عَيْنِهِ	FAQAL-LIL-HUM FEE AY-NIH	make them few in his eye,
وَصَغِّرْ شَأْنَهُمْ فِي قَلْبِهِ	WS'AGH-GHIR SHAA-NAHUM FEE QAL-BIH	diminish their importance in his heart,
وَأَدِلْ لَهُ مِنْهُمْ	WA ADIL-LAHOO MIN-HUM-	give him a turn to prevail over them,
وَلَا تُدِلَّهُمْ مِنْهُ	WA LAA TUDIL-HUM MIN-H	not them a turn to prevail over him!
فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ وَقَضَيْتَ لَهُ بِالشَّهَادَةِ	FAAN KHATAM-TA LAHOO BIS- SAA'ADATI WA QAZ'AY-TA LAHOO BISH-SHAHAADAH	But If Thou sealest him with felicity and decreest for him martyrdom, then let it be after
فَبَعْدَ أَنْ يَجْتَاحَ عَدُوَّكَ بِالْقَتْلِ	FABAA'-DA AY-YAJ-TAAH'A A'DOO-WAKA BIL-QAT-L	he has exterminated Thy enemies by slaying,
وَبَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرُ	WA BAA'-DA AY-YAJ-HADA BIHIMUL-AS-R	captivity has afflicted them,
وَبَعْدَ أَنْ تَأْمَنَ أَطْرَافُ الْمُسْلِمِينَ	WA BAA'-DA AN TAA-MANA ST-RAAFUL-MUS-LIMEEN	the borders of the Muslims are secure,
وَبَعْدَ أَنْ يُوَكِّلَ عَدُوَّكَ مُدْبِرِينَ	WA BAA'-DA SY-YUWAL-LEEA A'DOO-WUKA MUD-BIREEN	and Thy enemy has turned his back in flight!
اللَّهُمَّ وَإِنَّمَا مُسْلِمٌ	AL-LAAHUM-MA WA AY- YUMAA MUS-LIM	O ALLAH, and If a Muslim should
خَلَفَ غَائِرِيكَ أَوْ مُرَابِطًا فِي دَارِهِ	KHALAFA GHAAZEEAN AW MURAABITAN FEE DAARIH	take the place of a warrior or a soldier in his home,
أَوْ تَعَهَّدَ خَالِفِيهِ فِي غَيْبَتِهِ	AW TAA'H-HADA KHAALIFEHEE FEE GHAY- BATIH	attend to those left behind in his absence,
أَوْ أَعَانَهُ بِطَافَةٍ مِنْ مَالِهِ	AW AA'ANAHOO BITAAA- IFATIM-MIM-MAALIH	help him with a portion of his property,
أَوْ أَمَدَّهُ بِعِتَادٍ	AW AMAD-DAHOO BIA'TAAD	assist him with equipment,
أَوْ شَحَذَهُ عَلَى جِهَادٍ	AW SHAH'AD'AHOO A'LAA JIHAAD	hone him for the struggle,
أَوْ أَرْبَعَهُ فِي وَجْهِهِ دَعْوَةً	AW AT-BAA'HOO FEE WAJ- HIHEE DAA'-WAH	send along with him a supplication for his purpose,

أَوْ رَعَى لَهُ مِنْ وَرَائِهِ حُرْمَةً

AW RAA'A LAHOO MIW-
WARAAA-IHEE H'UR-MAH

or guard his honor in his
absence,

فَأَجْرٍ لَهُ مِثْلُ أَجْرِهِ وَرِثًا بَوْمَنَ وَ

FAAJ-RI LAHOO MITH-LA AJ-
RIHEE WAZ-NAM-BIWAZ-NIW-
WA MITH-LAM-BIMITH-L

reward him with the like of
his reward, measure for
measure, like for like, and

مِثْلًا بِمِثْلٍ

وَعَوَضَهُ مِنْ فِعْلِهِ عَوَضًا حَاضِرًا

WA A'W-WIZ"-HOO MIN FIA'-
LIHEE I'WAZ"ANA H'AAZ"IRAY-
YATAA'J-JALU BIHEE NAF-A'
MAA QAD-DAMA WA

recompense him for his act
with an immediate
compensation through
which he will hasten to the
profit of what he has sent
forth and the joy of what he
has given, till the present
moment takes him to

يَتَعَجَّلُ بِهِ نَفْعَ مَا قَدَّمَ وَسُرُورَ مَا

SUROORA MAAA ATAA BIHEE
ILAAA AY-YANTAHEEA BIHIL-
WAQ-TU ILAA MAA

أَتَى بِهِ إِلَى أَنْ يَنْتَهِيَ بِهِ الْوَقْتُ إِلَى

مَا

أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ

AJ-RAY-TA LAHOO MIN FAZ'-
LIK

the bounty Thou hast
granted to him and

وَأَعَدَدْتَ لَهُ مِنْ كَرَامَتِكَ

WA AA'-DAT-TA LAHOO MIN
KARAAMATIK

the generosity Thou hast
prepared for him!

اللَّهُمَّ وَإِنَّمَا مُسْلِمٌ

AL-LAAHUM-MA WA AY-
YUMAA MUS-LIMIN

O ALLAH

أَهْمُهُ أَمْرُ الْإِسْلَامِ

AHAM-MAHOOO AM-RUL-IS-
LAAM

and if the affair of Islam
should worry a Muslim and

وَأَخْرَجَهُ تَحْزِينُ أَهْلِ الشِّرْكِ

WA AH'-ZANAHOO TAH'AZ-
ZUBU AH-LISH-SHIR-KI A'LAY-
HIM-

the alliance of the idolaters'
against Islam should grieve
him, so that he

عَلَيْهِمْ

فَنَوَى غَزْوًا

FANAWAA GHAZ-WAA

has the intention to go to
war and

أَوْ هَمَّ بِجِهَادٍ

AW HAM-MA BIJIHAAD

is about to enter the
struggle,

فَقَعَدَ بِهِ ضَعْفٌ

FAQAA'DA BIHEE Z"AA'-F

but frailty keeps him seated,

أَوْ أَبْطَأَتْ بِهِ فَاقَةٌ

AW AB-TAAT BIHEE FAAQAH

neediness keeps him
waiting,

أَوْ أَخَّرَهُ عَنْهُ حَادِثٌ	AW AKH-KHARAHOO A'N-HOO H'AADITH	a mishap delays him,
أَوْ عَرَضَ لَهُ دُونَ إِمْرَادَتِهِ مَانِعٌ	AW A'RAZ'A LAHOO DOONA IRAADATIHEE MAANIA'-	or an obstruction prevents him from his wish,
فَاكْتُبِ اسْمَهُ فِي الْعَابِدِينَ	FAK-TUBI AS-MAHOO FIL-A'ABIDEEN	write his name among the worshippers,
وَأَوْجِبْ لَهُ ثَوَابَ الْمُجَاهِدِينَ	WA AW-JIB LAHOO THAWAABAL-MUJAAHIDEEN	make incumbent for him the reward of the strugglers,
وَأَجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَالصَّالِحِينَ	WAJ-A'L-HOO FEE NIZ'AAMISH-SHUHADAAA-I WAS'-S'AALIH'EEN	and place him among the ranks of the martyrs and the righteous!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ صَلَاةً	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN A'B-DIKA WA RASOOLIKA WA AAALI MUH'AM-MADIN S'ALAATAN	O ALLAH bless MUHAMMAD, Thy slave and Thy messenger, and the Household of MUHAMMAD, with a blessing
عَالِيَةً عَلَى الصَّلَوَاتِ	A'ALEEATAN A'LAAS'-S'ALAWAAT	high above all other blessings,
مُشْرِفَةً فَوْقَ التَّحِيَّاتِ	MUSH-RIFATAN FAW-QAT-TAH'EE-YAAT	towering beyond all other salutations,
صَلَاةً لَا يَنْتَهِي مَدَدُهَا	S'ALAATAL-LAA YANTAHEE MADADUHA	a blessing whose end is never reached and
وَلَا يَنْقَطِعُ عَدَدُهَا	WA LAA YANQATIU' A'DADUHA	whose number is never cut off,
كَأَنَّهُ مَا مَضَى مِنْ صَلَوَاتِكَ	KAATAM-MI MAA MAZ'AA MIN S'ALAWAATIKA A'LAAA AH'ADIM-MIN AW-LEEEAAA-IK	like the most perfect of Thy blessings that has passed to any one of Thy friends!
عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ		
إِنَّكَ الْمَنَّانُ الْحَمِيدُ	IN-NAKAL-MAN-NAANUL-H'AMEED	Thou art All-kind, Praiseworthy,
الْمُبْدِئُ الْمُعِيدُ	AL-MUB-DI-UL-MUE'ED	the Originator who takes back again,
الْفَاعِلُ لِمَا تُرِيدُ	AL-FAA'-A'ALU LIMAA TUREED	Accomplisher of what Thou desirest.

اللَّهُمَّ إِنِّي	AL-LAAHUM-MA IN-NEE	O ALLAH
أَخْلَصْتُ بِاتِّقَاعِي إِلَيْكَ	AKH-LAS'-TU BINQIT'AAE'EY ILAY-K	I showed sincerity by cutting myself off from everything but Thee.
وَأَقْبَلْتُ بِكُلِّي عَلَيْكَ	WA AQ-BAL-TU BIKUL-LEE A'LEEK	I approached Thee with my whole self.
وَصَرَفْتُ وَجْهِي عَنْ يَحْتَاجُ إِلَيَّ	WA S'ARAF-TU WAJ-HEE A'M- MAY-YAH'-TAAJU ILAA RIF-DIK	I averted my face from everyone who needs Thy support.
مِرْفَدِكَ		
وَقَلْبْتُ مُسَالَتِي عَنْ لَمْ يَسْتَعْنِ	WA QALAB-TU MAS-ALATEE A'M-MAL-LAM YAS-TAGH-NI A'N FAZ'-LIK	I ceased to ask from any who cannot do without Thy bounty.
عَنْ فَضْلِكَ		
وَمَرَأَيْتُ أَنْ طَلَبَ الْمُحْتَاجُ إِلَيَّ	WA RAAY-TU AN-NA T'ALABAL- MUH'-TAAJI ILAAL-MUH'-TAAJI	I saw that the needy who seeks from the needy is
الْمُحْتَاجُ سَعَهُ مِنْ مَرَأِيهِ وَضَلَّهَ مِنْ	SAFAHUM-MIR-RAA-YIHEE WA Z'AL-LATUM-MIN A'Q-LIH	foolish in his opinion, and misguided in his intellect.
عَقْلِهِ		
فَكَمْ قَدْ مَرَأَيْتُ يَا إِلَهِي مِنْ	FAKAM QAD RAAY-TU YAAA ILAAHEE MIN UNAASIN	How many people have I seen, my God,
أَنْاسٍ		
طَلَبُوا الْغَيْرَ بِغَيْرِكَ فَذَلُّوا	TALABOO ALI'Z-ZA BIGHAY- RIKA FAD'AL-LOO	who sought exaltation through other than Thee and were abased,
وَمَرَامُوا الشَّرَّاءَ مِنْ سِوَاكَ فَافْتَقَرُوا	WA RAAMOOTH-THAR-WATA MIN SIWAAKA FAF-TAQAROO	who wanted wealth from someone else and became poor,
وَحَاوَلُوا الِأَمْرَ فَنَاصَعُوا	WA H'AAWALOO LIR-TIFAAA' FAT-TAZ'AU'WA	who tried to rise high and fell down low!
فَصَحَّ بِمَعَانِيَةِ أَشْأَلِهِمْ حَاكِمُهُ	FAS'AH'-H'A BIMUA'AYANATI AM-THAALIHIM H'AAZIM	Observing the likes of them corrects a prudent man;

وَقَفَّهٗ اَعْتَبَارُهُ

WAF-FAQAHOO AA'-TIBAARUH

his taking heed gives him success;

وَأَمْرُشَدُّهُ إِلَى طَرِيقِ صَوَابِهِ
اِخْتِبَارُهُ

WA AR-SHADAHOOO ILAA
T'AREEQI S'AWAABIHEE AKH-
TEEAARUH

his choosing the best guides him to the path of right.

فَأَنْتَ يَا مَوْلَايَ

FAANTA YAA MAWLAAAY

So Thou, my Master,

دُونَ كُلِّ مَنْسُولٍ مَوْضِعُ مَسْأَلَتِي

DOONA KUL-LI MAS-OOLIM-
MAW-Z'IU' MAS-ALATEE

art the object of my asking to the exclusion of all those who are asked

وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيَّ
حَاجَتِي

WA DOONA KUL-LI MAT'-
LOOBIN ILAY-HEE WALY-YU
H'AAJATEE

and the patron of my need to the exclusion of all those from whom requests are made.

أَنْتَ الْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوَةٍ
بِدَعْوَتِي

ANTAL-MAKH-S'OOS'U QAB-LA
KUL-LI MAD-U'W-WIM-BIDAA'-
WATEE

Thou art singled out for my call before all who are called;

لَا يَشْرَكَكَ أَحَدٌ فِي رَجَائِي

LAA YASH-RAKUKA AH'ADUN
FEE RAJAAA-EE

none is associated with Thee in my hope,

وَلَا يَنْفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي

WA LAA YAT-TAFIQU
AH'ADUN-MAA'KA FEE
DUA'AA-EE

none comes along with Thee in my supplication,

وَلَا يَنْظِمُهُ وَإِلَيْكَ نِدَائِي

WA LAA YANZ'IMUHOO WA
EE-YAAKA NIDAAA-EE

nor does any join with Thee within it, for to Thee is my appeal.

لَكَ يَا إِلَهِي

LAKA YAAA ILAAHEE

To Thee, my God, belongs

وَحْدَانِيَّةُ الْعَدَدِ

WAH'-DAANEE-YATUL-A'DAD

the Unity of number,

وَمَلَكَ الْقُدْرَةِ الصَّمَدِ

WA MALAKATUL-QUD-RATIS'-
S'AMAD

the property of eternal power,

وَفَضِيلَةُ الْحَوْلِ وَالْقُوَّةِ

WFAZ'EELATUL-H'AW-LI WAL-
QOO-WAH

the excellence of force and strength,

وَدَرَجَةُ الْعُلُوِّ وَالرَّفْعَةِ	WA DARAJATUL-U'LOO-WI WAR-RIF-A'H	the degree of sublimity and elevation.
وَمَنْ سِوَاكَ	WA MAN SIWAAK	Everyone other than Thee
مَرْحُومٌ فِي عُمْرِهِ	MAR-H'OOMUN FEE U'M-RIH	is the object of compassion in his lifetime,
مَغْلُوبٌ عَلَى أَمْرِهِ	MAGH-LOOBUN A'LAAA AM- RIH	overcome in his affair,
مَقْهُورٌ عَلَى شَأْنِهِ	MAQ-HOORUN A'LAA SHAA- NIH	overwhelmed in his situation,
مُخْتَلِفٌ الْحَالَاتِ	MUKH-TALIFUL-H'AALAAT	diverse in states,
مُتَنَبِّلٌ فِي الصِّفَاتِ	MUTANAQ-QILUN FEES'- S'IFAAT	constantly changing in attributes.
فَتَعَالَيْتَ عَنِ الْأَشْبَاهِ وَالْأَضْدَادِ	FATAA'ALAY-TA A'NIL-ASH- BAAHEE WAL-AZ"-DAAD	So Thou art high exalted above likenesses and opposites,
وَتَكَبَّرْتَ عَنِ الْأَنْشَالِ وَالْأَنْدَادِ	WA TAKAB-BAR-TA A'NIL-AM- THAALI WAL-ANDAAD	proudly magnified beyond similitudes and rivals!
فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ	FASUB-H'AANAKA LAAA ILAHA IL-LAAA ANT	Glory be to Thee! There is no god but Thou.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا قُتِرَ عَلَيْهِ

الرِّزْقُ

—29—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
QUT-TIRA A'LAY-HIR-
RIZ-Q

His Supplication
(A.S)
WHEN HIS
PROVISION WAS
STINTED

اللَّهُمَّ إِنَّكَ أَتَيْتَنَا	AL-LAAHUM-MA IN-NAKA ABTALAY-TANAA	O ALLAH, Thou hast tried us with
فِي أَمْرِنَا قِنًا بِسُوءِ الظَّنِّ	FEEE AR-ZAAQINAA BISOOO- IZ'-Z'AN	distrust in our provisions
وَفِي آجَالِنَا بِطُولِ الْأَمَلِ	WA FEEE AAAJAALINAA BIT'OOLIL-AMAL	and the expectation of long lives,

حَتَّى التَّمَسَّنَا مِنزِلَكَ مِن عِنْدِ
الْمُرْسُوقِينَ

H'T-TAAL-TAMAS-NAAA AR-
ZAAQAKA MIN I'NDIL-MAR-
ZOOQEEN

until we begged for
provisions from those who
are provided

وَطَعْنَا بِأَمَانَا فِي أَغْمَارِ
الْمَعْمَرِينَ

WA T'AMIA'-NAA
BIAAMAALINAA FEE AA'-
MAARIL-MUA'M-MAREEN

and craved in our
expectations the life-span
of the long-lived!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

وَهَبْ لَنَا يَقِينًا صَادِقًا تَكْفِينَا بِهِ
مِنْ مَنُونَةِ الطَّلَبِ

WA HAB LANAA YAQEEENANA
S'AADIQANA TAK-FEENAA
BIHEE MIM-MA-OONATIT'-
T'ALAB

give us a true certainty that
will suffice us the burden of
seeking,

وَالْهَمْنَا ثِقَةً خَالِصَةً تُفْنِينَا بِهَا مِنْ
شِدَّةِ النَّصَبِ

WA AL-HIM-NAA THIQATAN
KHAALIS'ATAN TUA'-FEENAA
BIHAA MIN SHID-DATIN-
NAS'AB

and inspire us with a sincere
trust that will release us from
the hardship of exertion!

وَاجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدِّكَ
فِي وَحْيِكَ وَاتَّبَعْتَهُ مِنْ قَسَمِكَ فِي

WAJ-A'L MAA S'AR-RAH'-TA
BIHEE MIN I'DATIKA FEE WAH'-
YIKA WA AT-BAA'-TAHOO MIN
QASAMIKA FEE KITAABIK

Let Thy clear promise in Thy
Revelation which Thou hast
followed in Thy Book with Thy
oath

كِتَابِكَ

قَاطِعًا لِأَهْتِمَامِنَا بِالسَّرِزِقِ الَّذِي
نَكَفَّلَتْ بِهِ

QAATIA'L-LIAH-TIMAAMINAA
BIR-RIZ-QIL-LAD'EE TAKAF-
FAL-TA BIH

cut off our worry about the
provision for which Thou hast
made Thyself responsible

وَحَسْمًا لِلْأَشْتِغَالِ بِمَا ضَمِنْتَ
الْكَفَايَةَ لَهُ

WA H'AS-MAL-LILIAH-
TIGHAALI BIMAA Z'AMINTAL-
KIFAAYATA LAH

and sever our occupation
with everything whose
sufficiency Thou hast
guaranteed!

فَقُلْتَ وَقَوْلِكَ الْحَقُّ الْأَصْدَقُ

FAQUL-TA WA QAW-LUKAL-
H'AQ-QUL-AS'-DAQ

For Thou hast said and Thy
word is the most truthful truth

وَأَقْسَمْتَ وَقَسَّكَ الْأَبَرُّ

WA AQ-SAM-TA
WAQASAMUKAL-ABAR-RUL-
AW-FAA:

and Thou hast sworn—and
Thy oath is the most kept
and fulfilled—

الْأَوْفَى:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَ

(WAFEEES-SAMAAA-I RIZ-
QUKUM WA MAA
TOOA'DOON). THUM-MA
QUL-TA:

(In the heaven are your
provision and everything
you are promised). And then
Thou hast said:

مَا تُوعَدُونَ﴾ ثُمَّ قُلْتَ:

﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ

(FAWARAB-BIS-SAMAAA-I
WAL-AR-Z'I IN-NAHOO
LAH'AQ-QU MITH-LA MAAA
AN-NAKUM TANT'IQOON)

(So by the Lord of heaven
and earth, it is as surely true
as that you have
speech!)

لَحَقُ مِثْلَ مَا أَنْكُمْ تَتَطَوَّنَ﴾

وكان من دعائه عليه السلام

—30—

His Supplication
(A.S)

في المعونة علي

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIL-
MAU'WNATI A'LAA
QAZ'AAA-ID-DAY-N

FOR HELP IN
REPAYING DEBTS

قضاء الدين

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household

وَهَبْ لِي الْعَاقِبَةَ مِنْ دَيْنٍ

WA HAB LEEAL-A'AFEEATA
MIN DAY-NIN

and release me from a debt
which

تَخْلُقُ بِهِ وَجْهِي

TUKH-LIQU BIHEE WAJ-HEE

makes me lose face,

وَيَحَارُ فِيهِ ذَهْنِي

WA YAH'AARU FEEHEE D'IH-
NEE

confuses my mind,

وَيَشْعَبُ لَهُ فِكْرِي

WA YATASHAA'-A'BU LAHOO
FIK-REE

disrupts my thinking,

وَيَطُولُ بِمُعَامَرَتِهِ شَعْلِي

WA YAT'OOOLU
BIMUMAARASATIHEE SHUGH-
LEE

and prolongs my
occupation with attending
to it!

وَاعُوْذُ بِكَ يَا رَبِّ مِنْ	WA AU'WD'U BIKI YAA RAB-BI MIN	O ALLAH, I seek refuge in Thee, my Lord,
هَمِّ الدِّينِ وَفِكْرِهِ	HAM-MID-DAY-NI WAFIK-RIH	from worry and thought about debt,
وَشُغْلِ الدِّينِ وَسَهْوِهِ	WA SHUGH-LID-DAY-NI WASAHARIH	from the distraction and sleeplessness of debt;
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so bless MUHAMMAD and his Household
وَاعِزِّنِي مِنْهُ	WA AI'D'-NEE MIN-H	and give me refuge from it!
وَاسْتَجِيسِرْ بِكَ يَا رَبِّ	WA AS-TAJEERU BIKI YAA RAB-BI	I seek sanctuary In Thee, my Lord,
مِنْ ذَلَّتِهِ فِي الْحَيَاةِ	MIN D'IL-LATIHEE FIL-H'AYAAH	from debt's abasement in life and
وَمِنْ تَبِعْتِهِ بَعْدَ الْوَفَاةِ	WA MIN TABIA'TIHEE BAA'- DAL-WAFAAH	its ill effects after death,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَاجْرِئْنِي مِنْهُ بِوَسْعِ فَاضِلٍ أَوْ	WA AJIR-NEE MIN-HOO BIWUS-I'N FAAZ'ILIN AW KAFAAFIW-WAAS'IL	give me sanctuary from it through a bountiful plenty or a continually arriving sufficiency!
كَفَافٍ وَأَصِلِ		
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household
وَاجْنُبْنِي عَنِ السَّرَفِ وَ	WAH'-JUB-NEE A'NIS-SARAFI WALIZ-DEEAAD	prevent me from extravagance and excess,
الْاَنْزِدِيَا		
وَقَوِّنِي بِالْبَدْلِ وَالْاَقْتِصَادِ	WA QAW-WIM-NEE BIL-BAD'-LI WALIQ-TIS'AAD	put me on the course of generous spending and moderation,
وَاعَلِّمْنِي حُسْنَ التَّقْدِيرِ	WA A'L-LIM-NEE H'US-NAT- TAQ-DEER	teach me excellent distribution,

وَاقْبِضْنِي بِلُطْفِكَ عَنِ التَّبْذِيرِ
WAQ-BIZ"-NEE BILUT'-FIKA
A'NIT-TAB-D'EER

hold me back through Thy
gentleness from
squandering,

وَاجْرِ مِنْ أَسْبَابِ الْحَلَالِ أَمْزَاقِي
WA AJ-RI MIN AS-BAABIL-
H'ALAALI AR-ZAAQEE

allow me to attain my
provisions through lawful
means,

وَوَجِّهِ فِي أَبْوَابِ الْبِرِّ إِنْفَاقِي
WA WAJ-JIH FEE AB-WAABIL-
BIR-RI INFAAQEE

direct my spending toward
the gateways of devotion,

وَأَمْرُو عَنِّي مِنَ الْمَالِ مَا يُخْذِلُنِي
WAZ-WI A'N-NEE MINAL-
MAALI MAA YUH'-DITHU LEE
MAKH-YALATAN AW TAAD-
DEEAN ILAA BAGH-YIN AW
MAAA ATAA'Q-QABU MIN-
HOO T'UGH-YAANAA

and take away from me any
possession which will bring
forth pride in me, lead to
insolence, or drag me in its
heels to rebellion!

اللَّهُمَّ حَبِّبْ إِلَيَّ صُحْبَةَ الْفُقَرَاءِ وَ
أَعِزَّنِي عَلَى صُحْبَتِهِمْ بِحُسْنِ
الصَّبْرِ

AL-LAAHUM-MA H'AB-BIB ILAY-
YA S'UH'-BATAL-FUQARAAA-I
WA A'N-NEE A'LAA S'UH'-
BATIHIM BIH'US-NIS'-S'AB-R
O ALLAH, make me love the
companionship of the poor
and help me be their
companion with excellent
patience!

وَمَا زُوَيْتَ عَنِّي مِنْ مَتَاعِ الدُّنْيَا
الْفَانِيَةِ فَادْخِرْهُ لِي فِي خَزَائِنِكَ
الْبَاقِيَةِ

WA MAA ZAWAY-TA A'N-NEE
MIM-MATAAI'D-DUNYAAL-
FAANEEATI FAD'-KHAR-HOO
LEE FEE KHAZAAA-INIKAL-
BAAQEEAH
Whenever Thou takest away
from me the goods of this
perishing world, store them
for me in Thy abiding
treasuries!

وَاجْعَلْ مَا خَوَّلَنِي مِنْ حُطَايَاهَا وَ
عَجَّلْتَ لِي مِنْ مَتَاعِهَا

WAJ-A'L MAA KHAW-WAL-
TANEE MIN H'UTAAMIHAA WA
A'J-JAL-TA LEE MIM-
MATAAI'HAA
Make this world's broken
pieces which Thou hast
conferred upon me and its
goods which Thou hast
quickly granted to me

بُلْغَةً إِلَى جَوَارِكَ

BUL-GHATAN ILAA JIWAARIK
a way to reach Thy
neighborhood,

وَوُضْلَةً إِلَى قُرْبِكَ

WA WUS'-LATAN ILAA QUR-BIK
a link to Thy nearness,

وَذَرِيعَةً إِلَى جَنَّتِكَ WA D'AREEA'TAN ILAA JAN-
NATIK

and a means to Thy
Garden!

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ IN-NAKA D'OOL-FAZ"-LI
ALA'ZEEM

Verily Thou art Possessor of
bounty abounding,

وَأَنْتَ الْجَوَادُ الْكَرِيمُ WA ANTAL-JAWAADU
ALKAREEM

and Thou art the Muniticent,
the Generous.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—31—

His Supplication
(A.S)

فِي ذِكْرِ التَّوْبَةِ وَطَلِبِهَا

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
D'IK-RIT-TAW-BATI
WATALABIHAA

IN MENTIONING
AND ASKING
FOR
REPENTANCE

اللَّهُمَّ AL-LAAHUM-MA

O ALLAH,

يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ YAA MAL-LAA YAS'IFUHOO
NAA'-TUL-WAAS'IFEEN

O He whom the depiction of
the describers fails to
describe!

وَيَا مَنْ لَا يَجَاوِزُهُ مَرْجَاءُ وَيُجَاوِزُهُ رَجَاءُ WA YAA MAL-LAA
YUJAAWIZUHOO RAJAAA-UR-
RAAJEEN

O He beyond whom passes
not the hope of the hoppers!

الرَّاجِينَ
وَيَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ WA YAA MAL-LAA YAZ"EEU'
LADAY-HEEE AJ-RUL-MUH'-
SINEEN

O He with whom is not lost
the wage of the good-
doers!

وَيَا مَنْ هُوَ مُنْتَهَى خَوْفِ الْعَابِدِينَ WA YAA MAN HUWA
MUNTAHAA KHAW-FIL-
A'ABIDEEN

O He who is the ultimate
object of the fear of the
worshippers!

وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ WA YAA MAN HUWA
GHAAYATU KHASH-YATIL-MUT-
TAQEEN

O He who is the utmost limit
of the dread of the god-
fearing!

هَذَا مَقَامُ مَنْ HAD'AA MAQAAMU MAN

This is the station of him

تَدَاوَلَتْهُ أَيْدِي الذُّنُوبِ	TADAAWALAT-HOOO AY-DEED'-D'UNOOB	whom sins have passed from hand to hand.
وَقَادَتْهُ أَمْرَمَةُ الْخَطَايَا	WA QAADAT-HOOO AZIM-MATUL-KHAT'AAYAA	Offenses' reins have led him on,
وَأَسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ	WAS-TAH'-WAD'A A'LAY-HISH-SHAY-T'AAN	and SATAN has gained mastery over him.
فَقَصَرَ عَمَّا أَمَرْتُ بِهِ تَقَرُّبًا	FAQAS'-S'ARA A'M-MAAA AMAR-TA BIHEE TAF-REET'AA	He fell short of what Thou hast commanded through neglect and
وَتَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيسًا	WA TAA'AT'AA MAA NAHAY-TA A'N-HOO TAGH-REERAA	he pursued what Thou hast prohibited in delusion,
كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ	KAL-JAAHILI BIQUD-RATIKA A'LEEH	like one ignorant of Thy power over him or
أَوْ كَالْمُنْكَرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ	AW KAL-MUNKIRI FAZ"-LA IH'-SAANIKA ILAY-H	one who denies the bounty of Thy beneficence toward him, until, when
حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى	H'AT-TAAA ID'AA ANFATAH'A LAHOO BAS'ARUL-HUDAA	the eye of guidance was opened for him and
وَتَقَشَعَتْ عَنْهُ سَحَابُ الْعَمَى	WA TAQASH-SHAA'T A'N-HOO SAH'AAA-IBUL-A'MAA	the clouds of blindness were dispelled,
أَخْصَنَ مَا ظَلَمَ بِهِ نَفْسَهُ	AH'-S'AA MAA Z'ALAMA BIHEE NAF-SAH	he reckoned that through which he had wronged himself and
وَفَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ	WA FAK-KARA FEEMAA KHAALAF BIHEE RAB-BAH	reflected upon that in which he had opposed his Lord.
فَرَأَى كَيْسَ عِصْيَانِهِ كَيْسًا	FARAAA KABEERA I'S'-YAANIHEE KABEERAW-WA	He saw his vast disobedience as vast and
وَجَلِيلَ مُخَالَفَتِهِ جَلِيلًا	JALEELA MUKHAALAFATIHEE JALEELAA	his great opposition as great.
فَأَقْبَلَ نَحْوَكَ مُؤْمَلًا لَكَ مُسْتَخِيًا مِنْكَ	FAAQ-BALA NAH'-WAKA MOO-AM-MILAL-LAKA MUS-TAH'-YEEAM-MINK	So he turned to Thee, hoping in Thee and ashamed before Thee, and

وَوَجَّهَ رَعْبَتَهُ إِلَيْكَ ثَقَّةً بِكَ

WA WAJ-JAHA RAGH-
BATAHOOO ILAY-KA
THIQATAM-BIK

he directed his beseeching
toward Thee, having trust in
Thee.

فَأَمَكَ بِطَمَعِهِ يَقِينًا

FAAM-MAKA BIT'AMAI'HEE
YAQEENAA

He repaired to Thee in his
longing with certitude and

وَقَصْدَكَ بِخَوْفِهِ إِخْلَاصًا

WA QAS'ADAKA BIKHAW-
FIHEEE IKH-LAAS'AA

he went straight to Thee in
fear with sincerity.

قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ

QAD KHALAA T'AMAU'HOO
MIN KUL-LI MAT'-MOOI'N
FEEHEE GHAY-RIK

His longing was devoid of
every object of longing but
Thee, and

فِيهِ غَيْرُكَ

وَأَفْرَجَ مَرَوْعُهُ مِنْ كُلِّ مَخْذُومٍ

WA AF-RAKHA RAW-U'HOO
MIN KUL-LI MAH'-D'OORIM-
MIN-HOO SIWAAK

his fright departed from
every object of fear but
Thee.

مَنْهُ سِوَاكَ

فَقَامَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا

FAMATHALA BAY-NA YADAY-
KA MUTAZ"AR-RIA'A

So he stood before Thee
pleading,

وَعَقَضَ بَصَرُهُ إِلَى الْأَرْضِ

WA GHAM-MAZ"A
BAS'ARAHOOO ILAAL-AR-Z'I
MUTAKHASH-SHIA'A

his eyes turned toward the
ground in humbleness,

مَخْشَعًا

وَوَطَّأَ رَأْسَهُ لِعِزَّتِكَ مُذَلَّلًا

WA T'AA-T'AA RAA-SAHOO
LII'Z-ZATIKA MUTAD'AL-LILAA

his head bowed before Thy
might in lowliness;

وَأَنكَ مِنْ سِرِّهِ مَا أَنْتَ أَغْلَمُ

WA ABATH-THAKA MIN SIR-
RIHEE MAAA ANTA SA'-LAMU
BIHEE MIN-HOO KHUZ"OOA'A

he revealed to Thee in
meekness those secrets of
his which Thou knowest
better than he;

بِهِ مِنْهُ خُضُوعًا

وَعَدَدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى

WA A'D-DADA MIN
D'UNOOBIHEE MAAA ANTA
AH'-S'AA LAHAA KHUSHOOA'A

he numbered for Thee in
humility those sins of his
which Thou countest better
than he;

لَهَا خُشُوعًا

وَأَسْتَغَاثَ بِكَ مِنْ

WAS-TAGHAATHA BIKA MIN-

he sought help from Thee
before

عَظِيمٍ مَا وَقَعَ بِهِ فِي عِلْمِكَ

A'Z'EEMI MAA WAQAA' BIHEE
FEE I'L-MIK

the dreadful into which he
has fallen in Thy knowledge
and

وَقَبِيحٍ مَا فَضَحَهُ فِي حُكْمِكَ
مِنْ ذُنُوبٍ

WA QABEEHEE MAA
FAZ'AH'AHOO FEE H'UK-MIKA
MIN D'UNOOB

the ugly which has
disgraced him in Thy
judgment the sins

أَدْبَرَتْ لَذَائِهَا فَذَهَبَتْ

AD-BARAT LAD'-D'AATUHAA
FAD'AHABAT-

whose pleasures have
turned their backs and gone
and

وَأَقَامَتْ تَبَاعُثُهَا فَلَزِمَتْ

WA AQAAMAT TABIA'ATUHAA
FALAZIMAT-

whose evil consequences
have stayed and stuck fast.

لَا يُكْرِىَا إِلَهِي عَذْلَكَ إِنْ
عَاقَبْتَهُ

LAA YUNKIRU YAAA ILAAHEE
A'D-LAKA IN A'AQAB-TAH

He will not deny Thy justice,
my God, if Thou punishest
him,

وَلَا يَسْتَغْطِمْ عَفْوَكَ إِنْ عَفَوْتَ
عَنْهُ وَرَحْمَتُهُ

WA LAA YAS-TAA'-Z'IMU A'F-
WAKA IN A'FAW-TA A'N-HOO
WA RAH'IM-TAH

nor will he consider Thy
pardon great if Thou
pardonest him and hast
mercy upon him,

لَأَنَّكَ الرَّبُّ الْكَرِيمُ الَّذِي
لَا يَسْعَاطِمُهُ غُفْرَانُ الذُّنُوبِ
الْعَظِيمِ

LIAN-NAKAR-RAB-BUL-
KAREEMUL-LAD'EE LAA
YATAA'AZ'AMUHOO GHUF-
RAANUD'-D'AMBIL-A'Z'EEM

for Thou art the Generous
Lord for whom the
forgiveness of great sins is
nothing great!

اللَّهُمَّ هَآ أَنَا ذَا

AL-LAAHUM-MA FAHAAA ANA
D'AA

O ALLAH, so here I am:

قَدْ جِئْتُكَ مُطِيعًا لِأَمْرِكَ فِيمَا
أَمَرْتَ بِهِ مِنْ أَدْعَاءٍ

QAD JI-TUKA MUT'EEA'L-LIAM-
RIKA FEEMAAA AMAR-TA
BIHEE MINAD-DUA'AA-I

I have come to Thee
obeying Thy command (for
Thou hast commanded
supplication) and

مَسْجَرًا وَعْدَكَ فِيمَا وَعَدْتَ بِهِ مِنْ الْإِجَابَةِ إِذْ تَقُولُ:	MUTANAJ-JIZAW-WAA'-DAKA FEEMAA WAA'T-TA BIHEE MINAL-IJAABAH ID' TAQOOLU:	asking the fulfillment of Thy promise, (for Thou hast promised to respond): Thou hast said,
﴿ اذْعُونِي أَسْتَجِبْ لَكُمْ ﴾	(UD-U'WNEEE AS-TAJIB LAKUM)	(Supplicate Me and I will respond to you). ¹²⁷
اللَّهُمَّ فَضِّلْ عَلَيَّ مُحَمَّدًا وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, So bless MUHAMMAD and his Household,
وَأَقْنِي بِمَغْفِرَتِكَ كَمَا لَقِيتُكَ بِأَقْرَابِي	WA AL-QANEE BIMAGH- FIRATIKA KAMAA LAQEETUKA BIIQ-RAAREE	meet me with Thy forgiveness just as I have met Thee with my confession,
وَأَرْفَعْنِي عَنْ مَصَارِعِ الذُّنُوبِ كَمَا وَصَّيْتَ لَكَ نَفْسِي	WAR-FAA'-NEE A'M- MAS'AARI'D'-D'UNOOBI KAMAA WAZ'AA'-TU LAKA NAF-SEE	lift me up from the fatal infirmities of sins just as I have let myself down before Thee, and
وَأَسْتُرْنِي بِسِتْرِكَ كَمَا تَأْتِيَنِي عَنِ الْإِنْتِقَامِ مِنِّي	WAS-TUR-NEE BISIT-RIKA KAMAA TAAN-NAY-TANEE A'NLINTIQAAMI MIN-NEE	cover me with Thy covering just as Thou hast shown no haste to take vengeance on me!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَتَبَّتْ فِي طَاعَتِكَ نِيَّتِي	WA THAB-BIT FEE T'AAA'TIKA NEE-YATEE	make firm my intention to obey Thee,
وَأَحْكِمْ فِي عِبَادَتِكَ بَصِيرَتِي	WA AH'-KIM FEE I'BAADATIKA BAS'EERATEE	strengthen my insight in worshiping Thee,
وَوَقِّفْنِي مِنَ الْأَعْمَالِ لِمَا تَغْسِلُ بِهِ دَسَّ الْخَطَايَا عَنِّي	WA WAF-FIQ-NEE MINAL-AA'- MAALI LIMAA TAGH-SILU BIHEE DANASAL-KHAT'AAYAA A'N-NEE	give me the success of works which will wash away the defilement of offenses,

وَتَوَفَّنِي عَلَىٰ مِلَّتِكَ وَمِلَّةَ نَبِيِّكَ

مُحَمَّدَ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِي

اللَّهُمَّ

WA TAWAF-FANEE A'LAA MIL-
LATIKA WAMIL-LATI NABEE-
YIKA MUH'AM-MADIN A'LAY-
HIS-SALAAMU ID'AA TAWAF-
FAY-TANEE

and take me when Thou
takest me in the creed of
Thy prophet MUHAMMAD
(upon him be peace).

AL-LAAHUM-MA

O ALLAH,

إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا

مِنْ كَبَائِرِ ذُنُوبِي وَصَغَائِرِهَا

وَبَوَاطِنِ سَيِّئَاتِي وَظَوَاهِرِهَا

وَسَوَافِرِ زَلَّاتِي وَحَوَادِثِهَا

تُوبَةً مَنْ لَا يُحَدِّثُ نَفْسَهُ بِعُصِيَّةٍ

وَلَا يُضْمِرُ أَنْ يَعُودَ فِي خَطِيئَةٍ

وَقَدْ قُلْتَ يَا إِلَهِي فِي مُحْكَمِ

كِتَابِكَ إِنَّكَ

تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ

وَتَغْفُو عَنْ السَّيِّئَاتِ

IN-NEEE ATOOBU ILAY-KA FEE
MAQAAMEE HAD'AA

MIN KABAAA-IRI D'UNOOBEE
WAS'AGHAAAA-IRIHAA

WA BAWAAT'INI SAY-YI-AATEE
WAZ'AWAAHIRIHAA

WA SAWAALIFI ZAL-LAATEE
WAH'AWAADITHIHAA

TAW-BATA MAL-LAA YUH'AD-
DITHU NAF-SAHOO BIMAA'-
S'EEAH

WA LAA YUZ"-MIRU AY-
YAU'WDA FEE KHAT'EE-AH

WA QAD QUL-TA YAAA
ILAAHEE FEE MUH'-KAMI
KITAABIKA IN-NAKA

TAQ-BALUT-TAW-BATA A'N
I'BAADIK

WA TAA'-FOO A'NIS-SAY-YI-
AAT

I repent to Thee in this my
station from

my sins, great and small,

my evil deeds, inward and
outward,

my lapses, past and recent,

with the repentance of one
who does not tell himself
that he might disobey

or secretly think that he
might return to an offense.

Thou hast said, my God, in
the firm text of Thy Book, that
Thou

acceptest repentance from
Thy servants, ¹²⁸

pardonest evil deeds, ¹²⁹
and

¹²⁸ 9: 104, 42: 25

¹²⁹ 42: 25

وَتُحِبُّ التَّوَّابِينَ	WA TUH'IB-BUT-TAW-WAABEEN	lovest the repenters, ¹³⁰
فَأَقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ	FAQ-BAL TAW-BATEE KAMAA WAA'T-T	so accept my repentance as Thou hast promised,
وَاعْفُ عَن سَيِّئَاتِي كَمَا ضَمَنْتَ	WAA'-FU A'N SAY-YI-AATEE KAMAA Z'AMINT	pardon my evil deeds as thou hast guaranteed,
وَأَوْجِبْ لِي مَحَبَّتَكَ كَمَا شَرَطْتَ	WA AW-JIB LEE MAH'AB- BATAKA KAMAA SHARAT'-T	and make obligatory toward me Thy love as Thou hast stipulated!
وَلَكَ يَا رَبِّ	WA LAKA YAA RAB	To Thee, my Lord, belongs
شَرْطِي أَنْ لَا أَعُودَ فِي مَكْرُوهِكَ	SHAR-T'EEE AL-LAAA AU'WDA FEE MAK-ROOHIK	my stipulation that I will not return to what is disliked by Thee,
وَضَمَانِي أَنْ لَا أَرْجِعَ فِي مَذْمُومِكَ	WA Z'AMAANEEE AL-LAAA AR- JIA' FEE MAD'-MOOMIK	my guarantee that I will not go back to what Thou blamest, and
وَعَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ	WA A'H-DEEE AN AH-JURA JAMEEA' MAA'AS'EEK	my covenant that I will stay away from acts of disobedience to Thee.
اللَّهُمَّ إِنَّكَ أَعْلَمُ بِمَا عَمِلْتُ فَاغْفِرْ لِي مَا عَمِلْتُ	AL-LAAHUM-MA IN-NAKA AA'- LAMU BIMAA A'MIL-T FAGH-FIR LEE MAA A'LIM-T	O ALLAH, Thou knowest better what I have done, so forgive me what Thou knowest
وَاصْرِفْنِي بِقُدْرَتِكَ إِلَى مَا أَحْيَيْتَ	WAS'-RIF-NEE BIQUUD-RATIKA ILAA MAAA AH'-BAB-T	and turn me through Thy power to what Thou lovest

اللَّهُمَّ وَعَلَى	AL-LAAHUM-MA WAA'LAY-YA	O ALLAH, counted against me are
تَبَعَاتُ قَدْ حَفِظْتُهُنَّ	TABIA'ATUN QAD H'AFIZ'TUHUN	claims that stay in my memory and
وَتَبَعَاتُ قَدْ نَسِيتُهُنَّ	WA TABIA'ATUN QAD NASEETUHUN	claims that I have forgotten,
وَكُلُّهُنَّ بَعَيْنِكَ الَّتِي لَا تَنَامُ	WA KUL-LUHUN-NA BIA'Y-NIKAL-LATEE LAA TANAAM	while all of them remain in Thy eye that does not sleep
وَعِلْمِكَ الَّذِي لَا يَنْسَى	WA I'L-MIKAL-LAD'EE LAA YANSAA	and Thy knowledge that does not forget!
فَعَوِّضْ مِنْهَا أَهْلَهَا	FAA'W-WIZ" MIN-HAAA AH-LAHAA	So compensate their owners,
وَاحْطُطْ عَنِّي وَزْرَهَا	WAH'-TUT' A'N-NEE WIZ-RAHAA	lighten their load upon me,
وَخَفِّفْ عَنِّي ثِقَلَهَا	WA KHAF-FIF A'N-NEE THIQ-LAHAA	lift up their weight from me,
وَاعْصِمْنِي مِنْ أَنْ أَقَارِفَ مِثْلَهَا	WAA'-S'IM-NEE MIN AN UQAARIFA MITH-LAHAA	and preserve me from approaching their like!
اللَّهُمَّ وَإِنَّهُ	AL-LAAHUM-MA WA IN-NAHOO	O ALLAH, but
لَا وَقَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمِكَ	LAA WAFAAA-A LEE BIT-TAW-BATI IL-LAA BII'S'-MATIK	I can not be faithful to my repentance without Thy preservation,
وَلَا اسْتِئْصَانًا لِي عَنْ الْخَطِيئَاتِ إِلَّا عَنْ قُوَّتِكَ	WA LAA AS-TIM-SAAKA BEE A'NIL-KHAT'AAYAAA IL-LAA A'N QOO-WATIK	nor can I refrain from offenses without Thy strength.
فَقَوِّضْ بِي قُوَّةَ كَافِيَةٍ	FAQAW-WINEE BIQOO-WATIN KAAFEEAH	So strengthen me with a sufficient strength and
وَتَوَلَّى بَعْضَهُ مَانِعَةً	WA TAWAL-LANEE BII'S'-MATIM-MAANIA'H	attend to me with a defending preservation!
اللَّهُمَّ أَيُّمَا عَبْدٍ تَابَ إِلَيْكَ	AL-LAAHUM-MA AY-YUMAA A'B-DIN TAABA ILAY-KA	O ALLAH, If any servant repents to Thee,

وَهُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ	WA HUWA FEE I'L-MIL-GHAY-BI I'NDAKA	while in Thy knowledge of the Unseen
فَاسْخِ لَتَوْبَتِهِ	FAASIKHUL-LITAW-BATIH	will break his repentance
وَعَايِدُ فِي ذَنْبِهِ وَخَطِيئَتِهِ	WA A'AA-IDUN FEE D'AMBIHEE WAKHAT'EE-ATIH	and return to his sin and offense,
فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ	FA IN-NEE E AU'WD'U BIKI AN AKOONA KAD'ALIK	I seek refuge in Thee lest I be like that!
فَأَجْعَلْ تَوْبَتِي هَذِهِ	FAJ-A'L TAW-BATEE HD'IH	So make this my repentance
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ	TAW-BATAL-LAAA AH'-TAAJU BAA'-DAHAAA ILAA TAW-BAH	a repentance after which I will need no repentance
تَوْبَةً مُوجِبَةً لِمَحُومَا سَلَفٍ وَ السَّلَامَةِ فِيمَا بَقِيَ	TAW-BATAM-MOOJIBATAL-LIMAH'-WI MAA SALAFA WAS-SALAAMATI FEEMAA BAQEE	and a repentance which will obligate the erasing of what has gone by and safety in what remains!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي	IN-NEEE AA'-TAD'IRU ILAY-KA MIN JAH-LEE	I ask pardon from Thee for my ignorance, and
وَأَسْتَوْهِيكَ سُوءَ فِعْلِي	WA AS-TAW-HIBUKA SOOO-A FIA'-LEE	I ask Thee to disregard my evil acts!
فَأَضْمِنِّي إِلَى كَفِّ مَرَحِمِكَ تَطَوُّلاً	FAAZ"-MUM-NEEE ILAA KANAFI RAH'-MATIKA TATAW-WULAA	So join me to the shelter of Thy mercy through graciousness and
وَاسْتُرْنِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلاً	WAS-TUR-NEE BISIT-RI A'AFEEATIKA TAFAZ"-Z"ULAA	cover me with the covering of Thy well-being through bounteousness!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

- وَإِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا
WA IN-NEEE ATOOBU ILAY-KA
MIN KUL-LI MAA KHAALAF
IRAADATAKA AW ZAALA A'M-
MAH'AB-BATIK
I repent to Thee from
everything opposed to Thy
will or far from Thy love
- مِنْ
خَطَرَاتِ قَلْبِي
MIN KHAT'ARAATI QAL-BEE
—the thoughts of my heart,
- وَلَحْظَاتِ عَيْنِي
WA LAH'AZ'AATI A'Y-NEE
the glances of my eye,
- وَحِكَايَاتِ لِسَانِي
WA H'IKAAAYAATI LISAANEE
the tales of my tongue—
- تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى
TAW-BATAN TAS-LAMU BIHAA
KUL-LU JAARIH'ATIN A'LAA
H'EEAALIHAA MIN TABIA'ATIKA
WA TAA-MANU MIM-MAA
YAKHAAFUL-MUA'-TADOONA
MIN SLEEMI SAT'AWAATIK
with a repentance through
which each bodily part will
by itself stay safe from ill
consequences with Thee
and remain secure from Thy
painful penalties feared by
transgressors!
- الْمُعْتَدُونَ مِنْ إِلَيْهِ سَطَوَاتِكَ
O ALLAH, so have mercy on
- أَللَّهُمَّ فَارْحَمْ
AL-LAAHUM-MA
- وَحْدَنِي بَيْنَ يَدَيْكَ
FAR-H'AM WAH'-DATEE BAY-
NA YADAY-K
my being alone before
Thee,
- وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ
WA WAJEEBA QAL-BEE MIN
KHASH-YATIK
the pounding of my heart in
dread of Thee,
- وَأَضْطَرَابَ أَرْكَانِي مِنْ
WAZ"-T'IRAABA AR-KAANEE
MIN HAY-BATIK
the trembling of my limbs in
awe of Thee!
- هَيْبَتِكَ
FAQAD AQAAMAT-NEE YAA
RAB-BI D'UNOOBEE
MAQAAMAL-KHIZ-YI
BIFINAAA-IK
My sins, my God, have
stood me in the station of
degradation in Thy
courtyard.
- فَإِنْ سَكَتُ لَمْ يَنْطِقْ عَنِّي أَحَدٌ
FAAN SAKAT-TU LAM YANTI'Q
A'N-NEEE AH'AD
If I remain silent, none will
speak for me;

وَإِنْ شَفَعْتُ فَلَسْتُ بِأَهْلٍ الشَّفَاعَةِ	WA IN SHAFAA'-TU FALAS-TU BIH-LISH-SHAFAAA'H	if I seek an intercessor, I am not worthy for intercession.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَشَفِّعْ فِي خَطَايَا كَرَمَكَ	WA SHAF-FIA' FEE KHATAAAYAAYA KARAMAK	make Thy generosity intercede for my offenses,
وَعُدْ عَلَى سَيِّئَاتِي بِعَفْوِكَ	WA U'D A'LAA SAY-YI-AATEE BIA'F-WIK	follow up my evil deeds with Thy pardon,
وَلَا تَجْزِنِي جَزَائِي مِنْ عَفْوَتِكَ	WA LAA TAJ-ZINEE JAZAAA-EE MIN U'QOOBATIK	repay me not with the punishment that is my proper repayment,
وَأَبْسُطْ عَلَيَّ طَوْلَكَ	WAB-SUT' A'LAY-YA T'AW-LAK	spread over me Thy graciousness,
وَجَلِّئِي بِسِتْرِكَ	WA JAL-LIL-NEE BISIT-RIK	wrap me in Thy covering,
وَأَفْعَلْ بِي فِعْلَ	WAF-A'L BEE FIA'-L	and do with me what is done by
عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ ذَلِيلٌ فَرَحِمَهُ	A'ZEEZIN TAZ'AR-RAA' ILAY- HEE A'B-DUN D'ALEELUN FARAH'IMAH	a mighty man, when a lowly slave pleads to him and he shows him mercy,
أَوْ غَنِي تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَّشَهُ	AW GHANEE-YIN TAA'R-RAZ'"A LAHOO A'B-DUN FAQEERUN FANAA'SHAH	or a rich man, when a poor slave submits himself and he raises him to wealth!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا خَفِيرَ لِي مِنْكَ فَلْيَخْفِرْنِي عِزُّكَ	LAA KHAFEERA LEE MINK FAL- YAKH-FUR-NEE I'Z-ZUK	I have no protector against Thee, so let Thy might be my protector!
وَلَا شَفِيعَ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ	WLAA SHAFEEA' LEE ILAY-KA FAL-YASH-FAA' LEE FAZ"-LUK	I have no intercessor with Thee, so let Thy bounty be my intercessor!

وَقَدْ أَوْجَلْتَنِي خَطَايَا فَلْيُؤْمِنِي
عَفْوُكَ

WA QAD AW-JALAT-NEE
KHAT'AAAYAYA FAL-YOO-MIN-
NEE A'F-WUK

My offenses have set me
quaking, so let Thy pardon
give me security!

فَمَا كُلُّ مَا نَطَقْتُ بِهِ عَنْ

FAMAA KUL-LU MAA NAT'AQ-
TU BIHEE A'N-

Not all that I have said rises
up from

جَهْلٍ مِنِّي بِسُوءِ أَثَرِي

JAH-LIM-MIN-NEE BISOOO-I
ATHAREE

my ignorance of my evil
footsteps

وَلَا نِسْيَانٍ لِّمَا سَبَقَ مِنْ ذَمِيمٍ
فَعَلِي

WA LAA NIS-YAANIL-LIMAA
SABAQA MIN D'AMEEMI FIA'-
LEE

or forgetfulness of my
blameworthy acts in the
past,

وَلَكِنْ لِّتَسْمَعَ سَمَاوُكَ وَمَنْ فِيهَا
وَأَرْضُكَ وَمَنْ عَلَيْهَا مَا

WA LKIL-LITAS-MAA'
SAMAAAW-UKA WAMAN
FEEHAA WA AR-Z'UKA
WAMAN A'LAY-HAA MAA

but in order that Thy heaven
and those within it and Thy
earth and those upon it may
hear

أُظْهِرْتُ لَكَ مِنَ الْاَدَمِ

AZ'-HAR-TU LAKA MINAN-
NADAM

the remorse which I have
professed to Thee and

وَلَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ

WA LAJAA-TU ILAY-KA FEEHEE
MINAT-TAW-BAH

the repentance through
which I have sought[†] asylum
with Thee.

فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ

FALAA'L-LA BAA'-Z'AHUM
BIRAH'-MATIK

Then perhaps one of them,
through Thy mercy, may

بِرَحْمَتِي لِسُوءِ مَوْقِفِي

YAR-H'AMUNEE LISOOO-I
MAW-QIFEE

show mercy upon my evil
situation or

أَوْ تُدْرِكُهُ الرِّقَّةُ عَلَى لِسُوءِ

AW TUD-RIKUHUR-RIQ-QATU
A'LAY-YA LISOOO-I H'AALEE

be seized by tenderness for
my evil state.

حَالِي

فَيَنَالَنِي مِنْهُ

FAYANAALANEE MIN-H

There may come from him
for my sake a

بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ مِنْ دُعَائِي

BIDAA'-WATIN HEEA AS-MAU'
LADAY-KA MIN DUA'AA-EE

supplication to which Thou
givest ear more than to my
supplication or

أَوْ شَفَاعَةٍ أَوْ كَدُ عِنْدَكَ مِنْ شَفَاعَتِي تَكُونُ بِهَا	AW SHAFAAA'TIN AW-KADU I'NDAKA MIN SHAFAAA'TEE TAKOONU BIHAA	an intercession surer with Thee than my intercession through which I may
نَجَاتِي مِنْ غَضَبِكَ وَفَوْزِي بِرِضَاكَ اللَّهُمَّ	NAJAATEE MIN GHAZ"ABIK WA FAW-ZEE BIRIZ"AAK AL-LAAHUM-MA	be delivered from Thy wrath and attain to Thy good pleasure! O ALLAH,
إِنْ يَكُنِ الْاَدَمُ تَوْبَةً إِلَيْكَ فَأَنَا اَدَمُ النَّادِمِينَ	EE-YAKUNIN-NADAMU TAW- BATAN ILAY-KA FAANAA ANDAMUN-NAADIMEEN	if remorse is a repentance toward Thee, ¹³¹ then I am the most remorseful of the remorsefull
وَإِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِبَابَةً فَأَنَا أَوَّلُ الْمُنِيبِينَ	WA EE-YAKUNIT-TAR-KU LIMAA'-S'EEATIKA INAABATAN FAANAA AW-WALUL- MUNEEBEEN	If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back!
وَإِنْ يَكُنِ الْاِسْتِغْفَارُ حِطَّةً لِلذُّنُوبِ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ اللَّهُمَّ فَكَمَا	WA EE-YAK-NILIS-TIGH-FAARU H'IT-T'ATAL-LILD'-D'UNOOBI FA IN-NEE LAKA MINAL-MUS- TAGH-FIREEN AL-LAAHUM-MA FAKAMAA	If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness! O ALLAH,
أَمَرْتَ بِالتَّوْبَةِ وَصَمِتَ الْقَبُولَ وَحَثَّ عَلَى الدُّعَاءِ وَوَعَدْتَ الْإِجَابَةَ	AMAR-TA BIT-TAW-BATI WAZ"AMINTAL-QABOOL WA H'ATHATH-TA A'LAAD- DUA'AA-I WA WAAT-TAL- IJAABAH	as Thou hast commanded repentance and guaranteed acceptance, as Thou hast urged supplication, and promised to respond,

¹³¹ Allusion to the well-known prophetic saying: 'Remorse is a repentance' (BIN MAJA, ZUHD 30/
AHMAD 376, 423; VI, 264),

فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household,
وَاقْبَلْ تَوْبَتِي	WAQ-BAL TAW-BATEE	accept my repentance,
وَلَا تَرْجِعْنِي مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ	WA LAA TAR-JIA'-NEE MAR-JIA'L-KHAY-BATI MIR-RAH'-MATIK	and return me not to the returning place of disappointment in Thy mercy!
إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِينَ	IN-NAKA ANTAT-TAW-WAABU A'LAAL-MUD'-NIBEEEN	Surely Thou art Ever-turning toward the sinners.
وَالرَّحِيمُ لِلْخَاطِئِينَ الْمُنِينِ	WAR-RAH'EEMU LIL-KHAATI'EENAL-MUNEEBEEN	All-compassionate ¹³² toward the offenders who turn back!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAA HADAY-TANAA BIH	O ALLAH, bless MUHAMMAD and his Household just as Thou hast guided us by him!
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَفَدْتَنَا بِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAS-TANQAD'-TANAA BIH	Bless MUHAMMAD and his Household just as Thou hast rescued us through him! ¹³³
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً تَشْفَعُ لَنَا يَوْمَ الْقِيَامَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN TASH-FAU' LANAA YAW-MAL-QEEAAMATI WAYAW-MAL-FAAQATI ILAY-K	Bless MUHAMMAD and his Household, with a blessing that will intercede for us on the Day of Resurrection, the day of neediness toward Thee!

¹³² 2: 128

¹³³ There is probably an allusion here to 3: 103: You were upon the brink of a pit of Fire, and He rescued you from it.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

IN-NAKA A'LAA KUL-LI SHAY-IN
QADEER

Thou art powerful over
everything, ¹³⁴

وَهُوَ عَلَيْكَ يَسِيرٌ

WA HUWA A'LAY-KA YASEER

and that is easy for Thee!

وكان من دعائه عليه السلام

بعد الفراغ من صلاة الليل

لنفسه

فبي الاعتراف

بالذنوب

—32—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU BAA'-
DAL-FARAAGHI MIN
S'ALAATIL-LAY-LI
LINAF-SIHEE FEELIA'-
TIRAAFI BID'-D'AMB

His Supplication
(A.S)

**FOR HIMSELF IN
CONFESSING
SINS AFTER
FINISHING THE
NIGHT PRAYER**

اللَّهُمَّ يَا ذَا

AL-LAAHUM-MA YAA D'AAL-

O ALLAH, O Possessor of

الْمُلْكِ الْمُنَابِدِ بِالْخُلُودِ

MUL-KIL-MUTAAB-BIDI BIL-
KHULOOD

kingdom perpetual in
everlastingness,

وَأَسْطُطَانَ الْمُتَمَتِّعِ بِغَيْرِ جُنُودٍ وَ

WAS-SUL-T'AANIL-MUM-TANII'
BIGHAY-RI JUNOODIW-WA
LAAA AA'-WAAN

authority invincible without
armies or helpers,

لَا أَعْوَانَ

وَالْعِزِّ الْبَاقِي عَلَى مَرِّ الدُّهُورِ وَ

WAL-I'Z-ZIL-BAAQEE A'LAA
MAR-RID-DUHOORI WA
KHAWAALEEL-AA'-WAAMI
WAMAWAAZ"EEL-AZ-MAANI
WAL-AY-YAAM

might abiding through
aeons past, years gone by,
times and days elapsed!

خَوَالِي الْأَغْوَامِ وَمَوَاضِي الْأَنْزَمَانِ

وَالْأَيَّامِ

عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ بِأُولَئِكَ وَلَا مُمْتَنِينَ لَهُ بِآخِرِيَّةٍ	A'Z-ZA SUL-T'AANUKA I'Z-ZAL- LAA H'AD-DA LAHOO BIW- WALEE-YATI-WA LAA MUNTAHAA LAHOO BIAAKHAREE-YAH	Thy authority is mighty with a might that knows no bound by being first nor utmost end by being last!
وَأَسْتَغْلَى مُلْكُكَ عُلُوًّا سَقَطَتْ أَلْأَشْيَاءُ دُونَ بُلُوغِ أَمْدِهِ	WAS-TAA'-LAA MUL-KUKA U'LOO-WANA SAQAT'ATIL- ASH-YAAA-U DOONA BULOOGHI AMADIH	Thy kingdom towers high with a towering before which all things fall down without reaching its term;
وَلَا يَبْلُغُ أَذُنِي مَا اسْتَأْمَرْتُ بِهِ مِنْ ذَلِكَ أَقْصَى نَعْتِ النَّاعِتِينَ	WA LAA YAB-LUGHU AD-NAA MAS-TAA-THAR-TA BIHEE MIN D'ALIKA AQ-S'AA NAA'-TIN- NAAI'TEEN	the least of it which Thou hast kept to Thyself is not reached by the furthest description of the describers!
صَلَّتْ فِيكَ الصِّفَاتُ وَتَفَسَّخَتْ دُونَكَ النَّعُوتُ	Z'AL-LAT FEEKAS'-S'IFAAT WA TAFAS-SAKHAT D- DOONAKAN-NUU'WT	Attributes go astray in Thee, descriptions fall apart below Thee,
وَحَامَرَتْ فِي كِبَرِيَّاتِكَ لَطَائِفُ الْأَوْهَامِ	WA H'AARAT FEE KIB-REEAAA- IKA LAT'AAA-IFUL-AW-HAAMI	the subtlest of imaginations are bewildered by Thy magnificence!
كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فَيَسَى أُولَئِكَ	KAD'ALIKA ANTAL-LAAHUL- AW-WALU FEEE AW-WALEE- YATIK	So art Thou: ALLAH, the First In Thy firstness, and
وَعَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ وَأَنَا الْعَبْدُ	WA A'LAA D'ALIKA ANTA DAAA-IMUL-LAA TAZOOL WA ANAAL-A'B-D	so art Thou everlastingly. Thou dost not pass away. But I am the slave,
الضَّعِيفُ عَمَلًا	AZ"-Z"AE'EFU A'MALAA	feeble in works,
الْجَسِيمُ أَمَلًا	AL-JASEEMU AMALAA	immense in hopes.

خَرَجَتْ مِنْ يَدَيَّ أَسْبَابُ الْوَصَلَاتِ
إِلَّا مَا وَصَلَهُ رَحْمَتُكَ

KHARAJAT MEE-YADEEE AS-
BAABUL-WUS'ULAATI IL-LAA
MAA WAS'ALAHOO RAH'-
MATUK

The tying links are outside
my hand, except what is
tied by Thy mercy;

وَقَطَّعْتَ عَنِّي عِصْمَ الْأَمَالِ إِلَّا
مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ

WA TAQAT'-TAA'T A'N-NEE
I'SAMUL-AAAMAALI IL-LAA
MAAA ANA MUA'-TAS'IMUM-
BIHEE MIN A'F-WIK

the bonds of hopes have
been cut away from me,
except the pardon to which
I hold fast.

قَلَّ عِنْدِي مَا آغْتَدُّ بِهِ مِنْ طَاعَتِكَ

QAL-LA I'NDEE MAAA AA'-
TAD-DU BIHEE MIN T'AAATIK

Little on my part is the
obedience toward Thee
upon which I count, and

وَكَثُرَ عَلَيَّ مَا أَبُوءُ بِهِ مِنْ
مَعْصِيَتِكَ

WA KATHURA A'LAY-YA MAAA
ABOOO-U BIHEE MIM-MAA'-
S'EEATIK

great against me the
disobedience toward Thee
to which I have reverted.

وَلَنْ يَضِيقَ عَلَيْكَ عَفْوُ عَنْ عَبْدِكَ وَ
إِنْ أَسَاءَ فَأَغْفُ عَنِّي
اللَّهُمَّ

WA LAY-YAZ'EEQA A'LAY-KA
A'F-WUN A'N A'B-DIKA WA IN
ASAAA-A FAA'-FU A'N-NEE

But pardoning Thy slave will
not constrain Thee, even if
he be bad, so pardon me!

AL-LAAHUM-MA

O ALLAH,

وَقَدْ أَشْرَفَ عَلَيَّ خَفَايَا الْأَعْمَالِ
عِلْمُكَ

WAQAD ASH-RAFA A'LAA
KHAFAAYAAL-AA'-MAALI I'L-
MUK

Thy knowledge watches
over hidden works,

وَأَنْكَشَفَ كُلَّ مَسْتُورٍ دُونَ
خُبْرِكَ

WANKASHAFA KUL-LU MAS-
TOORIN DOONA KHUB-RIK

every covered thing is
exposed before Thy
awareness,

وَلَا تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ

WA LAA TANT'AWEE A'NKA
DAQAAA-IQUL-UMoor

the intricacies of things are
not concealed from Thee,

وَلَا تَغْرِبُ عَنْكَ غَيْبَاتُ السَّرَائِرِ

WA LAA TAA'-ZUBU A'NKA
GHAY-YIBAATUS-SARAAA-IR

and unseen mysteries slip
not away from Thee.

وَقَدْ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ الَّذِي

WA QADI AS-TAH'-WAD'A
A'LAY-YA A'DOO-WUKAL-
LAD'EE

But over me Thy enemy has
gained mastery:

أَسْتَنْظِرُكَ لِعَوَايِسِي فَأَنْظِرْتَهُ	S-TANZ'ARAKA LIGHAWAAYATEE FAANZ'AR-TAH	He asked a delay from Thee to lead me astray, and Thou gavest him the delay!
وَ أَسْتَمَهْلَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمَهْلَتُهُ	WAS-TAM-HALAKA ILAA YAW-MID-DEENI LIIZ'-LAALEE FAAM-HAL-TAH	He asked a respite from Thee until the Day of Doom to misguide me, and Thou gavest him the respite! ¹³⁵
فَأَوْقَعَنِي وَقَدْ هَرَبْتُ إِلَيْكَ مِنْ	FAAW-QAA'NEE WA QAD HARAB-TU ILAY-KA MIN-	So he threw me down, though I had fled to Thee from
صَغَائِرِ ذُنُوبٍ مُوبِقَةٍ	S'AGHAAA-IRI D'UNOOBIM-MOOBIQAH	small, ruinous sins and
وَ كَبَائِرِ أَعْمَالٍ مُرْدِيَةٍ	WA KABAAA-IRI AA'-MAALIM-MUR-DEEAH	great, deadly works,
حَتَّى إِذَا قَامَرْتُ مَعْصِيَتَكَ	H'AT-TAAA ID'AA QAARAF-TU MAA'-S'EEATAK	until, when I had yielded to disobeying Thee and
وَ اسْتَوْجِبْتُ بِسُوءِ سَعْيِي سَخَطَكَ	WAS-TAW-JAB-TU BISOOO-I SAA'-YEE SAKH-T'ATAK	merited Thy anger through my bad efforts, he
فَقَلَّ عَنِّي عِذَارُ غَدْرِهِ	FATALA A'N-NEE I'D'AARA GHAD-RIH	turned the bridle of his treachery away from me,
وَ تَلَقَّانِي بِكَلِمَةٍ كَفَرَةٍ	WA TALAQ-QAANEE BIKALIMATI KUF-RIH	met me with the word of his ingratitude,
وَ تَوَلَّى الْبَرَاءَةَ مِنِّي	WA TAWAL-LAAL-BARAAA-ATA MIN-NEE	undertook to be quit of me, ¹³⁶
وَ أَذْبَرَ مُوَلِّيَا عَنِّي	WA AD-BARA MUWAL-LEEANA A'N-NEE	turned his back to flee from me,

¹³⁵ Reference to the QURANIC account of IBLEES, in which IBLEES asks from ALLAH and is given permission to try to lead His servants astray until the Day of Resurrection (7: 14-18, 15: 36-43, 38: 79-86).

¹³⁶ Reference to 59: 16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear ALLAH, the Lord of the worlds.'

فَأُصْحِرْنِي لِعَظَمِكَ فَرِيدًا	FAAS'-H'ARANEE LIGHAZ'ABIKA FAREEDAA	threw me to the desert of Thy wrath alone, and
وَأَخْرَجْنِي إِلَى فَنَاءِ نَقَمِكَ طَرِيدًا	WA AKH-RAJANEER ILAA FINAAA-I NAQIMATIKA T'AREEDAA	sent me as an outcast into the courtyard of Thy vengeance. There is
لَا شَفِيعَ يَشْفَعُ لِي إِلَيْكَ	LAA SHAFEEU'Y-YASH-FAU' LEEE ILAY-K	no intercessor to intercede for me with Thee,
وَلَا خَفِيزَ يُؤْمِنُنِي عَلَيْكَ	WA LAA KHAFEERUY-YOO- MINUNEE A'LAY-K	no protector to make me feel secure against Thee,
وَلَا حِصْنَ يَخْبِئُنِي عَنْكَ	WA LAA H'IS'-NUY-YAH'- JUBUNEE A'NK	no fortress to veil me from Thee,
وَلَا مَلَأَ أَلْجَأُ إِلَيْهِ مِنْكَ	WA LAA MALAAD'UN AL-JAA ILAY-HEE MINK	no shelter in which to seek asylum apart from Thee!
هَذَا مَقَامُ الْعَايِذِ بِكَ وَمَحَلُّ الْمُعْتَرِفِ لَكَ	FAHD'AA MAQAAMUL-A'AA- ID'I BIK WA MAH'AL-LUL- MUA'-TARIFI LAK	This is the station of him who takes refuge with Thee, the place of the confessor to Thee:
فَلَا يَضِيقَنَّ عَنِّي فَضْلُكَ	FALAA YAZ"EEQAN-NA A'N- NEE FAZ"-LUK	Let not Thy bounty be too narrow for me,
وَلَا يَقْصُرَنَّ دُونِي عَفْوُكَ	WA LAA YAQ-S'URAN-NA DOONEE A'F-WUK	let not Thy pardon fall short of me!
وَلَا أَكُنْ أَخْبَبَ عِبَادِكَ الْتَائِبِينَ	WA LAAA AKUN AKH-YABA I'BAADIKAT-TAAA-IBEEEN	Let me not be the most disappointed of Thy repentant servants,
وَلَا أَقْطَ وَفُودِكَ الْآمِلِينَ	WA LAAA AQ-NATA WFOODIKAL-AAAMILEEN	nor the most despairing of those who come to Thee with expectations!
وَاعْفِرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ	WAGH-FIR LEE IN-NAKA KHAY-RUL-GHAAFIREEN	Forgive me, surely Thou art the best of the forgivers!
اللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH,
أَمَرْتَنِي فَتَرَكْتُ	AMAR-TANEE FATARAK-T	Thou commanded me, and I refrained,
وَنَهَيْتَنِي فَارَكَبْتُ	WA NAHAY-TANEE FARAKIB-T	Thou prohibited me, and I committed.

وَسَوَّلَ لِيَ الْخَطَاءَ خَاطِرُ السُّوءِ
فَفَرَطْتُ

WA SAW-WALA LEEAL-
KHATAAAA-A KHAAT'IRUS-
SOOO-I FAFAR-RAT'-T

Evil thoughts tempted me to
offend, and I was negligent.

وَلَا أَسْتَشْهَدُ عَلَى صِيَامِي نَهَارًا
وَلَا أَسْتَجِيرُ بِتَهْجُدِي لَيْلًا
وَلَا تُشِي عَلَى بِحَيَاتِهَا سُنَّةٌ
حَاشَى فُرُوضِكَ الَّتِي مَن صَبَّحَهَا
هَلَكَ

WA LAAA AS-TASH-HIDU A'LAA
S'EEAAMEE NAHAARAA

I cannot call upon daytime
to witness my fasting,

WA LAAA AS-TAJEERU
BITAHAJ-JUDEE LAY-LAA

nor can I seek sanctuary in
night because of my vigil;

WA LAA TUTH-NEE A'LAY-YA
BIIH'-YAAA-IHAA SUN-NATUN
H'AASHAA FUROOZ'"IKAL-
LATEE MAN Z'AY-YAA'HAA
HALAK

no SUNNA praises me for
keeping it alive, only Thy
obligations, he who neglects
which has perished.

وَلَسْتُ أَسْأَلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ
كَثِيرٍ

WA LAS-TU ATAWAS-SALU
ILAY-KA BIFAZ'"-LI NAAFILATIM-
MAA' KATHEER

I cannot seek access to
Thee through the excellence
of a supererogatory work,
given the many

مَا أَغْفَلْتُ مِنْ وَطَائِفِ فُرُوضِكَ
وَأَعْدَيْتُ عَنْ مَقَامَاتِ حُدُودِكَ

MAAA AGH-FAL-TU MIW-
WAZ'AAA-IFI FUROOZ'"IK

duties of Thy obligations of
which I have been heedless

WA TAA'D-DAY-TU A'M-
MAQAAMAATI H'UDOODIKA

and the stations of Thy
bounds which I have
transgressed, thereby

إِلَى حُرْمَاتٍ أَنْتَهَكْتُهَا

ILAA H'URUMAATIN ANTAHAK-
TUHAA

violating sacred things and

وَكَبَائِسِ ذُنُوبٍ أَجْتَرَحْتُهَا

WA KABAAA-IRI D'UNOOBIN
AJ-TARAH'-TUHAA

committing great sins,

كَأَنْتَ عَافَيْتُنِي لِي مِنْ فَضَائِلِهَا
سِتْرًا

KAANAT A'AFEEATUKA LEE MIN
FAZ'AAA-IH'IHAA SIT-RAA

though Thou hast given me
safety from their disgraces
as a covering.,

وَهَذَا مَقَامُ مَنْ

WA HAD'AA MAQAAMU MAN

This is the station of him who

أَسْتَحْيَا لِنَفْسِي مِنْكَ وَسَخِطَ عَلَيْهَا وَرَضِيَ عَنْكَ	AS-TAH'-YAA LINAFA-SIHEE MINK WA SAKHITA A'LAY-HAA WA RAZ'EEA A'NKA	is ashamed of himself before Thee, angry with himself, and satisfied with Thee.
فَتَلَقَّاكَ	FATALAQ-QAACA	He meets Thee with
نَفْسٌ خَاشِعَةٌ	BINAF-SIN KHAASHIA'H	a humble soul,
وَرَقَبَةٌ خَاضِعَةٌ	WA RAQABATIN KHAAZ'IA'H	a neck bent down,
وَزَظْهَرٌ مُثْقَلٌ مِّنَ الْخَطَايَا	WA Z'AH-RIM-MUTH-QALIM- MINA ALKHAT'AAYAA	a back heavy with offenses,
وَإِقْفَاءٌ بَيْنَ الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ	WAAQIFAM-BAY-NAR-RAGH- BATI ILAY-KA WAR-RAH-BATI MINK	hesitating between longing for Thee and fear of Thee. Thou art
وَأَنْتَ أَوْلَىٰ مَن رَّجَاهُ	WA ANTA AW-LAA MAR- RAJAAHOO	the most worthy of those in whom he might hope,
وَأَحَقُّ مَن خَشِيَهُ وَاتَّقَاهُ	WA AH'AQ-QU MAN KHASHEEAHOO WA AT- TAQAAH	the most deserving for him to dread and fear.
فَاعْظِنِي يَا رَبِّ مَا رَجَوْتُ	FAAA'-TINEE YAA RAB-BI MAA RAJAW-T	So give me, my Lord, what I hope for,
وَأَمِّنِي مَا خَذِرْتُ	WA AAAMIN-NEE MAA H'AD'IR-T	make me secure against what frightens me, and
وَعُدُّ عَلَيَّ بِعَائِدَةٍ رَّحِمِكَ	WA U'D A'LAY-YA BIA'AA-IDATI RAH'-MATIK	act kindly toward me with the kindly act of mercy!
إِنَّكَ أَكْرَمُ الْمَسْئُولِينَ	IN-NAKA AK-RAMUL-MAS- OOLEEN	Surely Thou art the most generous of those from whom are asked
اللَّهُمَّ وَإِذْ سَرَرْتَنِي بِعَفْوِكَ	AL-LAAHUM-MA WA ID' SATAR-TANEE BIA'F-WIK	O ALLAH, since Thou hast covered me with Thy pardon and

وَتَقَمَّدَتْنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ بِحَضْرَةِ الْأَكْفَاءِ	WA TAGHAM-MAT-TANEE BIFAZ"-LIKA FEE DAARIL- FANAAA-I BIH'AZ"-RATIL-AK- FAAA-I	shielded me with Thy bounty in the abode of annihilation and the presence of equals,
فَأَجِرْنِي مِنْ فَضِيحَاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ	FAAJIR-NEE MIN FAZ"EEH'AATI DAARIL-BAQAAA-I I'NDA MAWAAQIFIL-ASH-HAAD	grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses
مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالرُّسُلِ الْمُكْرَمِينَ	MINAL-MALAAA-IKATIL- MUQAR-RABEEN	(the angels brought nigh, the messengers honored,
وَالشُّهَدَاءِ وَالصَّالِحِينَ مِنْ جَارٍ كُنْتُ أُكْتَبُهُ	WASH-SHUHADAAA-I WAS'- S'AALIH'EEN	the martyrs, the righteous)
سَيِّئَاتِي	MIN JAARIN KUNTU UKAATIMUHOO SAY-YI-AATEE	before the neighbor from whom I have hidden my evil deeds and
وَمِنْ ذِي رَحِمٍ كُنْتُ أُحْشِمُهُ مِنْهُ فِي سِرِّي رَأْيِي	WA MIN D'EE RAH'IMIN KUNTU AH'-TASHIMU MIN-HOO FEE SAREERAATEE	the womb relative before whom I feel ashamed in my secret thoughts!
لَمْ أَتَّقِ بِهِمْ رَبِّي فِي السِّرِّ عَلَى وَوَيْتَتْ بَكَ رَبِّي فِي الْمَغْفِرَةِ لِي	LAM ATHIQ BIHIM RAB-BI FIS- SIT-RI A'LAY	I trust them not, my Lord, to cover me over,
وَأَنْتَ أَوْلَى مِنْ وَثْقَ بِهِ	WA WATHIQ-T BIKI RAB-BI FIL- MAGH-FIRATI LEE	but I trust Thee, my Lord, to forgive me!
وَأَعْطَى مَنْ رَغِبَ إِلَيْهِ وَأَرْأَفُ مَنْ أَسْأَرِحَهُ فَأَمْرِ حَفْنِي	WA ANTA AW-LAA MAW- WUTHIQA BIH	Thou art the most worthy of those in whom confidence is had,
	WA AA'-TAA MAR-RUGHIBA ILAY-H	the most giving of those who are besought, and
	WA AR-AFU MANI AS-TUR-H'IM FAR-H'AM-NEE	the most clement of those from whom mercy is asked. So have mercy upon me!

اللَّهُمَّ وَأَنْتَ حَدَرْتَنِي مَاءً مَهِينًا	AL-LAAHUM-MA WA ANTA H'ADAR-TANEE MAAA-AM- MAHEENAA	O ALLAH, Thou caused me to descend as mean water
مِنْ صُلْبٍ مُتَصَابِقِ الْعِظَامِ حَرِجِ الْمَسَالِكِ	MIN S'UL-BIM-MUTAZ'AAA- IQIL-I'Z'AAMI H'ARIJIL- MASAALIK	from loins of narrow bones and tight passages
إِلَى مَرْحَمٍ ضَيِّقَةٍ سَرَّتْهَا بِالْحُجُبِ	ILAA RAH'IMIN Z'AY-YQATIN SATAR-TAHAA BIL-H'UJUB	into a constricted womb which Thou hadst covered with veils; ¹³⁷
تَصَرَّفْتَنِي حَالًا عَنْ حَالٍ حَتَّى أَنْتَهَيْتَ بَنِي إِلَى تَمَامِ الصُّورَةِ	TUS'AR-RIFUNEE H'AALANA A'N H'AALIN H'AT-TAA	Thou turned me about from state to state until Thou
وَأَثَبْتَ فِي الْجَوَارِحِ	ANTAHAY-TA BEEE ILAA TAMAAMIS'-S'OORAH	tookest me to the completion of the form
كَمَا نَعَتَ فِي كِتَابِكَ	WA ATH-BAT-TA FEE-YAL- JAWAARIH'	fixed within me the bodily parts,
نُفْطَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَامًا ثُمَّ كَسَوْتَ الْعِظَامَ لَحْمًا	KAMAA NAA'T-TA FEE KITAABK	as Thou hast described in Thy Book:
ثُمَّ أَنْشَأْتَنِي خَلْقًا آخَرَ	(NUT'-FATAN THUM-MA A'LAQATAN THUM-MA MUZ'- GHATAN THUM-MA I'ZAAMANA THUM-MA KASAW-TAL-I'Z'AAMA LAH'- MANA THUM-MA ANSHAA- TANEE KHAL-QAN AAKHAR)	(a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature
كَمَا شِئْتَ	KAMAA SHI-T	as Thou willed. ¹³⁸

¹³⁷ Reference to 32: 7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him.

¹³⁸ Reference to a number of QURANIC passages, especially 23: 12-14: We created man out of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones with flesh; thereafter We produced him as another creature.

حَتَّى إِذَا أَحْتَجْتُ إِلَى مَرْزُقِكَ وَ
لَمْ أَسْتَنْ عَن عِيَاكِ فَضْلِكَ

H'AT-TAAA ID'AA AH'-TAJ-TU
ILAA RIZ-QIKA WA LAM AS-
TAGH-NI A'N GHEEAATHI
FAZ"-LIK

Then, when I needed Thy
provision, and could not do
without the aid of Thy
bounty,

جَعَلْتَ لِي قُوْتًا مِّنْ فَضْلِ طَعَامٍ وَ
شَرَابٍ أَجْرِيْتَهُ لَأَمْنِكَ الَّتِي

JAA'L-TA LEE QOOTAM-MIN
FAZ"-LI T'AA'AMIW-WA
SHARAABIN AJ-RAY-TAHOO
LIAMATIKAL-LATEE

Thou appointed for me a
nourishment from the bounty
of the food and drink which
Thou bestowed upon Thy
handmaid

أَسْكَنْتَنِي جَوْفَهَا

AS-KANTANEE JAW-FAHAA

in whose belly Thou gavest
me to rest and

وَأَوْدَعْتَنِي فَرْأَمَ رَحِمِهَا

WA AW-DAA'-TANEE
QARAARA RAH"MIHAA

in the lodging of whose
womb Thou deposited me.

وَلَوْ تَكَلَّسْتُ يَا رَبِّ فِي تِلْكَ
الْحَالَاتِ إِلَى حَوْلِي أَوْ تَقْطَرُتَنِي
إِلَى قُوَّتِي

WA LAW TAKIL-NEE YAA RAB
BI FEE TIL-KAL-H'AA'ATI ILAA
H'AW-LEEE AW TAZ"-TAR-
RUNEE ILAA QOO-WATEE

Hadst Thou entrusted me in
those states, my Lord, to my
own force or driven me to
have recourse to my own
strength,

لَكَانَ الْحَوْلُ عَنِّي مُعْتَرِلًا

LAKAANAL-H'AW-LU A'N-NEE
MUA'-TAZILAA

force would have been
removed from me and

وَلَكَانَتْ الْقُوَّةُ مِنِّي بَعِيدَةً

WA LAKAANATI ALQOO-WATU
MIN-NEE BAE'EDAH

strength taken far away.

فَغَذَوْتَنِي بِفَضْلِكَ غِذَاءَ الْبَرِّ
اللطيفِ

FAGHAD'AW-TANEE BIFAZ"-
LIKA GHID'AAA-AL-BAR-RIL-
LATEEF

So Thou hast fed me through
Thy bounty with the food of
the Good, the Gentle;

فَعَلْتُ ذَلِكَ بِى تَطَوُّلاً عَلَى إِلَى غَايَتِي
هَكَذَا

TAF-A'LU D'ALIKA BEE TAT'AW-
WULANA A'LAY-YA ILAA
GHAAYATEE HAD'IH

Thou hast done that for me
in graciousness toward me
up to this my present point.

لَا أَغْدَمُ بِرَكَ

LAAA AA'-DAMU BIR-RAK

I do not lack Thy goodness,

وَلَا يُطِنُّ بِي حُسْنُ صَنِيعِكَ

WA LAA YUB-TI'-U BEE H'US-NU
S'ANEEI'K

nor does Thy benefaction
keep me waiting.

- وَلَا تَتَّكِدُ مَعَ ذَلِكَ نَفْسِي
فَأَتَفَرِّغَ لِمَا هُوَ أَحْظَى لِي عِنْدَكَ
WA LAA TATAAK-KADU MAA'
D'ALIKA THIQATEE FAATAFAR-
RAGHA LIMAA HUWA AH'-ZA
LEE I'NDAAK
Yet with all that, my trust has
not become firm enough
that I might free myself for
that which is more favored
by Thee.
- قَدْ مَلَكَ الشَّيْطَانُ عِنَانِي فِي سُوءِ
الظَّنِّ وَصَعْفِ الْيَقِينِ
قَدْ مَلَكَ الشَّيْطَانُ عِنَانِي فِي سُوءِ
الظَّنِّ وَصَعْفِ الْيَقِينِ
QAD MALAKASH-SHAY-T'AANU
I'NAANEE FEE SOOO-IZ'-Z'AN-
NI WAZ'AA'-FIL-YAQEEN
SATAN has taken possession
of my reins through my
distrust and frail certainty.
- فَأَنَا أَشْكُو
FAANAA ASH-KOO
I complain of
- سُوءَ مُجَاوَرَتِهِ لِي
وَأَطَاعَةَ نَفْسِي لَهُ
SOOO-A MUJAAWARATIHEE
LEE
his evil neighborhood with
me and
my soul's obedience toward
him!
- وَأَسْتَعِصِمُكَ مِنْ مَلَكَتِهِ
وَأَتَضَرَّعُ إِلَيْكَ فِي صَرْفِ
كَيْدِهِ عَنِّي
WA AS-TAA'-S'IMUKA MIM-
MALAKATIH
WA ATAZ'AR-RAU' ILAY-KA FEE
S'AR-FI KAY-DIHEE A'N-NEE
I ask Thee to preserve me
against his domination,
and I plead with Thee to turn
his trickery away from me!
- وَأَسْأَلُكَ فِي أَنْ تُسَهِّلَ إِلَيَّ مَرِزْقِي
سَيِّلاً
WA AS-ALUKA FEE AN TUSAH-
HILA ILAA RIZ-QEE SABEELANA
I ask Thee to make the path
to my provision easy,
- فَلَكَ الْحَمْدُ عَلَى آبْتِدَائِكَ بِالْغَمِّ
الْجِسَامِ وَإِلْهَامِكَ الشُّكْرِ عَلَى
الْإِحْسَانِ وَالْإِنْعَامِ
FALAKAL-H'AM-DU A'LAA AB-
TIDAAA-IKA BIN-NIA'MIL-
JISAAMI WA IL-HAAMIKASH-
SHUK-RA A'LAAL-IH'-SAANI
WAL-IN-A'AM
since to Thee belongs praise
for Thy beginning with
immense favors and Thy
inspiring gratitude for
beneficence and bestowing
favor!
- فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَسَهِّلْ عَلَيَّ مَرِزْقِي
FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH
WASAH-HIL A'LAY-YA RIZ-QEE
Bless MUHAMMAD and his
Household, and
make the way to my
provision easy for me!

وَأَنْ تُقْنِعَنِي بِتَقْدِيرِكَ لِي	WA AN TUQ-NIA'NEE BITAQ- DEERIK LEE	[I ask Thee] to make me content with Thy ordainment for me,
وَأَنْ تُرْضِيَنِي بِحِصَّتِي فِيْمَا قَسَمْتَ لِي	WA AN TUR-Z'EENEE BIH'IS'- S'ATEE FEEMAA QASAM-TA LEE	to make me satisfied with my lot in that which Thou hast apportioned for me
وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي وَعُمْرِي فِي سَبِيلِ طَاعَتِكَ	WA AN TAJ-A'LA MAA D'AHABA MIN JIS-MEE WAU'M-REE FEE SABEELI T'AAA'TIK	and to place what has gone of my body and my life- span into the path of Thy obedience! ¹³⁹
إِنَّكَ خَيْرُ الرَّازِقِينَ	IN-NAKA KHAY-RUR- RAAZIQEEN	Surely Thou art the Best of providers!
اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ نَّارٍ تَغْلَطُ بِهَا عَلٰى مَنْ عَصَاكَ	AL-LAAHUM-MA IN-NEEE SU'WD'U BIKA MIN-NAAR TAGHAL-LAZ'-TA BIHAA A'LAA MAN A'S'AAK	O ALLAH, I seek refuge in Thee from the Fire through which Thou art harsh toward him who disobeys Thee and
وَتَوَعَّدَتْ بِهَا مَنْ صَدَفَ عَنْ مَرْضَاكَ	WA TAWAA'-AT-TA BIHAA MAN S'ADAF A'R-RIZ'AAK	by which Thou hast threatened him who turns away from Thy good pleasure;
وَمِنْ نَّارٍ نُورُهَا ظُلْمَةٌ	WA MIN-NAARIN-NOORUHAA Z'UL-MAH	from the Fire whose light is darkness,
وَهَيْئَتُهَا اَلِيْمٌ	WA HAY-YINUHAAA ALEEM	whose ease is pain, and
وَبَعِيْدُهَا قَرِيْبٌ	WA BAE'EDUHAA QAREEB	whose far is near;
وَمِنْ نَّارٍ يَأْكُلُ بَعْضُهَا بَعْضٌ	WA MIN-NAAREE-YAA-KULU BAA'-Z'AHAA BAA'-Z'	from the Fire parts of which devour parts and

¹³⁹ As the commentators point out, this 'placing' is connected to the QURANIC doctrine of the transformation of evil deeds into good deeds, e.g.: Whosoever does that shall meet the price of sin...save him who repents, has faith, and does righteous works—those, ALLAH will change their evil deeds into good deeds (25: 68-70).

وَيَصُولُ بَعْضُهَا عَلَى بَعْضٍ	WA YAS'OOLU BAA'-Z"UHAA A'LAA BAA'-Z"	parts of which leap upon parts;
وَمِنْ نَّارٍ تَذَرُ الْعِظَامَ مَرِيئًا	WA MIN-NAARIN TAD'ARUL- I'Z'AAMA RAMEEMAA	from the Fire which leaves bones decayed and
وَتَسْقِي أَهْلَهَا حَمِيمًا	WA TAS-QEEE AH-LAHAA H'AMEEMAA	lets its people drink boiling water;
وَمِنْ نَّارٍ لَا تَبْقَى عَلَى مَنْ تَضَرَّعَ إِلَيْهَا	WA MIN-NAARIL-LAA TUB-QEE A'LAA MAN TAZ"AR-RAA' ILAY- HAA	from the Fire which 'does not spare him who pleads to it, 140
وَلَا تَرْحَمُ مَنْ أَسْتَغْثَهَا	WA LAA TAR-H'AMU MANI AS- TAA'-TAFAHAA	has no mercy on him who seeks sympathy from it,
وَلَا تَقْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَاسْتَسْلَمَ إِلَيْهَا	WA LAA TAQ-DIRU A'LAAT- TAKH-FEEFI A'M-MAN KHASHAA' LAHAA WAS-TAS- LAMA ILAY-HAA	and has no power to relieve him who humbles himself before it and yields himself to it;
تَلْقَى سُكَّانَهَا بِأَحْرَمًا لَدَيْهَا مِنْ أَلِيمِ النَّكَالِ وَشَدِيدِ الْوَبَالِ	TAL-QAA SUK-KAANAHAA BIH'AR-RI MAA LADAY-HAA MIN ALEEMIN-NAKAALI WASHADEEDIL-WABAAL	it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness.
وَأَعُوذُ بِكَ مِنْ	WA AU'WD'U BIKI MIN-	I seek refuge in Thee from
عَقَّارِهَا الْفَاغِرَةِ أَفْوَاهُهَا	A'QAAIRIBIHAAL-FAAGHIRATI AF-WAAHUHAA	its gaping-jawed scorpions,
وَحَبَّاتِهَا الصَّالِقَةِ بَأْسِهَا	WA H'AY-YAATHAAS'- S'AALIQATI BINYAABIHAA	its scraping-toothed serpents, and
وَشَرَابِهَا الَّذِي يَقْطَعُ أَمْعَاءَ وَأَفْسَدَ سُكَّانَهَا وَيَنْزِعُ قُلُوبَهُمْ	WA SHARAABIHAAL-LAD'EE YUQAT-TIU' AM-A'AA-A WA AF-IDATA SUK-KAANIHAA WA YANZIU' QULOBAHUM	its drinks, which tear apart the intestines and hearts of its inhabitants and root out their marrows.

وَأَسْتَهْدِيكَ لِمَا بَعَدَ مِنْهَا وَآخِرَ عَنْهَا	WA AS-TAH-DEEKA LIMAA BAAA'DA MIN-HAA WA AKH- KHARA A'N-HAA	I ask guidance from Thee to that which will keep far from it and make it retreat!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَجِرْنِي مِنْهَا بِفَضْلِ مَرَحِمِكَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA AJIR-NEE MIN-HAA BIFAZ'-LI RAH'-MATIK	O ALLAH, bless MUHAMMAD and his Household, grant me sanctuary from it through the bounty of Thy mercy,
وَأَقِلْنِي عَشْرَتِي بِحُسْنِ إِقَالَتِكَ	WA AQIL-NEE A'THARAATEE BIH'US-NI IQAALATIK	release me from my stumbles through Thy good releasing, and
وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ اللَّهُمَّ إِنَّكَ	WA LAA TAKH-D'UL-NEE YAA KHAY-RAL-MUJEEREEN AL-LAAHUM-MA IN-NAK	abandon me not, O Best of the sanctuary-granters! O ALLAH, Thou
نَقَى الْكَرِيهَةِ وَتُعْطَى الْحَسَنَةَ	TAQEEL-KAREEHAH WTUA'-TEEL-H'ASANAH	protectest from the disliked, givest the good,
وَتَفْعَلُ مَا تُرِيدُ	WA TAF-A'LU MAA TUREED	dost what Thou wilt, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ	WA ANTA A'LAA KUL-LI SHAY- IN QADEER AL-LAAHUM-MA	Thou art powerful over everything. ¹⁴¹ O ALLAH,
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ الْأَبْرَارُ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEEE ID'AA D'UKIRAL-AB-RAAR	bless MUHAMMAD and his Household when the pious are mentioned and

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ مَا اٰخْتَلَفَ اللَّيْلُ وَالنَّهَارُ	WA S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE MAKH- TALAFAL-LAY-LU WAN- NAHAAR	bless MUHAMMAD and his Household as long as night and day come and go with a blessing
صَلَاةٌ لَا يَنْقَطِعُ مَدَدُهَا	S'ALAATAL-LAA YANQAT'IU' MADADUHAA	whose replenishment is never cut off and
وَلَا يُحْصَى عَدْدُهَا	WA LAA YUH'-S'AA A'DADUHAA	whose number cannot be counted,
صَلَاةٌ تَشْحَنُ الْهَوَاءَ	S'ALAATAN TASH-H'ANUL- HAWAAA-A	a blessing that will fill up the air and
وَتَمْلَأُ الْأَرْضَ وَالسَّمَاءَ	WA TAM-LAAL-AR-Z"A WAS- SAMAAA-	crowd the earth and the heaven!
صَلَّى اللَّهُ عَلَيْهِ حَتَّى يَرْضَى	S'AL-LAAL-LAAHOO A'LAY-HEE H'AT-TAA YARZ"AA	O ALLAH bless him until he is well pleased and
وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ الرِّضَا	WA S'AL-LAAL-LAAHOO A'LAY- HEE WA AAALIHEE BAA'-DAR- RIZ"AA	O ALLAH bless him and his Household after good pleasure with
صَلَاةٌ لَا حَدَّ لَهَا وَلَا مُتَهَيَّ	S'ALAATAL-LAA H'AD-DA LAHAA WA LAA MUNTAHAA	a blessing that has neither bound nor utmost limit!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي الْاِسْتِخَارَةِ

—33—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEELIS-
TIKHA'ARAH

His Supplication
(A.S)

IN ASKING FOR THE BEST

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ

AL-LAAHUM-MA IN-NEEE AS-
TAKHEERUKA BIIL-MIK

O ALLAH, I ask from Thee the
best in Thy knowledge,

فَضَّلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

so bless MUHAMMAD and his
Household and

وَأَقْضِ لِي بِالْخَيْرِ

WAQ-Z'I LEE BIL-KHEEARAH

decree for me the best!

وَالْهِمْنَا مَعْرِفَةَ الْآخِرَاتِ

WA AL-HIM-NAA MAA'-
RIFATALIKH-TEEAAR

Inspire us with knowledge to
chose the best and

وَاجْعَلْ ذَلِكَ ذَمِيرَةً إِلَى	WAJ-A'L D'ALIK D'AREEA'TAN ILAA	make that a means to
الرِّضَا بِمَا قَضَيْتَ لَنَا	R-RIZ"AA BIMAA QAZ"AY-TA LANAA	being pleased with what Thou hast decreed for us
وَالْتَسْلِيمَ لِمَا حَكَمْتَ	WAT-TAS-LEEMI LIMAA H'AKAM-T	and submitting to what Thou hast decided!
فَانْرِجْ عَنَّا مَرِيبَ الْاَمْرِ تَابَ	FAAZIH' A'N-NAA RAY-BALIR- TEEAAB	Banish from us the doubt of misgiving and
وَإِذْنًا بِبَقِيَّةِ الْمُخْلِصِينَ	WA AY-YID-NAA BEEAQEENIL- MUKH-LIS'EEN	confirm us with the certainty of the sincere!
وَلَا تَسْمُنَا عَجْزَ الْمَعْرِفَةِ عَمَّا	WA LAA TASUM-NAA A'J-ZAL- MAA'-RIFATI A'M-MAA	Visit us not with incapacity to know what Thou hast
تَخَيَّرْتَ	TAKHAY-YAR-T	chosen, lest we
فَنَغْطِ قَدْرَكَ	FANAGH-MIT'A QAD-RAK	despise Thy measuring out,
وَنَكْرَهُ مَوْضِعَ مَرْضَاكَ	WA NAK-RAHA MAW-Z"IA' RIZ"AAK	dislike the place of Thy good pleasure, and
وَنَجْجَحْ إِلَى التِّي هِيَ	WA NAJ-NAH'A ILAAL-LATEE HEE	Incline toward that which is
أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ	AB-A'DU MIN H'US-NIL- A'AQIBAH	further from good outcome and
وَأَقْرَبُ إِلَى ضِدِّ الْعَاقِبَةِ	WA AQ-RABU ILAA Z"ID-DIL- A'AFEEAH	nearer to the opposite of well-being!
حَبِّ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ	H'AB-BIB ILAY-NAA MAA NAK- RAHOO MIN QAZ"AAA-IK	Make us love what we dislike in Thy decree and
وَسَهِّلْ عَلَيْنَا مَا نَسْتَعْصِبُ مِنْ	WA SAH-HIL A'LAY-NAA MAA NAS-TAS-'I'BU MIN H'UK-MIK	make easy for us what we find difficult in Thy decision!
حُكْمِكَ		
وَالْهِنَا الْاِقْيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا	WA AL-HIM-NAALINQEEAADA LIMAAA AW-RAT-TA A'LAY- NAA MIM-MASHEE-YATIK	Inspire us to yield to that which Thou bringest upon us by Thy will,
مِنْ مَشِئَتِكَ		

حَتَّى لَا نُحِبَّ	H'AT-TAA LAA NUH'IB	lest we love
تَأْخِيرَ مَا عَجَلْتَ	TAA-KHEERA MAA A'J-JAL-T	the delay of what Thou hast hastened and
وَلَا تُعْجِلَ مَا أَخَّرْتَ	WA LAA TAA'-JEELA MAAA SKH-KHAR-T	the hastening of what Thou hast delayed,
وَلَا نَكْرَهَ مَا أَحْبَبْتَ	WA LAA NAK-RAHA MAAA AH'-BAB-T	dislike what Thou lovest, and
وَلَا تَتَخَيَّرَ مَا كَرِهْتَ	WA LAA NATAKHAY-YARA MAA KARIH-T	choose what Thou dislikest!
وَآخِزْنَا بِأَلَّتِي هِيَ	WAKH-TIM LANAA BIL-LATEE HEE	Seal us with that which is
أَحْمَدُ عَاقِبَةٍ	AH'-MADU A'AQIBAH	most praised in outcome
وَأَكْرَمُ مَصِيرٍ	WA AK-RAMU MAS'EERAA	and most generous in issue!
إِنَّكَ تُقِدُّ الْكَرِيمَةَ	IN-NAKA TUFEEDUL-KAREEMAH	Surely Thou givest generous gain,
وَتُعْطِي الْجَسِيمَةَ	WA TUA'-TEEL-JASEEMAH	bestowest the Immense,
وَتَفْعَلُ مَا تُرِيدُ	WA TAF-A'LU MAA TUREED	dost what Thou wilt, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything. ¹⁴²

وكان من دعائه عليه السلام

إذا ابتلي أو رأى

مبتلياً بفضيحة

بذنوب

—34—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AB-TULEEA AW RAAA
MUB-TALANA
BIFAZ'EEH'ATIM-
BID'AMB

His Supplication
(A.S)

**WHEN HE WAS
AFFLICTED OR
SAW SOMEONE
AFFLICTED WITH
THE DISGRACE
OF SIN**

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى

AL-LAAHUM-MA LAKAL-H'AM-
DU A'LAA

O ALLAH, to Thee belongs
praise

سِتْرِكَ بَعْدَ عِلْمِكَ

SIT-RIKA BAA'-DA I'L-MIK

for Thy covering over after
Thy knowledge and

وَمُعَافَاتِكَ بَعْدَ خُبْرِكَ

WA MUA'AFAATIKA BAA'-DA
KHUB-RIK

Thy pardon after Thy
awareness!

فَكُلُّنَا قَدْ

FAKUL-LUNAA QAD

Each of us has

اَقْتَرَفَ الْعَايِبَةَ فَلَمْ تَشْهَرْهُ

AQ-TARAFAL-A'AA-IBATA
FALAM TASH-HAR-H

committed faults, but Thou
hast not made him notorious

وَأَمْرَكَ كَبَّ الْفَاحِشَةَ فَلَمْ

WAR-TAKABAL-FAAH'ISHATA
FALAM TAF-Z'AH'-H

done indecencies, but Thou
hast not disgraced him, and

تَقْضَحَهُ

وَتَسْتَسْرِ بِالسَّوَابِ فَلَمْ تَذَلُّ عَلَيْهِ

WA TASAT-TARA BIL-
MASAAWI-I FALAM TAD-LUL
A'LAY-H

covered over evil deeds,
but Thou hast not pointed to
him.

كَمْ

KAM

How many are

نَهَيْ لَكَ قَدْ أَتَيْنَاهُ

NAH-YIL-LAKA QAD ATAY-
NAAH

Thy prohibited acts which
we have performed,

وَأَمْرٍ قَدْ وَقَعْنَا عَلَيْهِ فَتَعَدَيْنَاهُ

WA AM-RIN QAD WAQAF-
TANAA A'LAY-HEE FATAA'D-
DAY-NAAH

Thy commandments of
which Thou hast told us
which we have
transgressed,

وَسَيِّئَةٍ أَكْتَسَبَهَا	WA SAY-YI-ATIN AK-TASAB- NAAHAA	the evil deeds which we have earned,
وَخَطِيئَةٍ أَمْرَتْكُنَّهَا	WA KHAT'EE-ATIN AR-TAKAB- NAAHAA	the offenses which we have committed!
كُنْتَ الْمُطْلَعُ عَلَيْهَا دُونَ الْناظِرِينَ	KUNTAL-MUT-'TALIA' A'LAY- HAA DWNAN-NAAZIREEN	Thou seest them to the exclusion of all observers;
وَالْقَادِرُ عَلَى إِعْلَانِهَا فَوْقَ الْقَادِرِينَ	WAL-QAADIRA A'LAAA IA'- LAANIHAA FAW-QAL- QAADIREEN	Thou hast the power to make them public above all the powerfull
كَانَتْ عَافِيَتُكَ لَنَا	KAANAT A'AFEETUKA LANAA	By giving us safety Thou hast
حِجَابًا دُونَ أَبْصَارِهِمْ	H'IJAABANA DOONA AB- S'AARHIM-	veiled their eyes and
وَمَرَدُّمَا دُونَ أَسْمَاعِهِمْ	WA RAD-MANA DOONA AS- MAAI'HIM-	stoppled their ears.
فَأَجْعَلْ مَا سَتَرْتَ مِنَ الْعُورَةِ وَ أَخْفَيْتَ مِنَ الدَّخِيلَةِ	FAJ-A'L MAA SATAR-TA MINAL-A'W-RATI WA AKH-FAY- TA MINAD-DAKHEELAH	So make the shameful things Thou hast covered over and the inward reality Thou hast concealed
وَأَعْظَا لَنَا	WAAI'ZAL-LANAA	our admonisher,
وَمَرَجِرًا عَنِ سُوءِ الْخُلُقِ وَ أَقْتِرَافِ الْخَطِيئَةِ	WA ZAAJIRANA A'N SOOO-IL- KHUL-QI WAQ-TIRAAFIL- KHAT'EE-ATI	a restrainer upon bad character traits and committing offenses, and
وَسَعْيًا إِلَى التَّوْبَةِ الْمَاحِيَةِ وَ الطَّرِيقِ الْمَحْمُودَةِ	WA SAA'-YAN ILAAT-TAW- BATIL-MAAH'EEATI WAT'- TAREEQIL-MAH'-MOODAH	a striving toward the repentance that erases [sins] and the praiseworthy path!
وَقَرِيبِ الْوَقْتِ فِيهِ	WA QAR-RIBIL-WAQ-TA FEEH	Bring the time of striving near and

وَلَا تَسْمُنَا الْغَفْلَةَ عَنْكَ	WA LAA TASUM-NAAL-GHAF-LATA A'NK	visit us not with heedlessness of Thee!
إِنَّا إِلَيْكَ مَرَاغِبُونَ	IN-NAAA ILAY-KA RAAGHIBOON	Surely we are Thy beseechers,
وَمِنَ الذُّنُوبِ تَابُونَ	WA MINAD'-D'UNOOBI TAA-IBOON	the repenters of sins.
وَصَلِّ عَلَى خَيْرِكَ اللَّهُمَّ مِنْ خَلْقِكَ مُحَمَّدٍ وَعَشْرَتِهِ الصَّفْوَةِ مِنْ بَرِيَّتِكَ الطَّاهِرِينَ	WA S'AL-LI A'LAA KHEERATIKAL-LAAHUM-MA MIN KHAL-QIKA MUH'AM-MADIW-WAI'T-RATIHIS'-S'AF-WATI MIM-BAREE-YATIKAT'-TAAHIREEN	And bless Thy chosen, O ALLAH, from Thy creation, MUHAMMAD and his descendants, the friends selected from among Thy creatures, the pure, and
وَاجْعَلْنَا لَهُمْ سَامِعِينَ وَمُطِيعِينَ كَمَا أَمَرْتَ	WAJ-A'L-NAA LAHUM SAAMIE'ENA WAMUTEE'ENA KAMAAA AMAR-T	make us listeners to them and obeyers, as Thou hast commanded! ¹⁴³

—35—

وَكَاَنَّ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ
فِي الرُّضَا إِذَا نَظَرَ
إِلَى أَصْحَابِ الدُّنْيَا

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIR-RIZ'AAA ID'AA NAZ'ARA ILAAA AS'-H'AABID-DUNYAA

His Supplication
(A.S)
IN SATISFACTION
WHEN HE
LOOKED UPON
THE
COMPANIONS
OF THIS WORLD

الْحَمْدُ لِلَّهِ مَرْضَى بِحُكْمِ اللَّهِ

AAL-H'AM-DU LL-LAHEE RIZ'AN BIH'UK-MIL-LAAH

Praise belongs to ALLAH in satisfaction with ALLAH's decision!

شَهِدْتُ أَنَّ اللَّهَ

SHAHIT-TU AN-NAL-LAAH

I bear witness that ALLAH has

¹⁴³ Allusion to 4: 59: O you who have faith, Obey ALLAH, obey the Messenger and those in authority among you! (4: 59)

قَسَمَ مَعَاشَ عَادِهِ بِالْعَدْلِ	QAS-SAMA MAA'AYISHA I'BAADIHEE BIL-A'D-L	apportioned the livelihoods of His servants with justice
وَ أَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ	WA AKHAD'A A'LAA JAMEEI' KHAL-QIHEE BIL-FAZ"-L	and undertaken bounty for all His creatures.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَلَا تَفْتِنَنِي بِمَا أَعْطَيْتَهُمْ	WA LAA TAF-TIN-NEE BIMAAA AA'-TAY-TAHUM-	tempt me not with what Thou hast given to Thy creatures and
وَلَا تَفْتِنَهُمْ بِمَا مَعْتَنِي	WA LAA TAF-TIN-HUM BIMAA MANAA'-TANEE	tempt them not with what Thou hast withheld from me,
فَأَحْسَدَ خَلْقَكَ	FAAH'-SUDA KHAL-QAK	lest I envy Thy creatures
وَأَغْطِ حُكْمَكَ	WA AGH-MIT'A H'UK-MAK	and despise Thy decision!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ طَيِّبْ بِقَضَائِكَ نَفْسِي	WA T'AY-YIB BIQAZ"AAA-IKA NAF-SEE	delight my soul through Thy decree,
وَوَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي	WA WAS-SIA' BIMAWAAQII' H'UK-MIKA S'AD-REE	expand my breast through the instances of Thy decision,
وَهَبْ لِي الْثِقَةَ لِأَقْرَبِ مَعَهَا بِأَنَّ	WA HAB LEEATH-THIQATA LIUQIR-RA MAA'HAA BIN-NA	give to me a trust through which I may admit that Thy
قَضَاءَكَ لَمْ يَجْرِ إِلَّا بِالْخَيْرَةِ	QAZ"AAA-AKA LAM YAJ-RI IL- LAA BIL-KHEEARAH	decree runs only to the best, and
وَ اجْعَلْ شُكْرِي لَكَ عَلَى مَا	WAJ-A'L SHUK-REE LAKA A'LAA MAA ZAWAY-TA A'N-NEEE AW-	let my gratitude to Thee for what Thou hast taken away
زُرَيْتَ عَنِّي أَوْفَرَ مِنْ شُكْرِي	FARA MIN SHUK-REEE EE- YAAKA A'LAA MAA KHAW-	from me be more abundant than my gratitude to Thee
بِإِيَّاكَ عَلَى مَا خَوَّلْتَنِي	WAL-TANEE	for what Thou hast conferred upon me!
وَ اغْصِنِي مِنْ أَنْ	WAA'-S'IM-NEE MIN AN	Preserve me from

أَظُنُّ بِذِي عَدَمٍ خَسَاسَةً	AZ'UN-NA BID'EE A'DAMIN KHAASAASAH	imagining any meanness in someone who is destitute or
أَوْ أَظُنُّ بِصَاحِبِ ثَرْوَةٍ فَضْلًا	AW AZ'UN-NA BIS'AAH'IBI THAR-WATIN FAZ"-LAA	imagining any superiority in someone who possesses wealth,
فَإِنَّ الشَّرِيفَ مَنْ شَرَفْتُهُ طَاعَتُكَ	FA IN-NASH-SHAREEFA MAN SHAR-RAFAT-HOO T'AAA'TUK	for the noble is he whom obedience to Thee has ennobled and
وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ	WAL-A'ZEEZA MAN AA'Z-ZAT- HOO I'BAADATUK	the exalted is he whom worship of Thee has exalted!
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَمِنَعْنَا بِشَرِّهِ لَا تَنْفَدُ	WA MAT-TIA'-NAA BITHAR- WATIL-LAA TANFAD	give us to enjoy a wealth which does not run out,
وَأَيُّدُنَا بَعِيرٍ لَا يُفْقَدُ	WA AY-YID-NAA BII'Z-ZIL-LAA YUF-QAD	confirm us with an exaltation which will never be lost, and
وَأَسْرَحْنَا فِي مُلْكِ الْأَبَدِ	WA AS-RIH'-NAA FEE MUL-KIL- ABAD	let us roam freely in the kingdom of everlastingness!
إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ	IN-NAKAL-WAAH'IDUL- SH'ADUS'-S'AMAD	Surely Thou art the One, the Unique, the Eternal Refuge;
الَّذِي لَمْ تَلِدْ وَلَمْ يُولَدْ	AL-LAD'EE LAM TALID WALAM TOOLAD-	Thou hast not begotten, nor hast Thou been begotten, and
وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ	WA LAM YAKUL-LAKA KUFUWAN AH'AD	equal to Thee is not any one! ¹⁴⁴

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—36—

**إِذَا نَظَرَ إِلَى
السَّحَابِ وَالْبَرْقِ
وَسَمِعَ صَوْتَ الرَّعْدِ**

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
NAZ'ARA ILAAS-
SAH'AABI WAL-BAR-
QI WASAMIA' S'AW-
TAR-RAA'-D

His Supplication
(A.S)
**WHEN HE
LOOKED UPON
CLOUDS AND
LIGHTENING AND
HEARD THE
SOUND OF
THUNDER**

اللَّهُمَّ إِنَّا	AL-LAAHUM-MA	O ALLAH,
هَذَيْنِ آيَاتِكَ مِنْ آيَاتِكَ	IN-NA HD'AY-NI AAAYATAANI MIN AAAYAATIK	these are two of Thy signs and
وَهَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ	WA HD'AY-NI A'W-NAANI MIN AA'-WAANIK	these are two of Thy helpers.
يَتَدَرَّانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ أَوْ نِقْمَةٍ صَارِمَةٍ	YAB-TADIRAANI T'AAA'TAKA BIRAH'-MATIN-NAAFIATIN AW NAQIMATIN Z"AAAR-RAH	They rush to obey Thee with beneficial mercy or injurious vengeance,
فَلَا تُمْطِرْنَا بِهَمَا مَطَرِ السَّوَاءِ	FALAA TUM-TIR-NAA BIHIMAA MAT'ARAS-SAW-	so rain not down upon us from them the evil rain ¹⁴⁵ and
وَلَا تَلْبِسْنَا بِهَمَا لِبَاسَ الْبَلَاءِ	WA LAA TUL-BIS-NAA BIHIMAA LIBAASAL-BALAAA-	clothe us not through them in the garment of affliction!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَنْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَابِ وَبَرَكَاتِهَا	WA ANZIL A'LAY-NAA NAF-A' HAD'IHS-SAH'AAA-IBI WA BARAKATAHAA	send down upon us the benefit of these clouds and their blessing,
وَأَصْرِفْ عَنَّا أَذَاهَا وَمَضَرَّتِهَا	WAS'-RIF A'N-NAAA AD'AAHAA WAMAZ"AR-RATAHAA	turn away from us their harm and their Injury,
وَلَا تُصِيبْنَا فِيهَا بَاقَةٌ	WA LAA TUS'IB-NAA FEEHAA BIAAFAH	strike us not through them with blight, and
وَلَا تُرْسِلْ عَلَيْنَا مَعَاشِنَا عَاهَةً	WA LAA TUR-SIL A'LAA MAA'AYISHINAA A'AHAA	loose not upon our livelihoods any bane!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَإِنْ كُنْتَ بَعَثْتَهَا نِقْمَةً	WA IN KUNTA BAA'TH-TAHAA NAQIMAH	If Thou hast incited them as vengeance and

¹⁴⁵ Allusion to 25: 40

وَأَمْرُسَلَّتْهَا سَخْطَةً	WA AR-SAL-TAHAA SAKH-T'AH	loosed them in anger,
فَإِنَّا نَسْتَجِيرُكَ مِنْ غَضَبِكَ	FA IN-NAA NAS-TAJEERUKA MIN GHAZ"ABIK	we seek sanctuary with Thee from Thy wrath and
وَنَبْتَهِلُ إِلَيْكَ فِي سَوَالٍ عَفْوِكَ	WA NAB-TAHILU ILAY-KA FEE SOO-AALI A'F-WIK	Implore Thee In asking Thy pardon!
فَعِلْ بِالْغَضَبِ إِلَى الْمُشْرِكِينَ	FAMIL BIL-GHAZ"ABI ILAAL- MUSH-RIKEEN	So incline with wrath toward the idolaters and
وَأَدِرْ مَرَحَنَ نَقَسِكَ عَلَى الْمُحْدِثِينَ	WA ADIR RAH'AA NAQIMATIKA A'LAAL-MUL- H"IDEEN	set the millstone of Thy vengeance turning upon the heretics! ¹⁴⁶
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَذْهَبْ مَحَلَّ بِلَادِنَا سُبُكًا	AD'-HIB MAH'-LA BILAADINAA BISUQ-YAAK	take away the barrenness of our lands with Thy watering,
وَأَخْرِجْ وَحَرَ صُدُورِنَا بِرِزْقِكَ	WA AKH-RIJ WAH'ARA S'UDOORINAA BIRIZ-QIK	dislodge the malice from our breasts with Thy providing,
وَلَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ	WA LAA TASH-GHAL-NAA A'NKA BIGHAY-RIK	distract us not from Thee through other than Thee,
وَلَا تَقْطَعْ عَنْ كَأَقْتِنَا مَادَّةَ بَرِّكَ	WA LAA TAQ-TAA' A'N KAAAF- FATINAA MAAAD-DATA BIR- RIK	and cut none of us off from the stuff of Thy goodness,
فَإِنَّ الْغَنَى مَنْ أَغْنَيْتَ	FA IN-NAL-GHANEY-YA MAN AGH-NAY-T	for the rich is he to whom Thou hast given riches, and
وَإِنَّ السَّالِمَ مَنْ وَقَيْتَ	WA IN-NAS-SAALIMA MAW- WAQAY-T	the safe he whom Thou hast protected!
مَا عِنْدَ أَحَدٍ دُونَكَ دِفَاعٌ	MAA I'NDA AH'ADIN DOONAKA DIFAAA'	No one has any defense against Thee,

¹⁴⁶ Literally, those who 'deviate' from the right way.

وَلَا بِأَحَدٍ عَنْ سَطَوْنِكَ أَمْتِنَاً تَحْكُمُ بِمَا شِئْتَ عَلَيَّ مَنْ شِئْتَ	WA LAA BIH'ADIN A'N SAT'- WATIKA AM-TINAAA' TAH'-KUMU BIMAA SHI-TA A'LAA MAN SHI-T	nor any means to bar Thy penalty. Thou decidest what Thou wilt for whom Thou wilt and
وَتَقْضِي بِمَا أَرَدْتَ فِي مَنْ أَرَدْتَ	WA TAQ-Z'EE BIMAAA ARAT- TA FEE MAN ARAT-T	Thou decreest what Thou desirest for any whom Thou desirest!
فَلَكَ الْحَمْدُ عَلَيَّ مَا وَقَيْتَنَا مِنْ الْبَلَاءِ	FALAKAL-H'AM-DU A'LAA MAA WAQAY-TANAA MINAL- BALAAAA-	to Thee belongs praise for protecting us from affliction and
وَلَكَ الشُّكْرُ عَلَيَّ مَا خَوَّلْتَنَا مِنْ الْغِنَاءِ	WA LAKASH-SHUK-RU A'LAA MAA KHAW-WAL-TANAA MINAN-NAA'-MAAA-I	to Thee belongs thanks for conferring upon us blessings,
حَمْدًا يُخَلِّفُ حَمْدَ الْحَامِدِينَ وَمَرَاتِهِ	H'AM-DAY-YUKHAL-LIFU H'AM- DAL-H'AAMIDEENA WARAAA- AH	a praise which will leave behind the praise of the praisers,
حَمْدًا يَمَلَأُ أَرْضَهُ وَسَمَاءَهُ	H'AM-DAY-YAM-LAA AR- Z'AHOO WASAMAAA-AH	a praise which will fill the earth and the heaven!
إِنَّكَ الْمَنَّانُ بِجَسِيمِ الْمَنِّ	IN-NAKAL-MAN-NAANU BIJASEEMIL-MINAN	Surely Thou art the All-kind through immense kindnesses,
الْوَهَّابُ لِعَظِيمِ النِّعَمِ	AL-WAH-HAABU LIA'Z'EEMIN- NIA'M	the Giver of abounding favors,
الْقَابِلُ بِسِيرِ الْحَمْدِ	AL-QAABILU YASEERAL-H'AM- D	the Acceptor of small praise,
الشَّاكِرُ قَلِيلِ الشُّكْرِ	ASH-SHAAKIRU QALEELASH- SHUK-R	the Grateful for little gratitude,
الْمُحْسِنُ الْمُجِئِلُ ذُو الطَّوْلِ	AL-MUH'-SINUL-MUJ-MILU D'OOT-T'AW-L	the Beneficent, the Benevolent, Possessor of graciousness!

لَا إِلَهَ إِلَّا أَنْتَ LAAA ILAHA IL-LAAA ANTA

There is no god but Thou;

إِلَيْكَ الْمَصِيرُ ILAY-KAL-MAS'EER

unto Thee is the
homecoming.¹⁴⁷

وكان من دعائه عليه السلام

**إذا اعترف
بالتقصير عن
تأدية الشكر**

—37—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
AA'-TARAFAT-BIT-TAQ-
S'EERI A'N TAA-
DEETISH-SHUK-R

His Supplication
(A.S)

**WHEN
CONFESSING HIS
SHORTCOMINGS
IN GIVING
THANKS**

اللَّهُمَّ إِنَّ أَحَدًا

AL-LAAHUM-MA IN-NA
AH'ADAL-

O ALLAH, no one

لَا يَلْغُ مِنْ شُكْرِكَ غَايَةً إِلَّا

LAA YAB-LUGHU MIN SHUK-
RIKA GHAAAYATAN IL-LAA

reaches a limit in thanking
Thee without acquiring that
of Thy beneficence which
enjoins upon him
thanksgiving,

حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ مَا

H'AS'ALA A'LAY-HEE MIN IH'-
SAANIKA MAA YUL-ZIMUHOO
SHUK-RAK

يُلْزِمُهُ شُكْرَكَ

وَلَا يَلْغُ مَبْلَغًا مِنْ طَاعَتِكَ وَإِنْ

WA LAA YAB-LUGHU MAB-
LAGHAM-MIN T'AAA'TIKA

nor does anyone reach a
degree in obeying Thee,
even if he strives, without
falling short of what Thou
deservest because of Thy
bounty.

أَجْهَدَ إِلَّا كَانَ مَقْصَرًا دُونَ

WAANI AJ-TAHADA IL-LAA
KAANA MUQAS'-S'IRANA

أَسْتَحْفَاقَكَ بِفَضْلِكَ

DOONA AS-TIH'-QAAQIKA
BIFAZ'-LIK

فَأَشْكُرُ عِبَادَكَ عَاجِزٌ عَنْ

FAASH-KARU I'BAADIK
A'AJIZUN A'N SHUK-RIK

The most thankful of Thy
servants has not the
capacity to thank Thee, and

شُكْرِكَ

وَأَعْبُدُهُمْ لَكَ مَقْصَرٌ عَنْ طَاعَتِكَ

WA AA'-BADUHUM LAK
MQAS'-S'IRUN A'N TAAA'TIK

the most worshipful of them
falls short of obeying Thee.

لَا يَجِبُ لِأَحَدٍ مِنْهُمْ

LAA YAJIBU LIAH'ADIM-MIN-
HUM

To none of them is due

أَنْ تَغْفِرَ لَهُمْ بِأَسْتَحْفَاقِهِ

AN TAGH-FIRA LAHOO BIS-
TIH'-QAAQIH

Thy forgiveness through what
he himself deserves

وَلَا يَحِيقُ لَهُ أَنْ تَرْضَى عَنْهُ بِاسْتِجَابَةٍ	WA LAA YAH'IQ-QU LAHOOO AN TAR-Z'AA A'N-HOO BIS- TEEJAABIH	or Thy good pleasure for his own merit.
فَمَنْ غَفَرْتَ لَهُ فَبَطُولِكَ	FAMAN GHAFAR-TA LAHOO FABITAW-LIK	When Thou forgivest someone, it is through Thy graciousness, and
وَمَنْ مَرَضَيْتَ عَنْهُ فَبِفَضْلِكَ	WA MAR-RAZ'EETA A'N-HOO FABIFAZ'-LIK	when Thou art pleased with someone, it is through Thy bounty.
تَشْكُرُ سِرًّا مَا شُكِرْتَ لَهُ	TASH-KURU YASEERA MAA SHUKIR-TAH	Thou showest gratitude for the paltry for which Thou showest gratitude ¹⁴⁸ and
وَتُثِيبُ عَلَى قَلِيلٍ مَا تُطَاعُ فِيهِ حَتَّى كَأَنَّ شُكْرَ عِبَادِكَ الَّذِي	WA TUTHEEBU A'LAA QALEELI MAA TUT'AAU' FEEH H'AT-TAA KAAAN-NA SHUK-RA I'BAADIKAL-LAD'EE	Thou rewardest the small act in which Thou art obeyed, so that it seems as if Thy servants' thanksgiving for which Thou hast
أَوْجَبْتَ عَلَيْهِمْ نَوَائِبَهُمْ	AW-JAB-TA A'LAY-HEE THAWAABAHUM-	made incumbent their reward and
وَأَعْظَمْتَ عَنْهُمْ جَزَاءَهُمْ	WA AA'-ZAM-TA A'N-HOO JAZAAA-AHUM-	made great their repayment
أَمْرٌ مَلَكُوا اسْتِطَاعَةَ الْأَمْتِنَاعِ مِنْهُ دُونَكَ فَكَافَأَهُمْ	AM-RUM-MALAKOOS- TIT'AAA'TALIM-TINAAI' MIN- HOO DOONAKA FAKAAFAA- TAHUM-	is an affair from which they could have held back without Thee, and hence Thou wilt recompense them, and

¹⁴⁸ The commentator suggests that the expression TASH-KURU 'for which Thou showest gratitude', which is found in most texts, means QABALTAHU, 'which Thou acceptest'. He adds that another ancient text has SHUKIR-TAH, 'for which Thou are thanked', and that this is clearer and more appropriate in the context.

وَلَمْ يَكُن سَيِّئُهُ بِيدِكَ فَجَاذِبْنَهُمْ	WA LAM YAKUN SABABUHOO BEEADIK FAJAAZAY-TAHUM-	whose cause is not in Thy hand, and hence Thou wilt repay them.
بَلْ مَلَكَتْ يَا إِلَهِي أَمْرَهُمْ قَبْلَ أَنْ يَمْلِكُوا عِبَادَتَكَ	BAL MALAK-TA YAAA ILAAHEEE AM-RAHUM QAB-LA AY-YAM-LIKOO 'BAADATAK	Nay, my God, Thou hadst power over their affair before they had power to worship Thee, and
وَاعْدَدْتَ ثَوَابَهُمْ قَبْلَ أَنْ يُفِيضُوا فِي طَاعَتِكَ	WA AA'-DAT-TA THAWAABAHUM QAB-LA AY- YUFEEZ"OO FEE TAAA'TIK	Thou hadst prepared their reward before they began to obey Thee; and
وَذَلِكَ أَنَّ	WA D'ALIKA AN-NA	that because
سُنَّتِكَ الْإِفْضَالُ	SUN-NATAKAL-IF-Z"AAL	Thy wont is bestowal of bounty,
وَعَادَتِكَ الْإِحْسَانُ	WA A'ADATAKAL-IH'-SAAN	Thy custom beneficence,
وَسَبِيلِكَ الْعَفْوُ	WA SABEELAKAL-A'F-W	Thy way pardon.
فَكُلُّ الْبَرِيَّةِ	FAKUL-LUL-BAREE-YAH	So all creatures confess
مُعْتَرِفَةً بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ عَاقَبْتَ	MUA'-TARIFATUM-BI N-NAKA GHAY-RU Z'AALIMIL-LIMAN A'AQAB-T	that Thou wrongest not him whom Thou punishest and
وَشَهِدُهُ بِأَنَّكَ مَفْضِلٌ عَلَى مَنْ عَاقَبْتَ	WA SHAAHIDATUM-BI N-NAKA MUTAFAZ"-Z"ILUN A'LAA MAN A'AFAY-T	bear witness that Thou bestowest bounty upon him whom Thou pardonest.
وَكُلُّ مَعْرٍ عَلَى نَفْسِهِ بِالتَّصْصِيرِ عَمَّا اسْتَوْجَبْتَ	WA KUL-LU MUQIR-RU A'LAA NAF-SIHEE BIT-TAQ-S'EERI A'M- MAS-TAW-JAB-T	Each admits that he has fallen short of what Thou meritest.

فَلَوْلَا أَنَّ الشَّيْطَانَ يَخْتَدِعُهُمْ عَنْ

FALAW-LAAA AN-NASH-SHAY-
T'AANA YAKH-TADIU'HUM A'N
T'AAA'TIKA MAA A'S'AAKA A'AS'

Had SATAN not misled them
from Thy obedience, no
disobeyer would have
disobeyed Thee, and

طَاعَتِكَ مَا عَصَاكَ عَاصٍ

وَلَوْلَا أَنَّهُ يُصَوِّرُ لَهُمُ الْبَاطِلَ فِي

WA LAW-LAAA AN-NAHOO
YUS'AW-WIRU LAHUMUL-
BAAT'ILA FEE MITHAALIL-H'AQ-
QI MAA Z'AL-LA A'N
T'AREEQIKA Z'AAAL

had he not shown falsehood
to them in the likeness of
truth no strayer would have
gone astray from Thy path.

مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ

صَّالٍ

فَسُبْحَانَكَ

FASUB-H'AANAK

So Glory be to Thee!

مَا أَتَيْنَكَ كَرَمَكَ فِي مُعَامَلَةٍ مَنِ

MAAA AB-YANA KARAMAKA
FEE MUA'AMALATI MAN
AT'AAA'KA AW A'S'AAK

How manifest is Thy
generosity in dealing with
him who obeys or disobeys
Thee!

أَطَاعَكَ أَوْ عَصَاكَ

تَشْكُرُ الطَّائِعَ عَلَى مَا أَنْتَ

TASH-KURUL-MUT'EEA' A'LAA
MAAA ANTA TAWAL-LAY-
TAHOO LAH

Thou showest gratitude to
the obedient for that which
Thou undertakest for him,

تَوَكَّلْتُ لَهُ

وَأُتَمِّلِي لِلْعَاصِي فِيمَا تَمَلَّكَ مُعَاجَلَتُهُ

WA TUM-LEE LIL-A'S'EE
FEEMAA TAM-LIKU
MUA'AJALATAHOO FEEH

and Thou grantest a respite
to the disobedient in that
within which Thou art able to
hurry him.

فِيهِ

أَعْطَيْتَ كُلَّ مِّنْهُمَا مَا لَا يَجِبُ

AA'-T'AY-TA KUL-LAM-MIN-
HUMAA MAA LAA YAJIBU LAH

Thou givest to each of them
that which is not his due,
and

لَهُ

وَتَفَضَّلْتَ عَلَى كُلِّ مِّنْهُمَا بِمَا

WA TAFAZ'-Z'AL-TA A'LAA KUL-
LIM-MIN-HUMAA BIMAA YAQ-
S'URU A'MALUHOO A'N-H

Thou bestowest bounty upon
each in that wherein his
works fall short.

يَقْصُرُ عَمَلُهُ عَنْهُ

وَلَوْ كَافَيْتَ الْمُطِيعَ عَلَى مَا أَنْتَ
تَوَكَّيْتَهُ لَهُ لَا وَشَكَ

WA LAW KAAFAY-TAL-MUTEEA'
A'LAA MAAA ANTA TAWAL-
LAY-TAHOO LAHOO LAAW-
SHAKA

Wert Thou to
counterbalance for the
obedient servant that which
Thou Thyself hadst
undertaken, he would be on
the point of

أَنْ يَفْقِدَ ثَوَابَكَ

AY-YAF-QIDA THAWAABAK

losing Thy reward and

وَأَنْ تَرَوْهُ عَنْهُ نِعْمَتَكَ

WA AN TAZOOLA A'N-HOO
NIA'-MATUK

seeing the end of Thy favor,

وَلَكِنَّكَ بِكَرَمِكَ جَانَزَيْتَهُ

WA LKIN-NAKA BIKARAMIKA
JAAZAY-TAHOO

but through Thy generosity
Thou hast repaid him

عَلَى الْمُدَّةِ الْقَصِيرَةِ الْغَايَةِ بِالْمُدَّةِ
الطَّوِيلَةِ الْخَالِدَةِ

A'LAAL-MUD-DATIL-
QAS'EERATIL-FAANEEATI BIL-
MUD-DATIT'-T'AWHEELATIL-
KHAALIDAH

for a short, perishing term
with a long, everlasting
term, and

وَعَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ
بِالْغَايَةِ الْمُدِيدَةِ الْبَاقِيَةِ ثُمَّ

WA A'LAAL-GHAAYATIL-
QAREEBATIZ-ZAAA-ILATI BIL-
GHAAYATIL-MADEEDATIL-
BAAQEEAH

for a near, vanishing limit
with an extended, ??? limit.
Then

لَمْ تَسْمُهُ الْقِصَاصَ فِيمَا أَكَلَ
مِنْ مَرْزُقِكَ الَّذِي يَقْوَى بِهِ عَلَى
طَاعَتِكَ

THUM-MA LAM TASUM-HUL-
QIS'AAS'A FEEMAAA AKALA
MIR-RIZ-QIKAL-LAD'EE YAQ-
WAA BIHEE A'LAA T'AAA'TIK

Thou dost not visit him with a
settling of accounts for Thy
provision through which he
gained strength to obey
Thee,

وَلَمْ تُخْمِلْهُ عَلَى الْمُنَاقَشَةِ فِي
الْأَلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى
مَغْفِرَتِكَ

WA LAM TAH'-MIL-HOO
A'LAAL-MUNAAQASHATI FIL-
AAALAATIL-LATEE TASAB-BABA
BIS-TIA'-MAALIHA AAA ILAA
MAGH-FIRATIK

nor dost Thou force him to
make reckonings for the
organs he employed to find
the means to Thy
forgiveness.

وَلَوْ فَعَلْتَ ذَلِكَ بِهِ لَذَهَبَ

WA LAW FAA'L-TA D'ALIKA
BIHEE LAD'AH'AB

Wert Thou to do that to him,
it would take away

جَمِيعُ مَا كَدَحَ لَهُ

JAMEEU' MAA KADAH'A LAH

everything for which he had
labored and

وَجُمْلَةُ مَا سَعَى فِيهِ	WA JUM-LATU MAA SAA'A FEEHEE	all wherein he had exerted himself
جَزَاءَ لِلصُّغْرَى مِنْ أَيْدِيكَ وَمِنْكَ	JAZAAA-AL-LILS'-S'UGH-RAA MIN AYAADDEKA WMINANIK	as repayment for the smallest of Thy benefits and kindnesses, and
وَلَقَى مَرَهِنًا بَيْنَ يَدَيْكَ بِسَائِرِ نِعَمِكَ	WA LABAQEEA RAHEENAM- BAY-NA YADAY-KA BISAAA-IRI NIA'MIK	he would remain hostage before Thee for Thy other favors.
فَمَنْ كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ؟ لَا مَنَى؟	FAMATAA KAANA YASTAH'IQ- QU SHAY-AM-MIN THAWAABIKA? LAA MATAA?	So how can he deserve something of Thy reward? Indeed, how?
هَذَا يَا إِلَهِي حَالُ مَنْ أَطَاعَكَ وَ سَبِيلُ مَنْ تَعَبَّدَ لَكَ	HAD'AA YAAA ILAAHEE H'AALU MAN ATAAA'KA WA SABEELU MAN TAA'B-BADA LAK	This, my God, is the state of him who obeys Thee and the path of him who worships Thee.
فَأَمَّا الْعَاصِي أَمْرًا وَالْمُؤَافِقُ نَهْيًا	FAAM-MAAL-A'AS'EEE AM- RAKA WAL-MUWAAQIU' NAH- YAK	But as for him who disobey's Thy command and goes against Thy prohibition,
فَلَمْ تُعَاجِلْهُ بِنِقْمِكَ لَكُنْ يَسْتَبْدِلُ بِحَالِهِ فِي مَعْصِيَتِكَ حَالَ الْإِنَابَةِ إِلَى طَاعَتِكَ	FALAM TUA'AJIL-HOO BINAQIMATIKA LIKAY YAS-TAB- DILA BIH'AALIHEE FEE MAA'- S'EEATIKA H'AALAL-INAABATI ILAA T'AAA'TIK	Thou dost not hurry him to Thy vengeance, so that he may seek to replace his state in disobeying Thee with the state of turning back to obey Thee,
وَلَقَدْ كَانَ يَسْتَحِقُّ يَا إِلَهِي فِي أَوَّلِ مَا هَمَّ بِعِصْيَانِكَ كُلَّ مَا أَعَدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ عُقُوبَتِكَ فَجَمِيعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ	WA LAQAD KAANA YAS- TAH'IQ-QU YAAA ILAAHEE FEE AW-WALI MAA HAM-MA BII'S'-YAANIKA KUL-LA MAAA AA'-DAT-TA LIJAMEEI' KHAL- QIKA MIN U'QOOBATIK FAJAMEEU' MAAA AKH-KHAR- TA A'N-HOO MINAL-A'D'AAB	though he deserved from the time he set out to disobey Thee every punishment which Thou hast prepared for all Thy creatures. Through each chastisement which Thou hast kept back from him

وَأَبْطَأَتْ عَلَيْهِ مِنْ سَطَوَاتِ النِّقْمَةِ
وَالْعِقَابِ

WA AB-T'AA-TA A'LAY-HEE MIN
SAT'AWAATIN-NIQ-MATI WAL-
I'QAAB

and each penalty of Thy
vengeance and Thy
punishment which Thou hast
delayed from him,

تَرَكُ مِنْ حَقِّكَ وَرَضَى بِدُونِ
وَأَجِبِكَ

TAR-KUM-MIN H'AQ-QIKA
WARIZ"AN BIDOONI WAAJIBIK

Thou hast refrained from Thy
right and shown good
pleasure in place of what
Thou hast made obligatory.

فَمَنْ أَكْرَمُ يَا إِلَهِي مِنْكَ؟
وَمَنْ أَشَقَى مِمَّنْ هَلَكَ عَلَيْكَ؟ لَا
مَنْ؟!

FAMAN AK-RAMU YAAA
ILAAHEE MINKA?

So who is more generous,
my God, than Thou? and

WAMAN ASH-QAA MIM-MAN
HALAKA A'LAY-KA? LAA MAN-
?!

who is more wretched than
he who perishes in spite of
Thee? Indeed, who?

فَتَبَارَكْتَ أَنْ تُوصَفَ إِلَّا
بِالْإِحْسَانِ

FATABAARAK-TA AN TOOS'AFI
IL-LAA BIL-IH'-SAAN

Thou art too blessed to be
described by any but
beneficence and

وَكَرُمْتَ أَنْ يُخَافَ مِنْكَ إِلَّا
الْعَدْلُ

WA KARUM-TA AY-YUKHAAFA
MINKA IL-LAAL-A'D-L

too generous for any but
justice to be feared from
Thee!

لَا يُخْشَى جَوْرَكَ عَلَى مَنْ عَصَاكَ

LAA YUKH-SHAA JAW-RUKA
A'LAA MAN A'S'AAK

There is no dread that Thou
wilt be unjust toward him
who disobeys Thee,

وَلَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ
أَمْرَضَاكَ

WA LAA YUKHAAFU IGH-
FAALUKA THAWAABA MAN
AR-Z"AAKA

nor any fear of Thy
neglecting to reward him
who satisfies Thee.¹⁴⁹

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

So bless MUHAMMAD and
his Household,

¹⁴⁹ Allusion to such QURANIC verses as Whoso brings a good deed shall have ten the like of it; Whoso brings an evil deed shall only be recompensed the like of it; they shall not be wronged. Cf. 40: 40.

وَهَبْ لِي مِنْكَ أَمَلِي WA HAB LEE MINKA AMALEE
 وَزِدْنِي مِنْ هَذَاكَ مَا أَصِلُ بِهِ إِلَى WA ZID-NEE MIN HUDAAKA
 MAAA AS'ILU BIHEEE ILAAT-
 تَوْفِيقٍ فِي عَمَلِي TAW-FEEQI FEE A'MALEE
 إِنَّكَ مَنَّانٌ كَرِيمٌ IN-NAKA MAN-NAANUN
 KAREEM

give me my hope, and

increase me in that of Thy
guidance through which I
may be successful in my
works!

Surely Thou art All-kind,
Generous.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي الْإِعْتِذَارِ مِنْ

تَبَعَاتِ الْعِبَادِ وَ

مِنَ التَّقْصِيرِ فِي

حَقُوقِهِمْ وَفِي

فَكَاهِ رَقَبَتَهُ مِنَ

النَّارِ

—38—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU
FEELIA'-TID'AARI MIN
TABIA'ATI ALI'BAADWA
MINAT-TAQ-S'EERI
FEE H'UQOOQIHIM-
WAFEE FAKAAKI
RAQABATIHEE
MINAN-NAAR

His Supplication
(A.S)

IN ASKING

PARDON FOR

MISDEEDS TO

ALLAH'S

SERVANTS AND

FOR FALLING

SHORT IN THEIR

RIGHTS AND

THAT HIS NECK

BE SET FREE

FROM THE FIRE

اَللّٰهُمَّ اِنِّیْ اَعْتَذِرُ اِلَيْكَ AL-LAAHUM-MA IN-NEEE AA'-
TAD'IRU ILAY-KA
مِنْ مَظْلُوْمٍ ظَلَمَ بِحَضْرَتِيْ فَلَمْ MIM-MAZ'-LOOMIN Z'ULIMA
BIH'AZ"-RATEE FALAM ANS'UR-
اَنْصُرُهُ H

O ALLAH, I ask pardon from
Thee for

the person wronged in my
presence whom I did not
help,

وَمِنْ مَعْرُوفٍ اُسْدِيْ اِلَيْ فَلَمْ WA MIM-MAA'-ROOFIN US-
DEEA ILAY-YA FALAM ASH-
اَشْكُرُهُ KUR-H

the favor conferred upon
me for which I returned no
thanks,

وَمِنْ مُسِيءٍ أَعْتَذَرَ إِلَيَّ فَلَمْ أَعْذِرْهُ	WA MIM-MUSEE-IN AA'- TAD'ARA ILAY-YA FALAM AA'- D'IR-H	the evildoer who asked pardon from me and whom I did not pardon,
وَمِنْ ذِي فَاقَةٍ سَأَلَنِي فَلَمْ أُؤْتِرْهُ	WA MIN D'EE FAAQATIN SAALANEE FALAM OO-THIR-H	the needy person who asked from me and whom I preferred not over myself,
وَمِنْ حَقِّ ذِي حَقٍّ لِرِمْسِي لِمُؤْمِنٍ فَلَمْ أُؤْفِرْهُ	WA MIN H'AQ-QI D'EE H'AQ- QIL-LAZIMANEE LIMOO-MININ FALAM UWAF-FIR-H	the right of a believer who possesses a right incumbent upon me which I did not fulfill,
وَمِنْ عَيْبٍ مُّؤْمِنٍ ظَهَرَ لِي فَلَمْ أَسْتُرْهُ	WA MIN A'Y-BI MOO-MININ Z'AHARA LEE FALAM AS-TUR-H	the fault of a believer which became evident to me and which I did not conceal, and
وَمِنْ كُلِّ إِثْمٍ عَرَضَ لِي فَلَمْ أَهْجُرْهُ	WA MIN KUL-LI ITH-MIN A'RAZ"A LEE FALAM AH-JUR-H	every sin which presented itself to me and which I failed to avoid.
أَعْتَذِرُ إِلَيْكَ يَا إِلَهِي مِنْهُمْ وَمِنْ نَظَائِرِهِمْ	AA'-TAD'IRU ILAY-KA YAAA ILAAHEE MIN-HUN-NA WAMIN-NAZ'AAA-IRIHIN	I ask pardon, my God, for all of these and their likes,
أَعْتَذِرُ نَدَامَةً يَكُونُ وَعِظًا لِمَا بَيْنَ يَدَيَّ مِنْ أَشْبَاهِهِمْ	AA'-TID'AARA NADAAMATEE- YAKOONU WAAI'ZAL-LIMAA BAY-NA YADAY-YA MIN ASH- BAAHIHIN	with an asking of pardon in remorse which may act as an admonisher against similar things ahead of me.
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH WAJ-A'L	So bless MUHAMMAD and his Household and make
نَدَامَتِي عَلَى مَا وَقَعْتُ فِيهِ مِنْ النِّسَابَاتِ	NADAAMATEE A'LAA MAA WAQAA'-TU FEEHEE MINAZ- ZAL-LAAT	my remorse for the slips into which I have fallen and

وَعَزَمْتُ عَلَى تَرْكِ مَا يَغْرِضُ لِي مِنَ

WA A'Z-MEE A'LAA TAR-KI
MAA YAA'-RIZ"U LEE MINAS-
SAY-YI-AAT

my determination to refrain
from the evil deeds which
present themselves to me

السَّيِّئَاتِ

تَوْبَةٍ تُوجِبُ لِي مَحَبَّتَكَ

TAW-BATAN TOOJIBU LEE
MAH'AB-BATAKA

a repentance which will
make Thy love for me
obligatory,

يَا مُحِبَّ التَّوَّابِينَ

YAA MUH'IB-BAT-TAW-
WAABEEN

O lover of those who repent!
150

¹⁵⁰ Allusion to 2: 222: Truly ALLAH loves those who repent.

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وكان من دعائه عليه السلام

فِي طَلَبِ الْخَفْوِ**وَالرَّحْمَةِ**

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
TALABIL-A'F-WI WAR-
RAH'-MAH

His Supplication
(A.S)

**IN SEEKING
PARDON AND
MERCY**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَ اكْسِرْ شَهْوَيَّ عَنْ كُلِّ

WAK-SIR SHAH-WATEE A'N
KUL-LI MUH'AR-RAM

break my passion for every
unlawful thing,

مُحَرَّمَةٍ

وَ آمُرْ حِرْصِي عَنْ كُلِّ مَأْثَمٍ

WAZ-WI H'IR-S'EE A'N KUL-LI
MAA-THAM

take away my craving for
any sin, and

وَ آمْنِئْنِي عَنْ أَذَى كُلِّ مُؤْمِنٍ وَ

WAM-NAA'-NEE A'N AD'A KUL-
LI MOO-MINIW-WA MOO-
MINATIW-WA MUS-LIMIW-WA
MUS-LIMAH

bar me from harming any
believer, male or female,
and any Muslim, male or
female

مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ

اللَّهُمَّ وَ أَيْمَانِ عَبْدٍ

AL-LAAHUM-MA WA AY-
YUMAA A'B-D

O ALLAH, if any of Thy
servants

نَالَ مِنِّي مَا حَظَرْتَ عَلَيْهِ

NAALA MIN-NEE MAA
H'AZ'AR-TA A'LAY-H

should harm me in what
Thou hast forbidden

وَ أَنْتَهَكَ مِنِّي مَا حَجَرْتَ عَلَيْهِ

WANTAHAKA MIN-NEE MAA
H'AJAR-TA A'LAY-H

or violate me in what Thou
hast interdicted, and

فَمَضَى بِظُلَامَتِي مَيِّتًا

FAMZ'AA BIZ'ULAAMATEE
MAY-YITAA

If he should pass into death
with my complaint

أَوْ حَصَلَتْ لِي قَبْلَهُ حَيًّا

AW H'AS'ALAT LEE
QIBALAHOO H'AY-YAA

or I come to have a
complaint against him while
he is alive,

فَاغْفِرْ لَهُ مَا آَلَمَ بِهِ مِنِّي

FAGH-FIR LAHOO MAAA
ALAM-MA BIHEE MIN-NEE

forgive him what he did to
me and

وَ آغْفِرْ لَهُ عَمَّا أَذْبَرِ بِهِ عَنِّي

WAA-FU LAHOO A'M-MAAA
AD-BARA BIHEE A'N-NEE

pardon him that through
which he turned his back on
me

وَلَا تَقْفُ عَلَيَّ مَا أَمْرُكَ فِي	WA LAA TAQIF-HOO A'LAA MAR-TKABA FEE	Inquire not from him about what he committed toward me and
وَلَا تَكْشِفُهُ عَمَّا آكَبَ	WA LAA TAK-SHIF-HOO A'M- MAK-TASABA BEE	expose him not through what he earned by me!
بِى		
وَأَجْعَلْ مَا	WAJ-A'L MAA	And Make
سَمَحْتُ بِهِ مِنَ الْعَفْوِ عَنْهُمْ	SAMAH'-TU BIHEE MINAL-A'F- WI A'N-HUM-	my open-handedness in pardoning such servants
وَتَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ	WA TABAR-RAA'-TU BIHEE MINAS'-S'ADAQATI A'LAY-HIM-	and my contribution in charity toward them
أَمْزَكِي صَدَقَاتِ الْمُتَصَدِّقِينَ	AZ-KAA S'ADAQAATIL- MUTAS'AD-DIQEEN	the purest charity of the charitable and
وَأَعْلَى صَلَاتِ الْمُتَّقِينَ	WA AA'LAA S'ILAATIL- MUTAQAR-RIBEEN	the highest gift of those seeking nearness to Thee!
وَعَوَّضْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَكَ	WA A'W-WIZ"-NEE MIN A'F- WEE A'N-HUM A'F-WAK	Recompense me for my pardoning them with Thy pardon and
وَمِنْ دُعَائِي لَهُمْ مَرَحْمَتَكَ حَتَّى	WA MIN DUA'AA-EE LAHUM RAH'-MATAK H'AT-TAA	for my supplicating for them with Thy mercy so
يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ	YAS-A'DA KUL-LU WAAH'IDIM- MIN-NAA BIFAZ"-LIK	that each one of us may gain felicity through Thy bounty and
وَيَنْجُو كُلُّ مِنَّا بِمَنَّاكَ	WA YANJUWA KUL-LUM-MIN- NAA BIMAN-NIK	each may attain deliverance through Thy kindness!
اَللّٰهُمَّ وَاَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ	AL-LAAHUM-MA WA AY- YUMAA A'B-DIM-MIN A'BEEDIKA	O ALLAH, if there is a servant from among Thy servants whom
أَذْمَرَ كَرَمِي دَرَاكَ	AD-RAKAHOO MIN-NEE DARAK	an ill visits on my account,
أَوْ مَسَّهُ مِنْ نَّاحِيَّتِي أَدَى	AW MAS-SAHOO MIN- NAAH'EEATEEE AD'ANA	a harm touches from my direction,

أَوْ لِحَقَّهُ بِي أَوْ بَسِي ظَلَمٌ
AW LAH'IQAHOO BEE AW
BISABABEE Z'UL-M

or a wrong overtakes
through me or because of
me, and

فَفُتُّ بِحَقِّهِ
FAFUT-TUHOO BIH'AQ-QIH

should I fail to take care of
his right

أَوْ سَبَقْتُهُ بِمَظْلَمَتِهِ
AW SABAQ-TUHOO BIMAZ'-
LAMATIH

or go before him [In death]
with his complaint,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

bless MUHAMMAD and his
Household,

وَأَرْضِهِ عَنِّي مِنْ وَجْدِكَ
WA AR-Z'IHEE A'N-NEE MIW-
WJ-DIK

satisfy him toward me
through Thy wealth, and

وَأَوْفِدْ حَقَّهُ مِنْ عِنْدِكَ
WA AW-FIHEE H'AQ-QAHOO
MIN I'NDIK

give him his full right from
Thyself

ثُمَّ قِنِي مَا يُوجِبُ لَهُ حُكْمَكَ
THUM-MA QINEE MAA
YOOJIBU LAHOO H'UK-MUK

Then protect me from what
Thy decision mandates

وَخَلِّصْنِي مِمَّا يَحْكُمُ بِهِ
WA KHAL-LIS'-NEE MIM-MAA
YAH'-KUMU BIHEE A'D-LUK

and save me from what Thy
justice decides, for

عَذْلُكَ

فَإِنْ قُوَّتِي لَا تَسْتَقِلُّ بِنِقْمَتِكَ
FA IN-NA QOO-WATEE LAA
TAS-TAQIL-LU BINAQIMATIK

my strength cannot bear Thy
vengeance and

وَإِنْ طَاقَتِي لَا تَنْهَضُ بِسُخْطِكَ
WA IN-NA T'AAQATEE LAA
TAN-HAZ'U BISUKH-T'IK

my obedience cannot
stand up to Thy displeasure!

فَبِإِنَّكَ إِنْ تُكَافِئْنِي بِالْحَقِّ
FA IN-NAKA IN TUKAAFINEE
BIL-H'AQ-QI TUH-LIK-NEE

If Thou recompensest me
with the right, Thou wilt
destroy me, and

تُهْلِكْنِي

وَإِلَّا تَقْعُدْنِي بِرَحْمَتِكَ تُؤْبِقْنِي
WA IL-LA TAGHAM-MAD-NEE
BIRAH'-MATIKA TOOBIQ-NEE

If Thou dost not shield me In
Thy mercy, Thou wilt lay me
waste.

اللَّهُمَّ إِنِّي
AL-LAAHUM-MA IN-NEE

O ALLAH,

أَسْتَوْهِيكَ يَا إِلَهِي مَا لَا يَنْقُصُكَ
 AS-TAW-HIBUKA YAAA
 ILAAHEE MAA LAA
 يَذْلُهُ
 YANQUS'UKA BAD'-LUH

I ask Thee to grant, my God,
 that whose giving will not
 decrease Thee, and

وَأَسْتَخِمُكَ مَا لَا يَهْطُكَ حَمْلُهُ
 WA AS-TAH'-MILUKA MAA LAA
 YAB-HAZ'UKA H'AM-LUH

I ask Thee to carry that
 whose carrying will not
 weigh Thee down:

أَسْتَوْهِيكَ يَا إِلَهِي نَفْسِي
 AS-TAW-HIBUKA YAAA
 ILAAHEE NAF-SEEAL-LATEE
 الَّتِي لَمْ تَخْلُقْهَا
 LAM TAKH-LUQ-HAA

My God, I ask Thee to give
 my soul, which
 Thou didst not create

لِتَمْنَعَ بِهَا مِنْ سُوءٍ
 LITAM-TANIA' BIHAA MIN
 SOOO-IN

to keep Thyself from evil

أَوْ لَتَطَّرِقَ بِهَا إِلَى نَفْعٍ
 AW LITAT'AR-RAQA BIHAAA
 ILAA NAF-A'

nor to find the way to
 profit.

وَلَكِنْ أَنْشَأَهَا
 WA LKIN ANSHAA-TAHAA

No, Thou brought it forth

إِبْنَاتًا لَقَدْ مَرَكْتَ عَلَى مِثْلِهَا
 ITH-BAATAL-LIQUD-RATIKA
 A'LAA MITH-LIHAA

to demonstrate Thy power
 over its like and

وَأَحْتِجَاجًا بِهَا عَلَى شَكْلِهَا
 WAH'-TIJAAJAM-BIHAA A'LAA
 SHAK-LIHAA

to provide an argument
 against its similar.

وَأَسْتَخِمُكَ مِنْ ذُنُوبِي مَا قَدْ بَهْطَنِي
 WA AS-TAH'-MILUKA MIN
 D'UNOOBEE MAA QAD
 BAHAZ'ANEE H'AM-LUH
 حَمْلُهُ

I ask Thee to carry those of
 my sins whose carrying
 weighs me down and

وَأَسْتَعِينُ بِكَ عَلَى مَا قَدْ فَدَحَسَنِي
 WA AS-TAE'ENU BIK A'LAA
 MAA QAD FADAH'ANEE THIQ-
 LUH
 ثِقَلُهُ

I seek help from Thee in that
 whose heaviness oppresses
 me.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 FAS'AL-LI A'LAA MUH'AM-
 MADIW-WA AAALIH

So bless MUHAMMAD and
 his Household,

وَهَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي	WA HAB LINAFA-SEE A'LAA Z'UL-MIHAA NAF-SEE	give to me my soul in spite of its wrong-doing, ¹⁵¹ and
وَوَكِّلْ مَرْحَمَتَكَ بِأَخْتِمَالِ إِصْرِي	WA WAK-KIR-R-RAH'-MATAKA BIH'-TIMAALI IS'-REE	appoint Thy mercy to carry my burden!
فَكَدَّ قَدْ لَحِقَتْ مَرْحَمَتَكَ	FAKAM QAD LAH'IQAT RAH'-MATUKA BIL-MUSEE-EEN	How many evildoers Thy mercy has overtaken!
بِالْمُسِيئِينَ		
وَكَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ	WA KAM QAD SHAMILA A'F-WUKAZ'-Z'AALIMEEN	How many wrongdoers Thy pardon has embraced!
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household and
وَاجْعَلْنِي أُسْوَةً مَنْ	WAJ-A'L-NEEE US-WATA MAN	make me the model of him whom Thou hast
أَنْهَضَهُ بِتَجَاوُزِكَ عَنْ مَصَارِعِ الْخَاطِئِينَ	AN-HAZ'-TAHOO BITAJAAWZIKA A'M-MAS'AARI'L-KHAATI'-EEN	aroused through Thy forbearance from the deadly infirmities of the offenders and

¹⁵¹ The Persian translators read this as meaning, 'pardon me in spite of my wrongdoing against myself', and MOHANI's English translation agrees: 'Pardon my soul despite its having worked to its own hurt.' However, this suggests a different reading. Hence I follow the interpretation of SAYYID A'LIKHAN' who explains the text as follows: 'The soul is pledged to fulfill the covenant which it has made with ALLAH. This covenant for which it is held accountable when it is sent down into this world, is that it must return to ALLAH safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of ALLAH. If the soul fulfills its covenant, it emerges from the ties or its pledge and its recompense is multiplied, just as ALLAH has said:

Whoso fulfills his covenant made with ALLAH, ALLAH will give him a mighty wage (48: 10). But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his words, just as ALLAH has said:

Every soul shall be a pledge for what it has earned (74: 38).

Hence in this verse the IMAM asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.'

وَاخْلَصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ

الْمُجْرِمِينَ

WA KHAL-LAS'-TAHOO
BITAWFEEQIKA MIW-
WARATAATIL-MUJ-RIMEEN

saved through Thy giving
success from the tangled
plights of the sinners,

فَأَصْبَحَ

FAAS'-BAH'A

so that I may rise up

طَلِّقَ عَقُوكَ مِنْ إِسَارِ سُخْطِكَ

T'ALEEQA A'F-WIKA MN ISAARI
SUKH-T'IK

freed by Thy pardon from
the bonds of Thy displeasure
and

وَعَبِقَ صُنْعِكَ مِنْ وَثَاقِ عَذْلِكَ

WA A'TEEQA S'UN-I'KA MIW-
WATHAAQI A'D-LIK

released by Thy benefaction
from the ties of Thy justice

إِنَّكَ إِنْ تَفَعَّلَ ذَلِكَ يَا إِلَهِي تَفَعَّلُهُ

IN-NAKA IN TAF-A'L D'ALIKA
YAAA ILAAHEE TAF-A'L-HOO
BIMAN

Surely If Thou dost that, my
God, Thou wilt do it to one
who does not

بِمَنْ

لَا يَجْحَدُ اسْتِحْقَاقَ عُقُوبَتِكَ

LAA YAJ-H'ADU AS-TIH'-
QAAQA U'QOOBATIK

deny deserving Thy
punishment

وَلَا يَبْرِي نَفْسَهُ مِنْ اسْتِجَابِ

WA LAA YUBAR-RI-U NAF-
SAHOO MIN AS-TEEJAABI
NAQIMATIK

or acquit himself from merit
for Thy vengeance.

تَقْمِيتِكَ

تَفَعَّلْ ذَلِكَ يَا إِلَهِي

TAF-A'LU D'ALIKA YAAA
ILAAHEE

Do that, my God, for one

بِمَنْ خَوْفُهُ مِنْكَ أَكْثَرُ مِنْ طَمَعِهِ

BIMAN KHAW-FUHOO MINKA
AK-THARU MIN TAMAI'HEE
FEEK

whose fear of Thee is
greater than his craving
from Thee,

فِيكَ

وَبِمَنْ يَأْسُهُ مِنَ النَّجَاةِ أَوْكَدُ مِنْ

WA BIMAY-YAA-SUHOO
MINAN-NAJAATI AW-KADU
MIR-RAJAAA-IHEE LIL-
KHALAAS'

whose hopelessness of
deliverance is firmer than his
hope for salvation!

مَرْجَايِهِ لِلْخَلَاصِ

لَا أَنْ يَكُونَ يَأْسُهُ قُوطًا

LAAA AY-YAKOONA YAA-
SUHOO QUNOOT'AA

Not that his hopelessness is
despair,

أَوْ أَنْ يَكُونَ طَمَعُهُ اغْتِرَامًا

AW AY-YAKOONA
TAMAU'HOO AGH-TIRAARAA

nor that his expectation is
deluded.

بَلْ لَقَلَّةٌ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ

BAL-LIQIL-LATI H'ASANAATHIEE
BAY-NA SAY-YI-AATHI

No, rather his good deeds
are few among his evil
deeds and

وَصَغْفٍ حُجْبِهِ فِي جَمِيعِ تَبَعَاتِهِ

WA Z'AA'-FI H'UJAJIHEE FEE
JAMEEI' TABIA'ATHI

his arguments are frail in
face of everything due from
his acts.

فَأَمَّا أَنْتَ يَا إِلَهِي فَأَهْلٌ أَنْ

FAAM-MAAA ANTA YAAA
ILAAHEE FAAH-LUN AN

But Thou, my God, art worthy
that

لَا يَغْتَرِّكَ الصِّدِّيقُونَ

LAA YAGH-TAR-RA BIKAS'-S'ID-
DEEQOON

the righteous not be
deluded concerning Thee

وَلَا يَيْئَسُ مِنْكَ الْمُجْرِمُونَ

WA LAA YAY-ASA MINKAL-
MUJ-RIMOON

and the sinners not lose
hope in Thee,

لَأَنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي

LIAN-NAKAR-RAB-BUL-
A'ZEEMUL-LAD'EE

for Thou art the All-mighty
Lord who

لَا يَمْنَعُ أَحَدًا فَضْلُهُ

LAA YAM-NAU' AH'ADANA
FAZ"-LAH

holds back His bounty from
none and

وَلَا يَسْتَقْصِي مِنْ أَحَدٍ حَقَّهُ

WA LAA YAS-TAQ-S'EE MIN
AH'ADIN H'AQ-QAH

takes His full right from no
one.

تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ

TAA'ALAA D'IK-RUKA A'NIL-
MAD'-KOOREEN

High exalted is Thy mention
above those mentioned!

وَقَدَسَتْ أَسْمَاؤُكَ عَنِ الْمَسُودِينَ

WA TAQAD-DASAT AS-
MAAAW-UKA A'NIL-
MANSOOBEEN

Holy are Thy names beyond
those described!

وَفَشَتْ نِعْمَتُكَ فِي جَمِيعِ الْمَخْلُوقِينَ

WA FASHAT NIA'-MATUKA FEE
JAMEEI'L-MAKH-LWQEEEN

Spread is Thy favor among
all creatures!

فَلَكَ الْحَمْدُ عَلَى ذَلِكَ يَا رَبَّ

FALAKAL-H'AM-DU A'LAA
D'ALIKA YAA RAB-BAL-
A'ALAMEEN

Thine is the praise for that, O
Lord of the worlds!

الْعَالَمِينَ

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

إِذَا نُعِيَ إِلَيْهِ

مَيِّتٌ أَوْ ذَكَرَ الْمَوْتَ

—40—
WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
NUI'YA ILAY-HEE
MAY-YITUN AW
D'AKARAL-MAW-T

WHEN
SOMEONE'S
DEATH WAS
ANNOUNCED TO
HIM OR WHEN HE
REMEMBERED
DEATH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اكْفِنَا طَوْلَ الْأَمَلِ	WAK-FINAA T'OOLAL-AMAL	spare us drawn out expectations and
وَقَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ	WA QAS'-S'IR-HOO A'N-NAA BIS'ID-QIL-A'MAL	cut them short in us through sincerity of works,
حَتَّى لَا نُوَمِّلَ	H'AT-TAA LAA NOO-AM-MILA	that we may not hope expectantly for
اسْتِمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ	IS-TIT-MAAMA SAAA'TIM-BAA'-DA SAAA'H	completing an hour after an hour,
وَلَا اسْتِيفَاءَ يَوْمٍ بَعْدَ يَوْمٍ	WA LAA AS-TEEFAAA-A YAW-MIM-BAA'-DA YAW-M	closing a day after a day,
وَلَا اتِّصَالَ نَفْسٍ بِنَفْسٍ	WA LAA AT-TIS'AALA NAFASIM-BINAFAS	joining a breath to a breath,
وَلَا لُحُوقَ قَدَمٍ بِقَدَمٍ	WA LAA LUH'OOQA QADAMIM-BIQADAM	or overtaking a step with a step
وَسَكْنًا مِنْ غُرُورِهِ	WA SAL-LIM-NAA MIN GHUROORIH	Keep us safe from the delusions of expectations,
وَأَمِنًا مِنْ شُرُورِهِ	WA AAAMIN-NAA MIN SHUROORIH	make us secure from their evils,
وَأَنْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَا نَضْبًا	WANS'IBIL-MAW-TA BAY-NA AY-DEENAA NAS'-BAA	set up death before us in display. and
وَلَا تَجْعَلْ ذِكْرًا لَهُ غِيَا	WA LAA TAJ-A'L D'IK-RANAA LAHOO GHIB-BAA	let not our remembering of it come and go!
وَأَجْعَلْ لَنَا مِنْ صَالِحِ الْأَعْمَالِ عَمَلًا	WAJ-A'L-LANAA MIN S'AALIH'IL-AA'-MAALI A'MALANA	Appoint for us from among the righteous works a work through which we will
نَسْتَبْطِئُ مَعَهُ الْمَصِيرَ إِلَيْكَ	NAS-TAB-TI-U MAA'HUL-MAS'EERA ILAY-K	feel the homecoming to Thee as slow and
وَنَخْرِصْ لَهُ عَلَى وَشَكِ اللَّحَاقِ	WA NAH'-RIS'U LAHOO A'LAA WASH-KIL-LAH'AAQI BIK H'AT-TAA YAKOONAL-MAW-T	crave a quick joining with Thee, so that death may be
بِكَ حَتَّى يَكُونَ الْمَوْتُ		

مَأْنَسَنَا الَّذِي نَأْنَسُ بِهِ	MAA-NASANAAL-LAD'EE NAA-NASU BIH	our intimate abode with which we are intimate,
وَمَا لَفَنَّا الَّذِي نَشْتَأِقُ إِلَيْهِ	WA MAA-LAFANAAL-LAD'EE NASH-TAAQU ILAY-H	our familiar place toward which we yearn, and
وَحَامَتَنَا الَّتِي نُحِبُّ الدُّنُوَّ مِنْهَا	WA H'AAAM-MATANAAL-LATEE NUH'IB-BUD-DUNOO-WA MIN-HAA	our next of kin whose coming we love!
فَإِذَا أَوْرَدْتَهُ عَلَيْنَا وَأَنْزَلْتَهُ بِنَا	FAAD'AAA AW-RAT-TAHOO A'LAY-NAA WA ANZAL-TAHOO BINAA	When Thou bringest it to us and sendest it down upon us,
فَأَسْعِدْنَا بِهِ نَرَايَسًا	FAAS-I'D-NAA BIHEE ZAAA-IRAA	make us happy with it as a visitor,
وَأَنْسِنَا بِهِ قَادِمًا	WA AAANIS-NAA BIHEE QAADIMAA	comfort us with its arrival,
وَلَا تُشَقِّنَا بِضِيَاقَتِهِ	WA LAA TUSH-QINAA BIZ'EAAAFATIH	make us not wretched through entertaining it,
وَلَا تُخْزِنَا بِزِيَارَتِهِ وَاجْعَلْهُ	WA LAA TUKH-ZINAA BIZEEAARATIH	degrade us not through its visit, and appoint it one of
بَابَا مِنْ أَبْوَابِ مَغْفِرَتِكَ	WAJ-A'L-HOO BAABAM-MIN AB-WAABI MAGH-FIRATIK	the gates to Thy forgiveness and
وَمِفْتَاحًا مِنْ مَفَاتِيحِ رَحْمَتِكَ	WA MIF-TAAH'AM-MIM-MAFAATEEHHEE RAH'-MATIK	the keys to Thy mercy!
أَمِتْنَا	AMIT-NAA	Make us die
مُهْتَدِينَ غَيْرَ ضَالِّينَ	MUH-TADEENA GHAY-RA Z'AAAL-LEEN	guided, not astray,
طَائِعِينَ غَيْرَ مُسْتَكْرِهِينَ	T'AAA-IE'ENA GHAY-RA MUS-TAK-RIHEEN	obedient, not averse,
تَائِبِينَ غَيْرَ عَاصِينَ وَلَا مُصِرِّينَ	TAAA-IBEENA GHAY-RA A'AS'EENA WA LAA MUS'IR-REEN	repentant, not disobedient or persisting,
يَا صَاحِبَ جَزَاءِ الْمُحْسِنِينَ	YAA Z'AAMINA JAZAAA-IL-MUH'-SINEEN	O He who guarantees the repayment of the good-doers and

وَسُتَصْلَحَ عَمَلُ الْمُفْسِدِينَ

WA MUS-TAS'-LIH'A A'MALIL-
MUF-SIDEEN

seeks to set right the work of
the corrupt!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي طَلَبِ السُّتُرِ وَ

الْوَقَايَةِ

—41—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
TALABIS-SIT-RI WAL-
WAQAAYAH

His Supplication
(A.S)

IN ASKING FOR
COVERING AND
PROTECTION

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَافْرِشْنِيْ مِهَادَ كَرَامَتِكَ

WA AF-RISH-NEE MIHAADA
KARAAMATIK

spread for me the bed of
Thy honor,

وَاَوْرِدْنِيْ مَشَارِعَ رَحْمَتِكَ

WA AW-RID-NEE MASHAARIA'
RAH'-MATIK

bring me to the watering
holes of Thy mercy,

وَاخْلِلْنِيْ بِجُودَةِ جَنَّتِكَ

WA AH'-LIL-NEE BUH'-
BOOH'ATA JAN-NATIK

set me down in the midst of
Thy Garden,

وَلَا تَسْمِنِيْ بِالرَّدِّ عَنْكَ

WA LAA TASUM-NEE BIR-RAD-
DI A'NK

stamp me not with rejection
by Thee,

وَلَا تَحْزِنْنِيْ بِالْخِيَةِ مِنْكَ

WA LAA TAH'-RIM-NEE BIL-
KHAY-BATI MINK

deprive me not through
disappointment by Thee,

وَلَا تَقَاصِّنِيْ بِمَا أَجْتَرَحْتُ

WA LAA TUQAAAS'-S'ANEE
BIMAJ-TARAH'T

settle not accounts with me
for what I have committed,

وَلَا تَنَاقِشْنِيْ بِمَا أَكْتَسَبْتُ

WA LAA TUNAAQISH-NEE
BIMAK-TASAB-T

make no reckoning with me
for what I have earned,

وَلَا تُبْرِزْ مَكْتُومِيْ

WA LAA TUB-RIZ MAK-
TOOME

display not what I have
hidden,

وَلَا تَكْشِفْ مَسْتُوْرِيْ

WA LAA TAK-SHIF MAS-
TOOREE

expose not what I have
covered over,

وَلَا تَحْمِلْ عَلَيَّ مِيزَانَ الْإِنصَافِ

WA LAA TAH'-MIL A'LAA
MEEZAANIL-INS'AAFI A'MALEE

weigh not my works on the
scales of fairness, and

عَمَلِيْ

وَلَا تُغْلِنِ عَلَى عَيْنِ الْمَلَا خَبْرِي	WA LAA TUA'-LIN A'LAA UYOONIL-MALAA KHABAREE	make not my tidings known to the eyes of the crowd!
أَخْفِ عَنْهُمْ مَا يَكُونُ نُشْرُهُ	AKH-FI A'N-HUM MAA YAKOONU NASH-RUHOO	Conceal from them everything whose unfolding would shame me and
عَلَى عَامَرًا	A'LAY-YA A'ARAA	
وَأَطُو عَنْهُمْ مَا يُلْحِقُنِي عِنْدَكَ	WAT'-WI A'N-HUM MAA YUL- H'IQUNEE I'NDAKA	roll up before them all which would join me to disgrace with Thee
شَامَرًا	SHANAARAA	
شَرَّفِ دَرَجَتِي بِرِضْوَانِكَ	SHAR-RIF DARAJATEE BIRIZ'- WAANIK	Ennoble my degree through Thy good pleasure,
وَأَكْمِلْ كَرَامَتِي بِغُفْرَانِكَ	WA AK-MIL KARAAMATEE BIGHUF-RAANIK	perfect my honor through Thy forgiveness,
وَأَنْظِمْنِي فِي أَصْحَابِ الْيَمِينِ	WA ANZ'IM-NEE FEE AS'- H'AABIL-YAMEEN	rank me among the companions of the right hand,
وَوَجِّهْنِي فِي مَسَالِكِ الْأَمِينِ	WA WAJ-JIH-NEE FEE MASAALIKIL-AAAMINEEN	direct me to the roads of the secure,
وَأَجْعَلْنِي فِي فَوْجِ الْفَائِزِينَ	WAJ-A'L-NEE FEE FAW-JIL- FAAA-IZEEN	place me in the throng of the triumphant, and
وَأَعْمُرْ بِي مَجَالِسَ الصَّالِحِينَ	WAA'-MUR BEE MAJAALISAS'- S'AALIH'EEN	through me let the sessions of the righteous thrive! ¹⁵²
أَمِينَ رَبِّ الْعَالَمِينَ	AAAMEENA RAB-BAL- A'ALAMEEN	Amen, Lord of the worlds!

—42—

His Supplication
(A.S)

UPON

COMPLETING A
READING OF
THE QURAN

وكان من دعائه عليه السلام

عند ختم القرآن

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU I'NDA
KHAT-MIL-QUR-AAAN

¹⁵² Reference to several QURANIC names for the people of paradise. The Companions of the Right Hand are mentioned in 56: 27, 38, 90, 91, and 74: 39; the Secure in 27: 89,34: 37, etc.; the

اللَّهُمَّ إِنَّكَ أَعْتَنِي عَلَى خَتْمِ كِتَابِكَ الَّذِي أَنْزَلْتَهُ نُورًا	AL-LAAHUM-MA IN-NAKA AA'NTANEE A'LAA KHAT-MI KITAABIKAL-LAD'EE ANZAL-TAHOO NOORAA	O ALLAH, Thou hast helped me complete Thy Book, which Thou sent down as a light ¹⁵³ and
وَجَعَلْتَهُ مَهْمِنًا عَلَيَّ كُلِّ كِتَابٍ أَنْزَلْتَهُ	WA JAA'L-TAHOO MUHAY- MINAN A'LAA KUL-LI KITAABIN ANAZAL-TAH	appointed as a guardian over every book Thou hast sent down, ¹⁵⁴
وَفَضَّلْتَهُ عَلَيَّ كُلِّ حَدِيثٍ قِصَّةٍ	WA FAZ"-Z"AL-TAHOO A'LAA KUL-LI H'ADEETHIN QAS'AS'- TAH	preferring it over every narrative which Thou hast recounted, ¹⁵⁵
وَفُرْقَانًا فَرَّقْتَ بِهِ بَيْنَ حَلَائِكَ وَ حَرَامِكَ	WA FUR-QAANANA FARAQ-TA BIHEE BAY-NA H'ALAALIKA WA H'ARAAMIK	a separator, through which Thou hast separated Thy lawful from Thy unlawful, ¹⁵⁶

Triumphant In 9: 20, 23: 111, 59: 20; the righteous In 2: 130, 12: 101, etc.

¹⁵³ Allusion to 4: 174: We have sent down to you a manifest light.

¹⁵⁴ Allusion to 5: 48: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it.

¹⁵⁵ There are allusions here to several QURANIC verses, including 4: 174, 5: 48, and 39: 23.

¹⁵⁶ The QURAN calls itself a 'separator' in 2: 185, 3: 4, and 25: 1

وَقُرْآنًا آغَرَبْتَ بِهِ عَنْ شَرَائِعِ
أَحْكَامِكَ

WA QUR-AAANAN AA'-RAB-TA
BIHEE A'N SHARAAA-II' AH'-
KAAMIK

a QURAN, through which
Thou hast made plain the
approaches to Thy
ordinances, ¹⁵⁷

وَكِتَابًا فَضَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا

WA KITAABANA FAS'-S'AL-
TAHOO LI'BAADIK TAF-
S'EELAA

a book, which Thou hast
distinguished very distinctly
for Thy servants, ¹⁵⁸

وَحَيًّا أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ
صَلَوَاتُكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا

WA WAH'-YAN ANZAL-TAHOO
A'LAA NABEE-YIKA MUH'AM-
MADIN S'ALAWAATUKA A'LAY-
HEE WA AAALIHEE TANZEELAA

a revelation, which Thou
hast sent down, a sending
down, upon Thy prophet
MUHAMMAD ¹⁵⁹ (Thy
blessings be upon him and
his Household).

وَجَعَلْتَهُ

WA JAA'L-TAHOO

Thou appointed it

نُورًا نَهْتَدِي مِنْ ظُلُمِ الظَّلَالَةِ وَ
الْجَهَالَةِ بِاتِّبَاعِهِ

NOORAN-NAH-TADEE MIN
Z'ULAMIZ"-Z"ALAALATI WAL-
JAHAAALATI BIT-TIBAAI'H

a light through following
which we may be guided
from the shadows of error
and ignorance, ¹⁶⁰

وَشِفَاءً لِمَنْ أَنْصَتَ بِهِمْ
التَّصْدِيقَ إِلَى اسْتِمَاعِهِ

WA SHIFAAA-AL-LIMAN
ANS'ATA BIFAH-MIT-TAS'-
DEEQI ILAA AS-TIMAAI'H

a-healing for him who turns
ear toward hearing it with
the understanding of
attestation, ¹⁶¹

¹⁵⁷ Allusion to the title given to itself by the QURAN, the Arabic recitation 12: 2, 20: 113, et al). To 'make plain' (IA'-RAB) also means to express in Arabic'

¹⁵⁸ Cf. 41: 3 A book whose signs have been distinguished as an Arabic QURAN for a people having knowledge.

¹⁵⁹ Cf. 76: 23 Surely We have sent down the QURAN on thee, a sending down.

¹⁶⁰ Cf. 14: 1: A Book We have sent down to thee that you mayest bring forth mankind from the shadow to the light by the leave of their Lord; Cf. see also 57: 9, 65: 11.

¹⁶¹ For the name 'healing', Cf. 10: 57 and 17: 82.

وَمِيزَانٍ قِسْطٍ لَا يَحِيفُ عَنْ الْحَقِّ لِسَانُهُ	WA MEEZAANA QIS-TIL-LAA YAH'EEFU A'NIL-H'AQ-QI LISAANUH	a just balance whose tongue does not incline away from truth, ¹⁶²
وَنُورٍ هُدًى لَا يَطْفَأُ عَنْ الشَّاهِدِينَ بُرْهَانُهُ وَعَلَمَ نَجَاةٍ	WA NOORA HUDANA LAA YAT'-FAA A'NISH- SHAAHIDEENA BUR-HAANUH WA A'LAMA NAJAATIN	a light of guidance whose proof is not extinguished before the witnesses, ¹⁶³ and a guidepost of deliverance, so that
لَا يَضِلُّ مَنْ أَمَرَ قَصْدَ سُنَّتِهِ	LAA YAZ'IL-LU MAN AM-MA QAS'-DA SUN-NATIH	he who repairs straight way to its prescription will not go astray and
وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ اللَّهُمَّ فَإِذَا	WA LAA TANAALU AY-DEEL- HALAKAATI MAN TAA'L-LAQA BIU'R-WATI I'S'-MATIH AL-LAAHUM-MA FAAD'	he who clings to its preservation's handhold will not be touched by the hands of disasters. O ALLAH, since Thou hast
أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ	AFAT-TANAAL-MAU'WNATA A'LAA TILAAWATIH	given us help to recite it and
وَسَهَّلْتَ جَوَاسِي السِّنِّينَا بِحُسْنِ عِبَارَتِهِ	WA SAH-HAL-TA JAWAASEEA AL-SINATINAA BIH'US-NI I'BAARATIH	made smooth the roughness of our tongues through the beauty of its expression,
فَاجْعَلْنَا مَعَهُ	FAJ-A'L-NAA MIM-MAN	place us among those who

¹⁶² Cf. 57: 25

¹⁶³ According to SAYYID ALIKHAN, by 'witnesses' the IMAM means either those who bear witness to ALLAH's Unity and to the prophets, since the QURAN is their greatest proof, or the Prophet and his Household, who are 'according to the SHI-A'H interpretation) the Witnesses referred to in the verse:

Thus We appointed you a mildmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2: 143).

يَرَعَاهُ حَقَّ مَرَعَاتِهِ	YAR-A'AHOO H'AAQ-QA RIA'AYATIH	observe it as it should be observed,
وَيَدِينُ لَكَ بِأَعْتَادِ التَّنْزِيلِ	WA YADEENU LAKA BIA'- TIQAADIT-TAS-LEEMI LIMUH'- KAMI AAAYAATIH	serve Thee by adhering in submission to the firm text of its verses, and
لِمُحْكَمِ آيَاتِهِ		
وَيَفْزِعُ إِلَى الْإِفْرَاقِ بِمُشَابِهِ	WA YAF-ZAU' ILAAL-IQ-RAARI BAMUTASHAABIHIHEE	seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs
وَمُوضَحَاتِ بَيِّنَاتِهِ	WAMOOZ"AH'AATI BAY- YINAATIH	
اللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAKA	O ALLAH, Thou
أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ	ANZAL-TAHOO A'LAA NABEE- YIKA MUH'AM-MADIN S'AL- LAAL-LAAHOO A'LAY-HEE WA AAALIHEE MUJ-MALAA	sent it down upon Thy prophet MUHAMMAD (ALLAH bless him and his household) in summary form
عَلَيْهِ وَآلِهِ مُجْمَلًا		
وَالْهَمَّتَهُ عَلَيْهِ عَجَائِبُ مَكْمَلًا	WA AL-HAM-TAHOO I'L-MA A'JAAA-IBIHEE MUKAM- MALAA	inspired him with the science of its wonders to complement it,
وَوَرَّثْتَنَا عَلَيْهِ مَقْسَرًا	WA WAR-RATH-TANAA I'L- MAHOO MUFAS-SARAA	made us the heirs of its knowledge as interpreters, 164
وَفَضَّلْنَا عَلَى مَنْ جَهِلَ عَلَيْهِ	WA FAZ"-Z"AL-TANAA A'LAA MAN JAHILA I'L-MAH	made us to surpass him who is ignorant of its knowledge, and
وَقَوَّيْتَنَا عَلَيْهِ لَتَرْفَعَنَا فَوْقَ مَنْ لَمْ	WA QAW-WAY-TANAA A'LAY- HEE LITAR-FAA'NAA FAW-QA MAL-LAM YUT'IQ H'AM-LAH	gave us strength over it to raise us above those not able to carry it.
يُطِقُ حَمْلَهُ		

¹⁶⁴ Here the prayer's specific reference to the IMAM's own situation leads the commentators to suggest altering the text when it is recited. SAYYID A'LIKHAAN suggests that the words should end with hum (them) instead of NA (us) to translate into: 'Thou madest his executors the heirs of its Knowledge as Interpreters Thou preferred them over him who is ignorant of its knowledge and Thou gavest them strength to lift them above...'

اَللّٰهُمَّ فَكَّمَا

AL-LAAHUM-MA FAKAMAA

O ALLAH, just as Thou hast

جَعَلْتَ قُلُوْبَنَا لَهُ حَمَلَةً

JAA'L-TA QULOOBANAA
LAHOO H'AMALAH

appointed our hearts as its
carriers and

وَعَرَّفْنَا بِرَحْمَتِكَ شَرَفَهُ

WA A'R-RAF-TANAA BIRAH'-
MATIKA SHARAFAHOO
WAFAZ"-LAH

made known to us through
Thy mercy its nobility and
excellence,

وَفَضَّلَهُ

فَصَّلْ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ وَ

FAS'AL-LI A'LAA MUH'AM-
MADINL-KHAT'EEBI BIHEE WA
A'LAAA AAALIHIL-KHUZ-ZAANI
LAH

so also bless MUHAMMAD, its
preacher, and his
Household, its guardians,
and

عَلَى آلِهِ الْخُزَّانَ لَهُ

وَاجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ

WAJ-A'L-NAA MIM-MAY-YAA'-
TARIFU BI N-NAHOO MIN
I'NDIKA H'AT-TAA

place us among those who
confess that it has come
from Thee, lest

عِنْدِكَ حَتَّى

لَا يَعارِضُنَا الشَّكُّ فِي تَصْدِيقِهِ

LAA YUA'ARIZ"ANAASH-SHAK-
KU FEE TAS'-DEEQIH

doubt about attesting to it
assail us,

وَلَا يَخْتَلِجُنَا الزَّيْغُ عَنْ قَصْدِ

WA LAA YAKH-TALIJANAAZ-
ZAY-GHU A'N QAS'-DI
T'AREEQIH

or deviation from its
straightforward path shake
us

طَرِيقِهِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

وَاجْعَلْنَا مِمَّنْ

WAJ-A'L-NAA MIM-MAN

make us one of those who

يَعْتَصِمُ بِحَبْلِهِ

YAA'-TAS'IMU BIH'AB-LIH

hold fast to its cord,

وَيَأْوِي مِنَ الْمُسْتَبَاهَاتِ إِلَى حِسْرَتِهِ

WA YAA-WEE MINAL-
MUTASHAABIHAATI ILAA H'IR-ZI
MAA'-QILIH

seek haven from its
ambiguities in its fortified
stronghold,

مَعْقَلِهِ

وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ

WA YAS-KUNU FEE Z'IL-LI
JANAAH'IH

rest in the shadow of its
wing,

وَيَهْدِي بِضَوْءِ صَبَاحِهِ	WA YAH-TADEE BIZ"AW-I S'ABAAH'IH	find guidance in the brightness of its morning,
وَيَقْتَدِي بِتَلَوُّنِ إِسْفَارِهِ	WA YAQ-TADEE BITABAL-LUJI IS-FAARIH	follow the shining of its disclosure,
وَيَسْتَصْبِحُ بِمِصْبَاحِهِ	WA YAS-TAS'-BIHOO BIMIS'- BAAH'IH	acquire light from its lamp, and
وَلَا يَلْتَمِسُ الْهُدَىٰ فِي غَيْرِهِ	WA LAA YAL-TAMISUL-HUDAA FEE GHAY-RIH	beg not guidance from any other
اللَّهُمَّ وَكَمَا	AL-LAAHUM-MA WA KAMAA	O ALLAH, just as
نَضَبْتَ بِهِ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ عَلَيْكَ	NAS'AB-TA BIHEE MUH'AM- MADANA A'LAMAL-LILD- DALAATI A'LAY-K	through It Thou hast set up MUHAMMAD as a guidepost to point to Thee and
وَأَنْهَجْتَ بِاللَّهِ سَبْلَ الرِّضَا إِلَيْكَ	WA AN-HAJ-TA BI AALIHEE SUBULAR-RIZ"AAA ILAY-K	through his Household Thou hast made clear Thy good pleasure's roads to Thee,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	so also bless MUHAMMAD and his Household and
وَاجْعَلِ الْقُرْآنَ	WAJ-A'LIL-QUR-AAAN	make the QURAN
وَسَبِيلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكَرَامَةِ	WASEELATAL-LANAAA ILAAA ASH-RAFI MANAAZILIL- KARAAMAH	our mediation to the noblest stations of Thy honor,
وَسُلَّمًا تَعْرَجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ	WA SUL-LAMAN-NAA'-RUJU FEEHEEE ILAA MAH'AL-LIS- SALAAMAH	a ladder by which we may climb to the place of safety,
وَسَبَبًا نَجْزِي بِهِ النَّجَاةَ فِي عَرَصَةِ الْقِيَامَةِ	WA SABABAN-NUJ-ZAA BIHIN- NAJAATA FEE A'R-S'ATIL- QEEAAMAH	a cause for our being repaid with deliverance at the Plain of Resurrection, and

وَذَرِيعَةً تَقْدُمُ بِهَا عَلَى نَعِيمٍ دَائِمٍ
الْمُقَامَةِ

WA D'AREEAT'AN-NAQ-DUMU
BIHAA A'LAA NAE'EMI DAARIL-
MUQAAMAH

a means whereby we may
reach the bliss of the House
of Permanence

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَ أَخْطُطْ بِالْقُرْآنِ عَنَّا ثِقَلَ
الْأَوْزَارِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

WAH'-TUT' BIL-QUR-AAANI
A'N-NAA THIQ-LAL-AW-ZAAR

lessen for us through the
QURAN the weight of heavy
sins,

وَهَبْ لَنَا حُسْنَ شَمَائِلِ الْأَنْبِيَاءِ
وَأَقْبُ بِنَاثِمِ الَّذِينَ قَامُوا لَكَ بِهِ
آثَاءَ اللَّيْلِ وَأَطْرَافِ النَّهَارِ حَتَّى

WA HAB LANAA H'US-NA
SHAMAAA-ILIL-AB-RAAR

give to us the excellent
qualities of the pious, and

WAQ-FU BINAAA
AAATHAARAL-LAD'EENA
QAAMOO LAKA BIHEEE
AAANAAA-AL-LAY-LI WA AT'-
RAAFAN-NAHAAR

make us follow the tracks of
those who stood before
Thee in the watches of the
night and the ends of the
day, ¹⁶⁵ such that Thou

تَطَهَّرَنَا مِنْ كُلِّ دَسٍّ بِتَطْهِيرِهِ

H'AT-TAA TUT'AH-HIRANAA
MIN KUL-LI DANASIM-BITAT'-
HEERIH

purifiest us from every
defilement through its
purification and

وَتَقَوُّوْنَا بِآثَامِ الَّذِينَ
اسْتَضَاءُوا بِنُورِهِ

WA TAQ-FUWA BINAAA
AAATHAARAL-LAD'EENA

makest us to follow the
tracks of those

AS-TAZ'AAA-OO BINOORIH

who have taken Illumination
from its light

وَلَمْ يُلْهِمُ الْأَمَلُ عَنْ الْعَمَلِ
فَيَقْطَعَهُمُ بِخُدَعِ غُرُورِهِ

WA LAM YUL-HIHIMUL-AMALU
A'NIL-A'MALI FAYAQ-TAA'HUM
BIKHUDAI' GHUROORIH

and whom expectation has
not distracted from works,
cutting them off through its
delusions' deceptions!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household and

¹⁶⁵ Allusion to 20: 130: Proclaim thy Lord's praise...In the watches of the night, and the ends of the day.

وَاجْعَلِ الْقُرْآنَ لَنَا	WAJ-A'LIL-QUR-AAANA LANAA	appoint the QURAN for us
فِي ظُلُمِ اللَّيْلِ مُنَسًّا	FEE ZULAMIL-LAYAALEE MOO-NISAA	an intimate in the shadows of nights and
وَمِنْ نَزَغَاتِ الشَّيْطَانِ وَخَطَرَاتِ	WA MIN-NAZAGHAATISH-SHAY-T'AANI WA	a guardian against the instigations of SATAN and
الْوَسَاوِسِ حَامِرًا	KHAT'ARAATIL-WASAAWISI H'AARISAA	confusing thoughts,
وَلَا قَدَمًا عَنْ قَعْلِهِآ إِلَى الْمَعَاصِي	WA LIAQ-DAAMINAA A'N-NAQ-LIHAAL-MAA'AS'EE	for our feet an obstruction from passing to acts of
حَاسًا	H'AABISAA	disobedience,
وَلَا لِسِنَتَنَا عَنِ الْخَوْضِ فِي الْبَاطِلِ	WA LIAL-SINATINAA A'NIL-KHAW-Z'I FIL-BAAT'ILI MIN	for our tongues a silencer without blight preventing a
مِنْ غَيْرِ مَا آفَةٍ مُخْرِسًا	GHAY-RI MAAA AAFAFATIM-MUKH-RISAA	plunge into falsehood,
وَلِجَوَارِحِنَا عَنْ اقْتِرَافِ الْأَثَامِ	WA LIJAWAARIH'INAA A'NI AQ-TIRAAFIL-AAATHAAMI	for our limbs a restrainer from committing sins, and
نَاجِرًا	ZAAJIRAA	
وَلَمَّا طَوَّتِ الْغَفْلَةُ عَنَّا مِنْ تَصَفُّحِ	WA LIMAA TAWATIL-GHAF-LATU A'N-NAA MIN TAS'AF-FUH'ILIA'-TIBAARI NAASHIRAA	for the scrutiny of heedfulness rolled up in heedlessness an unroller,
الْأَغْتِيَارِ نَاشِرًا		
حَتَّى تُوَصِّلَ إِلَيْنَا قُلُوبَنَا فَهَمَّ	H'AT-TAA TOOS'ILA ILAA QULOOBINAA FAH-MA	such that Thou attachest to our hearts the understanding
عَجَائِبِهِ وَنَزَوَاجِرَ أَمْثَالِهِ الَّتِي	A'JAAA-IBIHEE WA ZAWAAJIRA AM-THAALIHIL-LATEE	of the QURAN's wonders and its restraining similitudes
ضَعُفَتِ الْجِبَالُ الرُّوَاسِي عَلَى	Z'AU'FATIL-JIBAALUR-RAWAASEE A'LAA S'ALAABATIHAA A'NI AH'-	which immovable mountains in all their solidity were too
صَلَابَتِهَا عَنْ اخْتِمَالِهِ	TIMAALIH	weak to carry! ¹⁶⁶

¹⁶⁶ Allusion to 59: 21: If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of ALLAH.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَدِمِ بِالْقُرْآنِ صَلَاحَ ظَاهِرِنَا	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA ADIM BIL-QUR-AAANI S'ALAAH'A Z'AAHIRINAA	O ALLAH, bless MUHAMMAD and his Household and through the QURAN make permanent the rightness of our outward selves,
وَأَحْجُبْ بِهِ خَطَرَاتِ الْوَسْوَاسِ عَنْ صِحَّةِ صَمَائِرِنَا	WAH'-JUB BIHEE KHAT'ARAATIL-WASAAWISI A'N S'IH'-H'ATI Z'AMAAA-IRINAA	veil the ideas of confusing thoughts from the soundness of our innermost minds,
وَأَغْسِلْ بِهِ دَرَنَ قُلُوبِنَا وَعَلَاقِقَ أَوْثَانِنَا	WAGH-SIL BIHEE DARANA QULOOBINAA WA A'LAAA-IQA AW-ZAARINAA	wash away the dirt of our hearts and the ties of our heavy sins,
وَأَجْمَعْ بِهِ مُتَشَرِّ أُمُورِنَا	WAJ-MAA' BIHEE MUNTASHARA UMOORINAA	gather our scattered affairs,
وَأَمْرِوْ بِهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَأٌ هَوَّاجِرِنَا	WAR-WI BIHEE FEE MAW- QIFIL-A'R-Z'I A'LAY-KA Z'AMAA HAWAAJIRINAA	quench the thirst of our burning heat in the standing place of the presentation to Thee, and
وَأَكْسِنَا بِهِ حُلَّ الْأَمَانِ يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي نُشُورِنَا	WAK-SUNAA BIHEE H'ULALAL- AMAANI YAW-MAL-FAZAI'L- AK-BARI FEE NUSHOORINAA	clothe us in the robes of security on the Day of the Greatest Terror at our uprising! ¹⁶⁷
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَجْبِرْ بِالْقُرْآنِ خَلْتَنَا مِنْ عَدَمِ الْإِمْلَاقِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-BUR BIL-QUR-AAANI KHAL-LATANAA MIN A'DAMIL- IM-LAAQ	O ALLAH, bless MUHAMMAD and his Household and through the QURAN redress our lack—our destitution in poverty—

¹⁶⁷ Allusion to two QURANIC verses: They shall be secure from terror on that day (27: 80) and The Greatest Terror shall not grieve them (21: 103).

وَسُقْ إِلَيْنَا بِهِ مَرَّغَدَ الْعَيْشِ وَحَصْبَ سَعَةِ الْأَمْرِ نَزَاقِ	WA SUQ ILAY-NAA BIHEE RAGHADAL-A'Y-SHI WAKHIS'- BA SAA'TIL-AR-ZAAQ	drive toward us the comforts of life and an abundance of plentiful provisions,
وَجَبِّنَا بِهِ الضَّرَائِبَ الْمَذْمُومَةَ وَ مَدَانِيَ الْأَخْلَاقِ	WA JAN-NIB-NAA BIHIZ"- Z"ARAAA-IBAL-MAD'- MOOMATA WA MADAANEEAL-AKH-LAAQ	turn aside blameworthy character traits and base moral qualities, and
وَاعْصِمْنَا بِهِ مِنْ هَوَاةِ الْكُفْرِ وَ دَوَاعِي النِّفَاقِ	WAA'-S'IM-NAA BIHEE MIN HOO-WATIL-KUF-RI WA DAWAAE'EN-NIFAAQ	preserve us from the pit of unbelief and the motives for hypocrisy,
حَتَّى يَكُونَ	H'AT-TAA YAKOONA	such that the QURAN may be
لَنَا فِي الْقِيَامَةِ إِلَى مَرْضَاكَ وَ جَنَّاتِكَ قَائِدًا	LANAA FIL-QEEAAMATI ILAA RIZ"-WAANIKA WA JINAANIKA QAAA-IDAA	for us at the resurrection a leader to Thy good pleasure and Thy gardens,
وَلَنَا فِي الدُّنْيَا عَنْ سُخْطِكَ وَ تَعْدِي حُدُودِكَ ذَائِدًا	WA LANAA FID-DUNYAA A'N SUKH-T'IKA WA TAA'D-DEE H'UDOODIKA D'AAA-IDAA	for us in this world a protector against Thy displeasure and transgressing Thy bounds,
وَلَمَّا عِنْدَكَ بِتَحْلِيلِ حَلَالِهِ وَتَحْرِيمِ حَرَامِهِ شَاهِدًا	WA LIMAA I'NDAKA BITAH'- LEELI H'ALAALIHEE WATAH'- REEMI H'ARAAMIHEE SHAAHIDAA	and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawful
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَيَّ أَنْفُسِي	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA HAW-WIM-BIL-QUR-AAANI I'NDAL-MAW-TI A'LAAA ANFUSINAA	O ALLAH, bless MUHAMMAD and his Household and through the QURAN make easy for our souls at death

كَرَبَ السَّيَاقِ	KAR-BAS-SEEAQ	the distress of the driving, 168
وَجَهْدَ الْأَنِينِ	WA JAH-DAL-ANEEN	the effort of the moaning,
وَتَرَادُفَ الْحَشَاوِجِ	WA TARAADUFAL-H'ASHAARIJ	and the succession of the rattling,
﴿إِذَا بَلَغَتِ النَّفُوسُ السَّرَاقِيَّ وَقِيلَ مَنْ رَاقٍ﴾	(ID'AA BALAGHATIN- NUFOOSUT-TARAAQEEA WAQEELA MAR-RAAQ)	(when souls reach the throats and it is said, 'Where is the enchanter?); ¹⁶⁹
وَتَجَلَّى مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ	WATAJAL-LAA MALAKUL- MAW-TI LIQAB-Z'IHAA MIN H'UJUBIL-GHUYOOB	when the angel of death discloses himself to seize them from behind the veils of unseen things,
وَرَمَاهَا عَنْ قَوْسِ الْمَنَاءِ بِأَسْهُمِ وَحُشَّةِ الْفِرَاقِ	WA RAMAAHAA A'N QAW-SIL- MANAAYAA BI S-HUMI WAH'- SHATIL-FIRAAQ	letting loose at them from the bow of destinies the arrows of the terror of lonesome separation, and
وَدَافَ لَهَا مِنْ دُعَافِ الْمَوْتِ كَأَسَا مَسْمُومَةَ الْمَذَاقِ	WA DAAFA LAHAA MIN D'UA'AFIL-MAW-TI KAA-SAM- MAS-MOOMATAL-MAD'AAQ	mixing for them from sudden death a cup poisoned to the taste; and
وَدَنَا مِنَّا إِلَى الْآخِرَةِ مَرَجِلٌ وَ أَنْطَلَقُ	WA DANAA MIN-NAAA ILAAL- AAAKHIRATI RAH'EELOO- WANTILAAQ	when departure and release for the hereafter come close to us,

¹⁶⁸ Allusion to 8: 6: As though they were being driven into death with their eyes open and 50: 21: And death's agony comes in truth...And every soul will come, with it a driver and a witness.

¹⁶⁹ 5: 26-7

وَصَارَتِ الْأَعْمَالُ قَلَائِدَ فِي الْأَغْنَانِ	WA S'AARATIL-AA'-MAALU QALAAA-IDA FIL-AA'-NAAQ	works become collars around the necks, ¹⁷⁰ and
وَكَانَتْ الْقُبُورُ هِيَ الْمَأْوَى إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ	WA KAAANATIL-QUBWRU HEEAL-MAA-WAAA ILAA MEEQAATI YAW-MIT-TALAAQ	the graves become the haven until the appointed time of the Day of Encounter!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَارِكْ لَنَا فِي حُلُولِ دَارِ الْبَلَى وَ طُولِ الْمَقَامَةِ بَيْنَ أَطْبَاقِ الشَّرَى	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA BAARIK LANAA FEE H'ULOOLIL DAARIL-BILAA WA T'OOLIL-MUQAAMATI BAY-NA AT-BAAQITH-THARAA	O ALLAH, bless MUHAMMAD and his Household, make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth,
وَاجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا خَيْرَ مَنَازِلِنَا	WAJ-A'LIL-QUBWRA BAA'-DA FIRAAQID-DUNYAA KHAY-RA MANAAZILINAA	appoint the graves, after separation from this world, the best of our way stations,
وَافْسَحْ لَنَا بِرَحْمَتِكَ فِي ضِيقِ مَلَاَحِدِنَا	WAF-SAH' LANAA BIRAH'- MATIKA FEE Z'EEQI MALAAH'IDINAA	make roomy for us through Thy mercy the narrowness of our tombs, and
وَلَا تَفْضَحْنَا فِي حَاضِرِ الْقِيَامَةِ بِمُؤَيَّاتِ آثَامِنَا	WA LAA TAF-Z'AH'-NAA FEE H'AAZ'IRIL-QEEAAMATI BIMOObIQAATI AAATHAAMINAA	disgrace us not among those present at the Resurrection through our ruinous sins!
وَأَرْحَمْ بِالْقُرْآنِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا	WAR-H'AM BIL-QURAAANI FEE MAW-QIFIL-A'R-Z'I A'LAY-KA D'UL-LA MAQAAMINAA	Through the QURAN have mercy upon the lowliness of our station at the standing place of presentation to Thee,

¹⁷⁰ Allusion to 17: 13: And every man—We have fastened to him the bird of omen upon his neck.

وَتَثِّبْ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ
جَهَنَّمَ يَوْمَ الْمَاجِرِ عَلَيْهَا نَزَلَ

أَقْدَامُنَا

WA THAB-BIT BIHEE I'NDA AZ'-
T'IRAABI JIS-RI JAHAN-NAMA
YAW-MAL-MAJAAZI A'LAY-
HAA ZALALA AQ-DAAMINAA

make firm the slips of our
feet during the shaking of
the bridge across hell on the
day of passage over it,

وَنُورِهِ قَبْلَ الْبُعْثِ سُوفَ نُورِنَا

WA NAW-WIR BIHEE QAB-LAL-
BAA'-THI SUDAFI
QUBOORINAA

illuminate the darkness of
our graves before the
Uprising, and

وَنَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ
الْقِيَامَةِ وَشَدَائِدِ أَهْوَالِ يَوْمِ الطَّامَةِ

WA NAJ-JINAA BIHEE MIN
KUL-LI KAR-BEE-YAW-MAL-
QEEAAMATI WA SHADAAA-IDI
AH-WAALI YAW-MIT'-TAAAM-
MAH

deliver us from every distress
on the Day of Resurrection
and from the hardships of
terrors on the Day of
Disaster!

وَبَيِّضْ وَجُوهَنَا يَوْمَ تَسْوَدُ وَجُوهُ
الظَّالِمَةِ فِي يَوْمِ الْحَسْرَةِ وَالنَّدَامَةِ

WA BAY-YIZ" WJOOHANAA
YAW-MA TAS-WAD-DU
WUJOOHUZ'-Z'ALAMATI FEE
YAW-MIL-H'AS-RATI WAN-
NADAAMAH

Whiten our faces on the day
when the faces of
wrongdoers are
blackened¹⁷¹ during the
Day of Regret and Remorse,

وَاجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ
وَدًّا

WAJ-A'L-LANAA FEE
S'UDOORIL-MOO-MINEENA
WUD-DAA

appoint love for us in the
breasts of the faithful, and

وَلَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا نَكَدًا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ
وَمُرْسُولِكَ كَمَا

WA LAA TAJ-A'LIL-H'AYAATA
A'LAY-NAA NAKADAA

make not life for us
troublesome!

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIN A'B-DIKA
WARASOOLIKA KAMAA

O ALLAH, bless MUHAMMAD,
Thy servant and Thy
messenger, just as He

بَلَغَ رِسَالَتَكَ

BAL-LAGHA RISAALATAK

delivered Thy message,

وَصَدَعَ بِأَمْرِكَ

WA S'ADAA' BI M-RIK

executed Thy command,

¹⁷¹ Cf. 3: 106.

وَنَصَحَ لِعِبَادِكَ	WA NAS'AH'A LII'BAADIK	and counseled Thy servants
اللَّهُمَّ اجْعَلْ نَبِيَّنَا صَلَوَاتِكَ عَلَيْهِ	AL-LAAHUM-MA AJ-A'L NABEE-YANAA S'ALAWAATUKA	O ALLAH, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household)
وَعَلَى آلِهِ يَوْمَ الْقِيَامَةِ	A'LAY-HEE WAA'LAAA AAALIHEE YAW-MAL- QEEAAMATI	
أَقْرَبَ النَّبِيِّنَ مِنْكَ مَجْلِسًا	AQ-RABAN-NABEE-YEENA MINKA MAJ-LISAA	the nearest of the prophets to Thee in seat,
وَأَمْكَنَهُمْ مِنْكَ شَفَاعَةً	WA AM-KANAHUM MINKA SHAFAAA'H	the ablest of them before Thee with Intercession,
وَأَجْلَهُمْ عِنْدَكَ قَدْرًا	WA AJAL-LAHUM I'NDAKA QAD-RAA	the greatest of them with Thee in measure, and
وَأَوْجَهَهُمْ عِنْدَكَ جَاهًا	WA AW-JAHAHUM I'NDAKA JAAHAA	the most eminent of them with Thee in rank
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADI'W-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and the Household of MUHAMMAD,
وَشَرَّفَ بُنْيَانَهُ	WA SHAR-RIF BUNYAANAH	ennoble his edifice,
وَعَظَّمَ بُرْهَانَهُ	WA A'Z-ZIM BUR-HAANAH	magnify his proof, make
وَثَقَّلَ مِيزَانَهُ	WA THAQ-QIL MEEZAANAH	weighty his balance,
وَتَقَبَّلْ شَفَاعَتَهُ	WA TAQAB-BAL SHAFAAA'TAH	accept his intercession,
وَقَرِّبْ وَسِيلَتَهُ	WA QAR-RIB WASEELATAH	bring near his mediation, 172

172 The 'mediation' is mentioned in 5: 35: O you who have faith, fear ALLAH and seek the mediation to Him. 'Mediation' may mean simply the means of access to ALLAH, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission ALLAH will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the MUEZZIN, repeat what he says, then call down

وَبَيَّضُ وَجْهَهُ	WA BAY-YZ' WAJ-HAH	whiten his face,
وَأَتِمُّ نُورَهُ	WA ATIM-MA NOORAH	complete his light, and
وَأَرْفَعُ دَرَجَتَهُ	WAR-FAA' DARAJATAH	raise his degree!
وَأُحْيِنَا عَلَى سُنَّتِهِ	WA AH'-YINAA A'LAA SUN-NATIH	Make us live according to his SUNNA,
وَنُوفِقْنَا عَلَى مِلَّتِهِ	WA TAWAF-FANAA A'LAA MIL-LATH	make us die in his creed,
وَاخْذُ بِنَا مِنْهَاجَهُ	WA KHUD' BINAA MIN-HAAJAH	take us on his road,
وَأَسْلُكْ بِنَا سَبِيلَهُ	WAS-LUK BINAA SABEELAH	make us travel his path,
وَأَجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ	WAJ-A'L-NAA MIN AH-LI T'AAA'TIH	place us among the people who obey him,
وَأَخْشُرْنَا فِي زُمْرَتِهِ	WAH'-SHUR-NAA FEE ZUM-RATIH	muster us in his band,
وَأَوْرِدْنَا حَوْضَهُ	WA AW-RID-NAA H'AW-Z'AH	lead us to up his pool, ¹⁷³
وَأَسْقِنَا بِكَأْسِهِ	WAS-QINAA BIKAA-SIH	and give us to drink of his cup!
وَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LIL-LAAHUM-MA A'LAA MUH'AM-MADIW-WA AAALIHEE	And bless MUHAMMAD and his Household, with a blessing through which

blessings upon me. If someone calls down a blessing upon me, ALLAH will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of ALLAH's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim/ SALAT 11; TIRMID'I, MANAAQIB 1; ABU DAWOOD, SALAT 36; AHMAD 11, 168, 265; 111 83). PADWICK discusses the connection between mediation and intercession in Muslim Devotions CH.2, 'The Prayer of Mediation'. On the mediation of the IMAMs see note 217.

¹⁷³ Allusion to the 'Pool of Abundance in Paradise, which, according to several HADEETH, is the meaning of the 'Abundances' which ALLAH gave to the Prophet as mentioned in 108: 1.

صَلَاةً تُبَلِّغُهُ بِهَا أَفْضَلَ مَا يَأْمُلُ مِنْ
خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ

S'ALAAATAN TUBAL-LIGHUHOO
BIHAAA AF-Z'ALA MAA YAA-
MULU MIN KHAY-RIKA
WAFAZ"-LIKA WAKARAAMATIK

Thou wilt take him to the
most excellent of Thy good,
Thy bounty, and Thy
generosity for which he
hopes!

إِنَّكَ ذُو مَرْحَمَةٍ وَأَسِعَةٍ وَفَضْلٍ
كَرِيمٍ

IN-NAKA D'OO RAH'-MATIW-
WAASII'TIW-WAFAZ"-LIN
KAREEM

Thou art Possessor of
boundless mercy and
generous bounty.

اللَّهُمَّ أَجْزِرْهُ بِمَا

AL-LAAHUM-MA AJ-ZIHEE
BIMAA

O ALLAH, repay him for

بَلَغَ مِنْ رِسَالَاتِكَ

BAL-LAGHA MIR-RISAALAATIK

Thy messages which he
delivered,

وَأَدَّى مِنْ آيَاتِكَ

WA AD-DAA MIN AAAYAATIK

Thy signs which he passed
on,

وَنَصَحَ لِعِبَادِكَ

WA NAS'AH' LII'BAADIK

the good counsel he gave
to Thy servants, and

وَجَاهَدَ فِي سَبِيلِكَ

WA JAAHADA FEE SABEELIK

the struggle he undertook in
Thy way,

أَفْضَلَ مَا جَزَيْتَ أَحَدًا

AF-Z'ALA MAA JAZAY-TA
AH'ADANA

with the best Thou hast
repaid any of

مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ

MIM-MALAAAA-IKATIKAL-
MUQAR-RABEEN

Thy angels brought nigh and

وَأَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ

WA AMBEEAAA-IKAL-MUR-
SALEENAL-MUS'-TAFAY-N

Thy prophets sent out and
chosen!

وَالسَّلَامُ عَلَيْهِ وَعَلَى آلِهِ الطَّيِّبِينَ

WAS-SALAAAMU A'LAY-H
WAA'LAAA AAALIHIT-T'AY-

And upon him and his
Household, the good, the

الطَّاهِرِينَ وَمَرْحَمَةُ اللَّهِ وَ

YIBEENAT-TAAHIREENA
WARAH'-MATUL-LAAHEE
WABARAKAATUH

pure, be peace, ALLAH's
mercy, and His blessings!

بَرَكَاتُهُ

—43—

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAAMU ID'AA
NAZ'ARA ILAAL-
HILAAL

His Supplication
(A.S)

WHEN LOOKED

AT THE NEW

CRESCENT

MOON

إِذَا نَظَرَ إِلَى الْهَلَالِ

أَيُّهَا الْخَلْقُ الْمُطِيعُ	AY-YUHAAL-KHAL-QUL-MUTEEU'	O obedient creature,
الدَّائِبُ السَّرِيعُ	AD-DAAA-IBUS-SAREEA'	speedy and untiring,
الْمُسَرِّدُ فِي مَنَازِلِ التَّقْدِيرِ	AL-MUTARAD-DIDU FEE MANAAZILIT-TAQ-DEER	frequenter of the mansions of determination, ¹⁷⁴
الْمُتَصَرِّفُ فِي فَلَكَ التَّذْيِيرِ	AL-MUTAS'AR-RIFU FEE FALAKIT-TAD-BEER	moving about in the sphere of governancel
أَمَنْتُ بِمَنْ	AAAMANTU BIMAN	I have faith in Him who
نَوَمَرِّ بِكَ الظُّلُمَ	NAW-WARA BIKAZ'-Z'ULAM	lights up darknesses through thee,
وَأَوْضَحَ بِكَ الْبُهْمَ	WA AW-Z'AH'A BIKAL-BUHAM	illuminates jet-black shadows by thee,
وَجَعَلَ آيَةً مِنْ آيَاتِ مُلْكِهِ	WA JAA'LAKA AAAYATAM-MIN AAAYAATI MUL-KIH	appointed thee one of the signs of His kingdom and
وَعَلَامَةً مِنْ عِلَامَاتِ سُلْطَانِهِ	WA A'LAAMTAM-MIN A'LAAMAATI SUL-T'AANIH	one of the marks of His authority, and
وَأَسْهَنَكَ	WAM-TAHANAKA	humbled thee through
بِالزِّيَادَةِ وَالنَّقْصَانِ	BIZ-ZEEAADATI WAN-NUQ-S'AAN	Increase and decrease,
وَالطُّلُوعِ وَالْأُفُولِ	WAT-'TULOOI' WAL-UFOOL	rising and setting,
وَالْإِنَارَةِ وَالْكُوفِ	WAL-INAARATI WAL-KUSOOF	illumination and eclipse.
فِي كُلِّ ذَلِكَ أَنْتَ لَهُ	FEE KUL-LI D'ALIKI ANTA LAHOO MUTEEA'	In all of this thou art
مُطِيعٌ وَإِلَى إِمْرَادَتِهِ سَرِيعٌ	WA ILAAA IRAADATIHEE SAREEA'	obedient to Him, prompt toward His will.

¹⁷⁴ Allusion to 36: And the moon—We have determined it by mansions, till it returns like an aged palm-bough.

سُبْحَانَهُ SUB-H'AANAHOO

Glory be to Him!

مَا أَعْجَبَ مَا دَبَّرَ فِي أَمْرِكَ
MAAA AA'-JABA MAA DAB-
BARA FEE AM-RIK

How wonderful is what He
has arranged in thy
situation!

وَالْأَطْفَ مَا صَنَعَ فِي شَأْنِكَ!
WA AL-T'AFA MAA S'ANAA' FEE
SHAA-NIKAI

How subtle what He has
made for thy task!

جَعَلَكَ مِفْتَاحَ شَهْرِ حَادِثٍ لَا مَرٍ
JAA'LAKA MIF-TAAH'A SHAH-
RIN H'AADITHIL-LIAM-RIN
H'AADITH

He has made thee the key
to a new month for a new
situation.

فَأَسْأَلُ اللَّهَ
FAAS-ALUL-LAAHA

So I ask ALLAH,

رَبِّي وَرَبَّكَ
RAB-BEE WARAB-BAK

my Lord and thy Lord,

وَخَالِقِي وَخَالِقَكَ
WA KHAALIQEE
WAKHAALIQAK

my Creator and thy Creator,

وَمُقَدِّرِي وَمُقَدِّرَكَ
WA MUQAD-DIREE
WAMUQAD-DIRAK

my Determiner and thy
Determiner,

وَمُصَوِّرِي وَمُصَوِّرَكَ
WA MUS'AW-WIREE
WAMUS'W-WIRAK

my Form-giver and thy
Form-giver,

أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ
AY-YUS'AL-LEEA A'LAA
MUH'AM-MADIW-WAAALIH

that He bless MUHAMMAD
and his Household and

وَأَنْ يَجْعَلَكَ هِلَالًا
WA AY-YAJ-A'LAKA HILAALA

appoint thee a crescent

بَرَكَاتٍ لَا تَمْحُهَا الْأَيَّامُ
BARAKATIL-LAA TAM-
H'AQUHAAL-AY-YAAM

of blessings not effaced by
days and

وَطَهَارَةٍ لَا تُدَسِّسُهَا الْآثَامُ
WA T'AHAAARATIL-LAA TUDAN-
NISUHAAL-AAATHAAM

of purity not defiled by sins;

هِلَالًا أَمِنَ مِنَ الْآفَاتِ
HILAALA AM-NIM-MINAL-
AAFAAT

a crescent of security from
blights and

وَسَلَامَةٍ مِنَ السَّيِّئَاتِ
WA SALAAMATIM-MINAS-SAY-
YI-AAT

of safety from evil deeds; a
crescent of

هِلَالًا سَعْدٍ لَا نَحْسَ فِيهِ
HILAALA SAA'-DIL-LAA NAH'-
SA FEEH

auspiciousness containing
no misfortune,

وَيُمْنٍ لَا نَكْدَ مَعَهُ	WA YUM-NIL-LAA NAKADA MAA'H	of prosperity accompanied by no adversity,
وَيُسْرٍ لَا يَمَانِجُهُ عُسْرٌ	WA YUS-RIL-LAA YUMAAZIJUHOO U'S-R	of ease not mixed with difficulty,
وَخَيْرٍ لَا يَسُوبُهُ شَرٌّ	WA KHAY-RIL-LAA YASHOOBUHOO SHAR	of good unstained by evil; a crescent
هَلَالٍ أَمْنٍ وَإِيمَانٍ	HILAALA AM-NIW-WA EEMAAN	of security and faith.
وَنِعْمَةٍ وَإِحْسَانٍ	WA NIA'-MATIW-WA IH'-SAAN	favor and good-doing,
وَسَلَامَةٍ وَإِسْلَامٍ	WA SALAAMATIW-WA IS-LAAM	safety and submission!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَاجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN-	place us among
أَرْضَىٰ مَنْ طَلَعَ عَلَيْهِ	AR-Z'AA MAN T'ALAA' A'LAY-H	the most satisfied of those over whom the crescent has risen,
وَأَنْزَلَكَ مَنْ نَظَرَ إِلَيْهِ	WA AZ-KAA MAN-NAZ'ARA ILAY-H	the purest of those who have looked upon it,
وَأَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ	WA AS-A'DA MAN TAA'B-BADA LAKA FEEH	the most fortunate of those who have worshiped Thee under it;
وَوَقَّفْنَا فِيهِ لِلتَّوْبَةِ	WA WAF-FIQ-NAA FEEHEE LILT-TAW-BAH	give us the success during [the new month] to repent,
وَأَعَصِمْنَا فِيهِ مِنَ الْحَوْبَةِ	WA AA'-S'IM-NAA FEEHEE MINAL-H'AW-BAH	preserve us within it from misdeeds,
وَأَحْفَظْنَا فِيهِ مِنْ مُبَاشَرَةٍ	WAH'-FAZ'-NAA FEEHEE MIM- MUBAASHARATI MAA'-S'EETIK	guard us therein from pursuing disobedience to Thee,
مَعْصِيَتِكَ		
وَأَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ	WA AW-ZIA'-NAA FEEHEE SHUK-RA NIA'-MATIK	allot to us within it thanksgiving for Thy favor,

وَالْبَسْنَا فِيهِ جُنَّ الْعَافِيَةِ	WA AL-BIS-NAA FEEHEE JUNANAL-A'AFEEAH	clothe us during it in the shields of well-being, and
وَأَتَمُّ عَلَيْنَا بِأَسْتِكْمَالِ طَاعَتِكَ	WA AT-MIM A'LAY-NAA BIS- TIK-MAALI TAAATIKA FEEHIL- MIN-NAH	complete for us Thy kindness by perfecting therein obedience to Thee!
فِيهِ الْمَنَّةُ		
إِنَّكَ الْمَنَّانُ الْحَمِيدُ	IN-NAKAL-MAN-NAANUL- H'AMEED	Surely Thou art All-kind, Praiseworthy.
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LAAL-LAAHOO A'LAA MUH'AM-MADIW-WA	And bless MUHAMMAD and his Household, the good, the pure.
الطَّيِّبِينَ الطَّاهِرِينَ	AAALIHIT'-T'AY-YIBEENAT'- T'AAHIREEN	

وكان من دعائه عليه السلام

إذا دخل شهر

رمضان

—44—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU ID'AA
DAKHALA SHAH-RU
RAMAZ'AAN

His Supplication
(A.S.)

**FOR THE
COMING OF
THE MONTH OF
RAMAZ'AAN**

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَمْدِهِ	AAL-H'AMDU LIL-LAAHIL- LAD'EE HADAANAA LIH'AM- DIHEE	Praise belongs to ALLAH who guided us to His praise
وَجَعَلَنَا مِنْ أَهْلِهِ	WA JAA'LANAA MIN AH-LIH	and placed us among the people of praise,
لِنَكُونَ مِنْ إِخْسَانِهِ مِنْ	LINAKOONA LIIH'-SAANIHEE MINASH-SHAAKIREEN	that we might be among the thankful for His beneficence and
الشَّاكِرِينَ		
وَلِيَجْزِيَكَ عَلَى ذَلِكَ جَزَاءً	WA LEEAJ-ZEEANAA A'LAA D'ALIKA JAZAAA-AL-MUH'- SINEEN	that He might recompense us for that with the recompense of the good- doers!
الْمُحْسِنِينَ		
وَالْحَمْدُ لِلَّهِ الَّذِي	WAL-H'AM-DU LIL-LAAHIL- LAD'EE	And praise belongs to ALLAH who

جَبَانَا بِدِينِهِ	H'ABAANAA BIDEENIH	showed favor to us through His religion,
وَ اخْتَصَنَا بِمِلَّتِهِ	WAKH-TAS'-S'ANAA BIMIL- LATIH	singled us out for His creed, and
وَسَبَّلَنَا فِي سَبِيلِ إِحْسَانِهِ	WA SAB-BALANAA FEE SUBULI IH'-SAANIH	directed us onto the roads of His beneficence,
لِنَسْلُكَهَا بِمَنَّةٍ إِلَى مَرْضَوَانِهِ	LINAS-LUKAHAA BIMAN- NIHEEE ILAA RIZ"-WAANIH	in order that through His kindness we might travel upon them to His good pleasure,
حَمْدًا يَتَقَبَّلُهُ مِنَّا وَيَرْضَى بِهِ عَنَّا	H'AM-DAY-YATAQAB- BALUHOO MIN-NAA WA YAR- Z"AA BIHEE A'N-NAA	a praise which He will accept from us and through which He will be pleased with us!
وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ تِلْكَ السُّبُلِ شَهْرَهُ	WAL-H'AM-DU LIL-LAAHIL- LAD'EE JAA'LA MIN TIL-KAS- SUBULI SHAH-RAH	And praise belongs to ALLAH who appointed among those roads His month,
شَهْرَ رَمَضَانَ	SHAH-RA RAMAZ"AAN	the month of RAMAZ"AAN,
شَهْرَ الصِّيَامِ	SHAH-RAS'-S'EEAAM	the month of fasting,
وَشَهْرَ الْإِسْلَامِ	WA SHAH-RAL-IS-LAAM	the month of submission,
وَشَهْرَ الطَّهْوَرِ	WA SHAH-RAT-T'AHOOR	the month of purity,
وَشَهْرَ التَّمْحِيصِ	WA SHAH-RAT-TAM-H'EES'	the month of putting to test,
وَشَهْرَ الْقِيَامِ	WA SHAH-RAL-QEEAAM	the month of standing in prayer,

﴿الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَ الْفُرْقَانِ﴾	(AL-LAD'EEE UNZILA FEEHIL- QUR-AAANU HUDANA LILN- NAASI WA BAY-YINAATIM- MINAL-HUDAA WAL-FUR- QAAN)	(In what the QURAN was sent down as guidance to the people, and as signs of the Guidance and the Separator)] ¹⁷⁵
فَأَبَانَ فَضِيلَتَهُ عَلَى سَائِرِ الشُّهُورِ بِمَا جَعَلَ لَهُ	FAABAANA FAZ"EELATAHOO A'LA SAAA-IRISH-SHUHOORI BIMAA JAA'LA LAHOO	He clarified its excellence over other months by the
مِنَ الْحُرُمَاتِ الْمَوْفُورَةِ وَالْفَضَائِلِ الْمَشْهُورَةِ	MINAL-H'URUMAATIL-MAW- FOORATI WAL-FAZ"AAA-ILIL-MASH- HOORAH	many sacred things and well-known excellencies
فَحَرَّمَ فِيهِ مَا أَحَلَّ فِي غَيْرِهِ إِعْظَامًا	FAH'AR-RAMA FEEHEE MAAA AH'AL-LA FEE GHAY-RIHEEE IA'-Z'AAMAA	for He made unlawful In it what He declared lawful in others to magnify It,
وَحَرَّمَ فِيهِ الْمَطَاعِمَ وَ الْمَشَارِبَ إِكْرَامًا	WA H'AJARA FEEHIL- MATAAAI'MA WAL- MASHAARIBA IK-RAAMAA	He prohibited foods and drinks In It to honor It, and
وَجَعَلَ لَهُ وَقْتًا بَيِّنًا لَّا يُجِيزُ جَلَّ وَعَزَّ أَنْ يُقَدَّمَ قَبْلَهُ	WA JAA'LA LAHOO WAQ-TAA BAY-YINAA LAA YUJEEZU JAL-LA WA A'Z- ZA AY-YUQAD-DAMA QAB- LAH	He appointed for It a clear time which He (majestic and mighty Is He) allows not to be set forward and
وَلَا يَقْبَلُ أَنْ يُؤَخَّرَ عَنْهُ	WA LAA YAQ-BALU AY-YOO- AKH-KHARA A'N-H	accepts not to be placed behind.

ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ عَلَى لَيَالِي أَلْفِ شَهْرٍ وَ سَمَّاها	THUM-MA FAZ"-Z"ALA LAY- LATAW-WAAH'IDATAM-MIL- LAYAALEEHEE A'LAA LAYAALEEE AL-FI SHAH-RIW- WA SAM-MAAHAA	Then He made one of its nights surpass the nights of a thousand months and named it
لَيْلَةَ الْقَدْرِ	LAY-LATAL-QAD-R	the Night of Decree;
﴿تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ﴾ سَلَامٌ دَائِبٌ أَلْبَرَكَةُ إِلَى طُلُوعِ الْفَجْرِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ بِمَا أَخْرَجَ مِنْ قَضَائِهِ	(TANAZ-ZALUL-MALAAAA-IKATU WAR-ROOHOO FEEHAA BIID'- NI RAB-BHIM MIN KUL-LI AM- RIN) SALAAMUN DAAA-IMUL- BARAKATI ILAA T'ULOOI'L-FAJ- RI A'LAA MAY-YASHAAA-U MIN I'BAADIHEE BIMAAA AH'-KAMA MIN QAZ"AAA-IH	(In it the angels and the Spirit descend by the leave of their Lord upon every command), a peace ¹⁷⁶ constant in blessings until the rising of the dawn upon whomsoever He will of His servants according to the decision He has made firm.
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ اٰلِهِنَا	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA AL-HIM-NAA	O ALLAH, bless MUHAMMAD and his Household, Inspire us with
مَعْرِفَةِ فَضْلِهِ	MAA"-RIFATA FAZ"-LIH	knowledge of its excellence
وَ اِجْلَالِ حُرْمَتِهِ	WA IJ-LAALA H'UR-MATIH	veneration of its inviolability, and
وَ التَّحَفُّظِ مِمَّا حَظَرْتَ فِيهِ	WAT-TAH'AF-FUZ'A MIM-MAA H'AZ'AR-TA FEEH	caution against what Thou hast forbidden within it,

وَأَعِنَّا عَلَى صِيَامِهِ بِكَفِّ
الْجَوَارِحِ عَنْ مَعَاصِيكَ وَاسْتِعْمَالِهَا
فِيهِ بِمَا يُرْضِيكَ حَتَّى

WA AI'N-NAA A'LAA
S'EEAAMIHEE BIKAF-FIL-
JAWAARIHEE A'M-
MAA'AS'EEKA WAS-TIA'-
MAALIHAA FEEHEE BIMAA
YUR-Z'EEK

and help us to fast in it by
our restraining our limbs
from acts of disobedience
toward Thee and our
employing them in that
which pleases Thee, so that

لَا نُصْغِي بِأَسْمَاعِنَا إِلَى لَغْوٍ
وَلَا نُسْرِعُ بِأَبْصَارِنَا إِلَى لَهْوٍ
وَحَتَّى لَا نَبْطُ أَيَدَيْنَا إِلَى
مُحْظُورٍ

H'AT-TAA LAA NUS'-GHEEA BI
S-MAAI'NAAA ILAA LAGH-W

we lend not our ears to idle
talk and

WA LAA NUS-RIA' BI B-
S'AARINAAA ILAA LAH-W

hurry not with our eyes to
diversion,

WA H'AT-TAA LAA NAB-SUTA
AY-DEEANAAA ILAA MAH'-
Z'OOR

we stretch not our hands
toward the forbidden and

وَلَا نَخْطُو بِأَقْدَامِنَا إِلَى مُحْجُورٍ

WA LAA NAKH-T'OO BI Q-
DAAMINAAA ILAA MAH'-
JOOR

stride not with our feet
toward the prohibited,

وَحَتَّى لَا تَعِيَ بَطُونُنَا إِلَّا مَا
أَخْلَتْ

WA H'AT-TAA LAA TAE'EA
BUT'OONUNAAA IL-LAA MAAA
AH'-LAL-T

our bellies hold only what
Thou hast made lawful and

وَلَا تَنْطِقُ أَلْسِنَتُنَا إِلَّا بِمَا مَثَّلَ

WA LAA TANT'IQA AL-
SINATUNAAA IL-LAA BIMAA
MATH-THAL-T

our tongues speak only what
Thou hast exemplified,

وَلَا نَتَكَلَّفُ إِلَّا مَا يُدْنِي مِن
ثَوَابِكَ

WA LAA NATAKAL-LAFA IL-LAA
MAA YUD-NEE MIN
THAWAABIK

we undertake nothing but
what brings close to Thy
reward and

وَلَا نَتَعَاطَى إِلَّا الَّذِي يَقِي مِن
عِقَابِكَ

WA LAA NATAAA'AT'AAA IL-
LAAL-LAD'EE YAQEE MIN
I'QAABIK

pursue nothing but what
protects from Thy
punishment!

ثُمَّ خَلَصْ ذَلِكَ كُلَّهُ مِن

THUM-MA KHAL-LIS' D'ALIKA
KUL-LAHOO MIN

Then rid all of that from

مَرِيَاءِ الْمُرَائِينَ

REEAAA-IL-MURAAA-EEN

the false show of the false
showers and

وَسُمْعَةَ الْمُسْمِعِينَ	WA SUM-A'TIL-MUS-MIE'EN	the fame seeking of the fame seekers,
لَا نُشْرِكُ فِيهِ أَحَدًا دُونَكَ	LAA NUSH-RIKU FEEHEEE AH'ADANA DOONAK	lest we associate therein anything with Thee or
وَلَا نَبْتَغِي بِهِ مُرَادًا سِوَاكَ	WA LAA NAB-TAGHEE BIHEE MURAADANA SIWAAK	seek therein any object of desire but Thee!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَقِفْنَا فِيهِ عَلَى مَوَاقِيتِ الصَّلَوَاتِ الْخَمْسِ	WA QIF-NAA FEEHEE A'LAA MAWAAQEETIS-S'ALAWAATIL-KHAM-SI	in It make us attend to the appointed moments of the five prayers within
بِحُدُودِهَا الَّتِي حَدَدْتَ	BIH'UDOODIHAAL-LATEE H'AD-DAT-T	the bounds Thou hast set,
وَفُرُوضِهَا الَّتِي فَرَضْتَ	WA FUROOZ'IHAAL-LATEE FARAZ"-T	the obligations Thou hast decreed,
وَوَظَائِفِهَا الَّتِي وَظَفْتَ	WA WAZ'AAA-IFIHAAL-LATEE WAZ'-Z'AF-T	the duties Thou hast assigned, and
وَأَوْقَاتِهَا الَّتِي وَقَّتَ	WA AW-QAATHIHAAL-LATEE WAQ-QAT	the times Thou hast specified; and
وَأَنْزِلْنَا فِيهَا مَنْزِلَةَ الْمُصَيِّبِينَ لِمَنْزِلِهَا	WA ANZIL-NAA FEEHAA MANZILATA AL-MUS'EEBEENA LIMANAAZILIHAA	In the prayers make us alight in the station of the keepers of their stations,
الْحَافِظِينَ لِأَمْرِكَا	AL-H'AAFIZ'EENA LIAR-KAANIHAA	the guardians of their pillars,
الْمُؤَدِّينَ لَهَا فِي أَوْقَاتِهَا عَلَى مَا سَنَّهُ عَبْدُكَ وَرَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فِي رُكُوعِهَا وَسُجُودِهَا وَجَمِيعِ فَوَاضِلِهَا عَلَى	AL-MOO-AD-DEENA LAHAA FEE AW-QAATHIHA A'LAA MAA SAN-NAHOO A'B-DUKA WA RASOOLUKA S'ALAWAATUKA A'LAY-HEE WA AAALIHEE FEE RUKOOI'HAA WASUJOODIHAA WA JAMEEI' FAWAAZ"ILIHAA A'LAA	their performers in their times, as Thy servant and Thy messenger set down in his SUNNA (Thy blessings be upon him and his Household) in their bowings, their prostrations, and all their excellent acts,

أَتَمَّ الطُّهُورِ وَأَسْبَغَهُ	ATAM-MIT-T'AHOORI WA AS-BAGHIH	with the most complete and ample ritual purity and
وَأَبْيَنَ الْخُشُوعِ وَأَبْلَغَهُ	WA AB-YANIL-KHUSHOOI' WA AB-LAGHIH	the most evident and intense humility!
وَوَقْنَا فِيهِ	WA WAF-FIQ-NAA FEEH	Give us success in this month to
لَأَنَّ نَصْلَ أَرْحَامِنَا بِأَبْرٍ وَاصِّلَةٍ	LIAN-NAS'ILA AR-H'AAMANAA BIL-BIR-RI WAS'-S'ILAH	tighten our bonds of kin with devotion and gifts,
وَأَنْ نَتَعَاهَدَ جِيرَانَنَا بِالْإِفْضَالِ وَالْعَطِيَّةِ	WA AN-NATAA'AHADA JEERAANANAA BIL-IF-Z'AALI WAL-A'TEE-YAH	attend to our neighbors with bestowal and giving,
وَأَنْ نُخَلِّصَ أَمْوَالَنَا مِنَ التَّبِعَاتِ	WA AN-NUKHAL-LIS'A AM-WAALANAA MINAT-TABIA'AT	rid our possessions from claims,
وَأَنْ نُطَهِّرَهَا بِإِخْرَاجِ الزُّكُوتِ	WA AN-NUTAH-HIRAHAA BIIKH-RAAJIZ-ZAKAWAAT	purify them through paying the alms,
وَأَنْ نُرَاجِعَ مَنْ هَاجَرَ بِنَا	WA AN-NURAAJIA' MAN HAAJARANAA	go back to him who has gone far from us,
وَأَنْ نُصِيفَ مَنْ ظَلَمَنَا	WA AN-NUNS'IFA MAN ZALAMANAA	treat justly him who has wronged us,
وَأَنْ نُسَالِمَ مَنْ عَادَانَا	WA AN-NUSAALIMA MAN A'ADAANAA	make peace with him who shows enmity toward us
حَاشَا مَنْ عُدِيَ فِيكَ وَلَكَ فَإِنَّهُ	H'AASHAA MAN U'WDEEA FEEKA WA LAK FA IN-NAHU	(except him who is regarded as an enemy in Thee and for Thee, for he is
الْعَدُوُّ الَّذِي لَا نُؤَالِيهِ	AL-A'DOO-WUL-LAD'EE LAA NUWAALEEH	the enemy whom we will not befriend,
وَالْحَزْبُ الَّذِي لَا نُصَافِيهِ	WAL-H'IZ-BUL-LAD'EE LAA NUS'AAFEH	the party whom we will not hold dear), and
وَأَنْ تَتَقَرَّبَ إِلَيْكَ فِيهِ مِنَ الْأَعْمَالِ	WA AN-NATAQAR-RABA ILAY-KA FEEHEE MINAL-AA'	seek nearness to Thee through blameless works
الزَّكَاةِ بِمَا تُطَهِّرُ بِهٍ مِنَ الذُّنُوبِ	MAALIZ-ZAAKEEATI BIMAA TUTAH-HIRUNAA BIHEE MINAD'-D'UNOOB	which will purify us from sins and

وَنَقِصْهُنَا فِيهِ مِمَّا نَسْتَأْفُ مِنْ الْعُيُوبِ	WA TAA'-S'IMUNAA FEEHEE MIM-MAA NAS-TAA-NIFU MINAL-U'YOOB	preserve us from renewing faults,
حَتَّى لَا يُؤْمِدَ عَلَيْكَ أَحَدٌ مِنْ مَلَائِكَتِكَ إِلَّا دُونَ مَا نُؤْمِدُ مِنْ	H'AT-TAA LAA YOORIDA A'LAY- KA AH'ADUM-MIM-MALAAA- IKATIKA IL-LAA DOONA MAA NOORIDU MIN	so that none of Thy angels will bring for Thee the
أَنْوَاعِ الطَّاعَةِ لَكَ	AB-WAABIT'-T'AAA'TI LAKA	kinds of obedience and
وَأَنْوَاعِ الْقُرْبَةِ إِلَيْكَ	WA ANWAAI'L-QUR-BATI ILAY- K	sorts of nearness-seeking unless they be less than what we bring! ¹⁷⁷
اللَّهُمَّ إِنِّي أَسْأَلُكَ	AL-LAAHUM-MA IN-NEEE AS- ALUKA	O ALLAH, I ask Thee
بِحَقِّ هَذَا الشَّهْرِ	BIH'AQ-QI HAD'AASH-SHAH-R	by the right of this month
وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ	WA BIH'AQ-QI MAN TAA'B- BADA LAKA FEEHEE	and by the right of him who worships Thee within it
مِنْ أَوَّلِهِ إِلَى وَقْتِ فَنَائِهِ	MINI AB-TIDAAA-IHEEE ILAA WAQ-TI FANAAA-IH	from its beginning to the time of its passing,
مِنْ مَلَكٍ قَرَّبْتَهُ	MIM-MALAKIN QAR-RAB-TAH	whether angel Thou hast brought nigh to Thee,

¹⁷⁷ SAYYID ALIKHAN offers four interpretations for this last clause, three given by earlier commentators and the fourth his own: (a) so that the acts of obedience and nearness-seeking of the angels will be less than ours; (b) so that none of the recording angels will bring the record of our sins except that they be less than the kinds of obedience and sort of nearness-seeking that we bring; (c) so that none of the angels will bring the works of the servants except that they be less than the kinds of obedience and sort of nearness-seeking that we bring; (d) so that none of the angels will bring our good works except that they be less than the good works that we ourselves bring. In support of the last reading he cites a HADEETH from one of the IMAMS "The angel only writes down what it hears, but ALLAH has said: Remember thy Lord in thyself, In pleading and fear (7: 205). So none knows the reward of the remembrance in the person's self except ALLAH ' He concludes that the best interpretation is to say that the passage includes all four of these meanings.

أَوْ نَبِيٍّ أَمْرَسَلْتَهُ	AW NABEE-YIN AR-SAL-TAH	prophet Thou hast sent,
أَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَهُ	AW A'B-DIN S'AALIH'IN AKH-TAS'AS'-TAH	or righteous servant Thou hast singled out,
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ	AN TUS'AL-LEEAA A'LAA MUH'AM-MADIW-WA AAALIH	that Thou bless MUHAMMAD and his Household,
وَأَهْلَنَا فِيهِ لِمَا وَعَدْتَ أَوْلِيَاءَكَ مِنْ كَرَامَتِكَ	WA AH-HIL-NAA FEEHEE LIMAA WAA'T-TA AW-LEEAAA-AKA MIIN KARAAMATIK	make us worthy of the generosity Thou hast promised
وَأَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ لِأَهْلِ الْمُبَالَغَةِ فِي طَاعَتِكَ	WA AW-JIB LANAA FEEHEE MAAA AW-JAB-TA LIAH-LIL-MUBAALAGHATI FEE T'AAA'TIK	make Incumbent for us what Thou hast made Incumbent for those who go to great lengths in obeying Thee, and
وَأَجْعَلْنَا فِي نَظْمٍ مَنْ اسْتَحَقَّ الرَّفِيعَ الْأَعْلَى بِرَحْمَتِكَ	WAJ-A'L-NAA FEE NAZ'-MI MANI AS-TAH'AQ-QAR-RAFEEA'L-AA'-LAA BIRAH'-MATIK	place us in the ranks of those who deserve through Thy mercy the highest elevation!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْنِبْنَا	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WA JAN-NIB-NAA	O ALLAH, bless MUHAMMAD and his Household, turn us aside from
الْإِلْحَادِ فِي تَوْحِيدِكَ	AL-IL-H'AADA FEE TAW-H'EEDIK	deviation in professing Thy Unity,
وَالْتَقْصِيرِ فِي تَعْجِيدِكَ	WAT-TAQ-S'EERA FEE TAM-JEEDIK	falling short in magnifying Thee,
وَالشَّكِّ فِي دِينِكَ	WASH-SHAK-KA FEE DEENIK	doubt in Thy religion,
وَالْعَمَى عَنْ سَبِيلِكَ	WAL-A'MAA A'N SABEELIK	blindness toward Thy path,
وَالْإِغْفَالَ لِحُرْمَتِكَ	WAL-IGH-FAALA LIH'UR-MATIK	heedlessness of Thy inviolability, and

وَلَا تَخْدَعْ لَدُوكَ الشَّيْطَانِ

WALIN-KHIDAAA' LIA'DOO-
WIKASH-SHAY-T'AANIR-
RAJEEEM

being deceived by Thy
enemy, the accursed
SATANI

الرَّجِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household, and

وَإِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ مِّنْ

WA ID'AA KAANA LAKA FEE
KUL-LI LAY-LATIM-MIL-

when in every night of this
month's nights Thou hast
necks which Thy pardon will
release and Thy forgiveness
disregard,

لَيْلَى شَهْرِنَا هَذَا مِرْقَابٍ يُغْنِيهَا

LAYAALEE SHAH-RINAA
HAD'AA RIQAABUY-YUA'-

عَفْوِكَ أَوْ يَهْبِئُهَا صَفْحُكَ

TIQUHAA A'F-WUKA AW
YAHABUHAA S'AF-H'UK

فَاجْعَلْ مِرْقَابَنَا مِنْ تِلْكَ الرِّقَابِ

FAJ-A'R-R-RIQAABANAA MIN
TIL-KAR-RIQAAB

place our necks among
those necks and

وَاجْعَلْنَا لَشَهْرِنَا مِنْ خَيْرِ أَهْلِ وَ

WAJ-A'L-NAA LISHAH-RINAA
MIN KHAY-RI AH-LIW-WA AS'-
H'AAB

place us among the best
folk and companions of this
our month!

أَصْحَابِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WA AAALIH

O ALLAH, bless MUHAMMAD
and his Household,

وَامْحَقْ ذُنُوبَنَا مَعَ امْحَاقِ هِلَالِهِ

WAM-H'AAQ D'UNOOBANAA
MAA' IM-H'AAQI HILAALIH

efface our sins along with
the effacing of its crescent
moon, and

وَاسْلُخْ عَنَّا تَبَعَاتِنَا مَعَ انْسِلَاخِ

WAS-LAKH A'N-NAA
TABIA'ATINAA MAA'
ANSILAAKHI AY-YAAMIH

make us pass forth from the
ill effects of our acts with the
passing of its days,

أَيَّامِهِ

حَتَّى يَنْقُضِيَ عَنَّا وَقَدْ

H'AT-TAA YANQAZ'EEA A'N-
NAA WAQAD-

until it leaves us behind,
while within it Thou hast

صَفِّتْنَا فِيهِ مِنَ الْخَطِيئَاتِ

S'AF-FAY-TANAA FEEHEE
MINAL-KHATEE-AAT

purified us of offenses and

وَأَخْلَصْنَا فِيهِ مِنَ السَّيِّئَاتِ

WA AKH-LAS'-TANAA FEEHEE
MINAS-SAY-YI-AAT

rid us of evil deeds!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and
وَإِنْ مَلْنَا فِيهِ فَعَدْنَا	WA IM-MIL-NAA FEEHEE FAA'D-DIL-NAA	should we go off to one side in this month, set us a right;
وَإِنْ نَزَعْنَا فِيهِ فَقَوَّمْنَا	WA IN ZUGH-NAA FEEHEE FAQAW-WIM-NAA	should we swerve, point us straight; and
وَإِنْ أَشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ	WA INI ASH-TAMALA A'LAY-NAA A'DOO-WUKASH-SHAY-T'AANU FAS-TANQID'-NAA MIN-H	should Thy enemy SATAN enwrap us, rescue us from him!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَشْحَنُ بِعِبَادَتِكَ يَاكَ	ASH-H'AN-HOO BII'BAADATINAAA EE-YAAK	fill this month with our worship of Thee,
وَنَزِينْ أَوْقَاتَهُ بِطَاعَتِكَ لَكَ	WA ZAY-YIN AW-QAATAHOO BIT'AAATINAA LAK	adorn its times with our obedience toward Thee,
وَأَعِنَّا فِي نَهَارِهِ عَلَى صِيَامِهِ	WA AI'N-NAA FEE NAHAARIHEE A'LAA S'EEAAMIH	help us during its daytime with its fast, and
وَفِي لَيْلِهِ عَلَى	WA FEE LAY-LIHEE	In its night with
الْصَّلَاةِ وَالتَّضَرُّعِ إِلَيْكَ	A'LAA'S'-S'ALAATI WAT-TAZ'AR-RUI' ILAY-K	prayer and pleading toward Thee,
وَالْخُشُوعِ لَكَ وَالدَّلَّةِ بَيْنَ يَدَيْكَ	WAL-KHUSHOOI' LAKA WAD'-D'IL-LATI BAY-NA YADAY-K	humility toward Thee, and lowliness before Thee,
حَتَّى لَا يَشْهَدَ نَهَارُهُ عَلَيْنَا بِغَفْلَةٍ	H'AT-TAA LAA YASH-HADA NAHAARUHOO A'LAY-NAA	so that its daytime may not bear witness against our heedlessness, nor its night
وَلَا لَيْلُهُ بِتَفْرِيطٍ	BIGHAF-LATIW-WA LAA LAY-LUHOO BITAF-REET'	against our neglect!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَجْعَلْنَا فِي سَائِرِ الشُّهُورِ وَ	WAJ-A'L-NAA FEE SAAA-IRISH-SHUHOORI WAL-AY-YAAMI	make us like this in the other months and days as long as
الْأَيَّامِ كَذَلِكَ مَا عَمَرْتَنَا	KAD'ALIKA MAA A'M-MAR-TANAA	Thou givest us life, and

وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ	WAJ-A'L-NAA MIN I'BAADIKAS'-S'AALIH'EEN	place us among Thy righteous servants,
﴿الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾	(AL-LAD'EENA YARITHOONAL- FIR-DAW-SA HUM FEEHAA KHAALIDOON)	(those who shall inherit Paradise, therein dwelling forever), ¹⁷⁸
﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾	(WAL-LAD'EENA YOO-TOONA MAAA AAATAW-A WAQULOBUHUM WAJILATUN AN-NAHUM ILAA RAB-BIHIM RAAJIU'WN)	those who give what they give, while their hearts quake, that they are returning to their Lord), ¹⁷⁹
وَمِنَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿	WA MINAL-LAD'EENA (YUSAARIU'WNA FIL-KHAY- RAATI WAHUM LAHAA SAABIQOON)	those (who vie in good works, outracing to them!) ¹⁸⁰
اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ فِي كُلِّ وَقْتٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH FEE KUL-LI WAQ-T	O ALLAH, bless MUHAMMAD and his Household in every time,
وَكُلِّ اَوَانٍ	WAKUL-LI AWAAN	in all moments, and
وَعَلَىٰ كُلِّ حَالٍ	WA A'LAA KUL-LI H'AAL	in every state,
عَدَدَ مَا صَلَّيْتَ عَلَيَّ مِنْ صَلَاتٍ عَلَيْهِ	A'DADA MAA S'AL-LAY-TA A'LAA MAN S'AL-LAY-TA A'LAY- H	to the number that Thou hast blessed whomsoever Thou hast blessed and

178 23: 11

179 23: 60

180 23: 61

وَأَضَاعَ ذَلِكَ كُلَّهُ
بِالْأَضْعَافِ أَلَّتِي لَا يُحْصِيهَا
غَيْرُكَ

WA AZ"-A'AFA D'ALIKA KUL-
LIHEE BIL-AZ"-A'AFIL-LATEE LAA
YUH'-S'EEHAA GHAY-RUK

to multiples of all that,
through multiples which
none can count but Thee!

إِنَّكَ فَقَالَ لَمَّا تُرِيدُ

IN-NAKA FAA'-A'ALUL-LIMAA
TUREED

Surely Thou art Accomplisher
of what Thou desirest.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي وداع شهر

رمضان

—45—
WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
WIDAAI' SHAH-RI
RAMAZ"AAN

His Supplication
(A.S)

IN BIDDING
FAREWELL TO
THE MONTH OF
RAMAZ"AAN

اللَّهُمَّ

AL-LAAHUM-MA

O ALLAH,

يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ

YAA MAL-LAA YAR-GHABU FIL-
JAZAAA-I

O He who desires no
repayment!

وَيَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ

WA YAA MAL-LAA YANDAMU
A'LAAL-A'TAAA-I

He who shows no remorse at
bestowall

وَيَا مَنْ لَا يُكَافِي عَبْدَهُ عَلَى

WA YAA MAL-LAA YUKAAFI-U
A'B-DAHOO A'LAAS-SAWAAA-I

He who rewards not His
servant tit for tat!

السَّوَاءِ

مِنْكَ أَيْدَاءٌ

MIN-NATUKA AB-TIDAAA-

Thy kindness is a new
beginning,

وَعَفْوُكَ تَفْضُلٌ

WA A'F-WUKA TAFAZ"-Z"UL

Thy pardon gratuitous
bounty, ¹⁸¹

وَعُقُوبَتُكَ عَدْلٌ

WA U'QOOBATUKA A'D-L

Thy punishment justice,

¹⁸¹ In other words, Thou are kind without the servants having done anything to deserve it. Cf. 12: 3.

وَقَضَاؤُكَ خَيْرٌ	WA QAZ'AAAW-UKA KHEERAH	Thy decree a choice for the best
إِنْ أَعْطَيْتَ لَمْ تَشُبْ عَطَاءَكَ بِمَنْ	IN AA'-T'AY-TA LAM TASHUB A'TAAA-AKA BIMAN	If Thou bestowest, Thou stainest not Thy bestowal with obligation, and
وَإِنْ مَنَعْتَ لَمْ يَكُنْ مَنُوعَكَ تَعْدِيًا	WA IM-MANA'-TA LAM YAKUM-MAN-U'KA TAA'D- DEEAA	if Thou withholdest, Thou withholdest not in transgression.
تَشْكُرُ مَنْ شَكَرَكَ وَأَنْتَ الْهَمَّامُ شُكْرَكَ	TASH-KURU MAN SHKARAKA WA ANTA AL-HAM-TAHOO SHUK-RAK	Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee.
وَتُكَافِي مَنْ حَمِدَكَ وَأَنْتَ عَلَّمْتَهُ حَمْدَكَ	WA TUKAAFI-U MAN H'AMIDAKA WA ANTA A'L- LAM-TAHOO H'AM-DAK	Thou rewardest him who praises Thee, while though Thou hast taught him Thy praise.
وَتَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ فَصَحَّتَهُ	WA TAS-TURU A'LAA MAL-LAW SHI-TA FAZ"AH'-TAH	Thou coverest him whom, if Thou willed, Thou wouldst expose, and
وَتَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنَعْتَهُ	WA TAJOODU A'LAA MAL-LAW SHI-TA MANAA'-TAH	Thou art generous toward him from whom, if Thou willed, Thou wouldst withhold.
وَكِلَاهُمَا أَهْلُ مَنِكَ لِلْفَضِيحَةِ وَ الْمَنْعِ غَيْرَ أَنَّكَ	WA KILAAHUMAAA AH-LUM- MINKA LIL-FAZ"EEH'ATI WAL- MAN-I' GHAY-RA AN-NAK	Both are worthy of Thy exposure and withholding, but Thou hast
بَنَيْتَ أَعْمَالَكَ عَلَى التَّنْفِضِ	BANAY-TA AFAA'ALAKA A'LAAT-TAFAZ"-Z"UL	founded Thy acts upon gratuitous bounty,
وَأَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ	WA AJ-RAY-TA QUD-RATAKA A'LAAT-TAJAAWZ	channeled Thy power into forbearance,
وَتَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ	WA TALAQ-QAY-TA MAN A'S'AAKA BIL-H'IL-M	received him who disobeyed Thee with clemency, and

وَأَنهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ

WA AM-HAL-TA MAN
QAS'ADA LINAFA-SIHEE BIZ'-
Z'UL-M

disregarded him who
intended wrongdoing
against himself.

تَسْتَظِرُّهُمْ بِأَنَّا تَكْ إِلَى الْإِنَابَةِ

TASTANZ'IRUHUM BI NAATIKA
ILAAL-INAABAH

Thou awaitest their turning
back without haste and

وَتَتَرَكُ مُعَاجِلَتَهُمْ إِلَى التَّوْبَةِ

WTAT-RUKU MUA'AJALATAHUM
ILAAT-TAW-BAH

refrainest from rushing them
toward repentance,

لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ

LIKAY-LAA YAH-LIKA A'LAY-KA
HAALIKUHUM-

so that the perisher among
them may not perish
because of Thee and

وَلَا يَشْقَى نِعْمَتِكَ شَقِيَّهُمْ

WA LAA YASH-QAA BINIA'-
MATIKA SHAQEE-YUHUM-

the wretched may not be
wretched through Thy favor,

إِلَّا عَنْ طَوْلِ الْإِغْدَارِ إِلَيْهِ

IL-LAA A'N T'OOLIL-IA'-D'AARI
ILAY-H

but only after Thy prolonged
excusing him

وَبَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ

WA BAA'-DA TARAADUFIL-
H'UJ-JATI A'LAY-H

and successive arguments
against him,

كَرَمًا مِنْ عَفْوِكَ يَا كَرِيمُ

KARAMAM-MIN A'F-WIKA YAA
KAREEM

as an act of generosity
through Thy pardon, O
Generous, and

وَعَايِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ

WA A'AA-IDATAM-MIN A'T-
FIKA YAA H'ALEEM

an act of kindness through
Thy tenderness, O Clement!

أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى

ANTAL-LAD'EE FATAH'-TA
LI'IBAADIKA BAABAN ILAA A'F-

It is Thou who hast opened
for Thy servants a door to
Thy pardon, which Thou hast
named 'repentance'.

عَفْوِكَ وَسَمَّيْتَهُ التَّوْبَةَ

WIKA WASAM-MAY-TAHUT-
TAW-BAH

وَجَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ

WA JAA'L-TA A'LAA D'ALIKAL-
BAABI DALEELAM-MIW-WAH'-

Thou hast placed upon that
door a pointer from Thy
revelation, lest they stray
from it: Thou hast said
(blessed are Thy names),

وَحَيْكَ لَسَلَا يَضِلُّوا عَنْهُ فَقُلْتَ

YIKA LI-AL-LAA YAZ'IL-LOO
A'N-HOO FAQUL-TA

بِنَامِرِكَ أَسْمُكَ:

TABAARAKA AS-MUKA:

﴿تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾

(TOOBOO ILAAL-LAAHEE TAW-
BATAN-NAS'OOH'ANA

(Repent toward ALLAH with
unswerving repentance)

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَ
يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ

A'SAA RAB-BUKUM AY-YUKAF-
FIRA A'NKUM SAY-YI-AATIKUM
WAYUD-KHILAKUM JAN-
NAATIN TAJ-REE MIN TAH'-
TIHAAL-AN-HAARU

It may be that Thy Lord
will acquit you of your evil
deeds and
will admit you into gardens
beneath which rivers flow,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ
آمَنُوا مَعَهُ

YAW-MA LAA YUKH-ZEEL-
LAAHUN-NABEE-YA WAL-
LAD'EENA AAAMANOO
MAA'HOO

upon the day when ALLAH
will not degrade the Prophet
and those who have faith
along with him,

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَ
بِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا
نُورَنَا وَارْحَمْنَا

NOORUHUM YAS-A'A BAY-NA
AY-DEEHIM WABIAY-
MAANIHIM YAQOOLOONA
RAB-BANAAA AT-MIM LANAA
NOORANAA WAGH-FIR
LANAAA

their light running before
them and of their right
hands, and they say: 'Our
Lord, complete for us our
light, and forgive us!

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٢﴾
فَمَا عُدْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ
الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَإِقَامَةِ
الدَّلِيلِ؟

IN-NAKA A'LAA KUL-LI SHAY-
IN QADEERUN)

Surely Thou art powerful over
everything.)¹⁸²

فَمَا عُدْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ
الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَإِقَامَةِ
الدَّلِيلِ؟

FAMAA U'D'-RU MAN AGH-
FALA DUKHoola D'ALIKAL-
MANZILI BAA'-DA FAT-H'IL-
BAABI WA IQAAMATID-
DALEELI?

What is the excuse of him
who remains heedless of
entering that house after the
opening of the door and the
setting up of the pointer?

وَأَنْتَ الَّذِي رَفَدْتَ فِي السَّوْمِ عَلَىٰ
نَفْسِكَ لِعِبَادِكَ تُرِيدُ

WA ANTAL-LAD'EE ZIT-TA FIS-
SAW-MI A'LAA NAF-SIKA
LI'BAADIKI TUREED

It is Thou who hast raised the
price against Thyself to the
advantage of Thy servants,
desiring

مَرْبِحُهُمْ فِي مَنَاجِرِهِمْ لَكَ وَفَوْزُهُمْ بِالْوَفَادَةِ عَلَيْكَ وَ الزِّيَادَةِ مِنْكَ	RIB-H'AHUM FEE MUTAAJARATHIM LAK WA FAW-ZAHUM BIL- WIFAADATI A'LAY-KA WAZ- ZEEAADATI MINK	their profit in their trade with Thee, their triumph through reaching Thee and their Increase on account of Thee,
فَقُلْتَ تَبَارَكَ اسْمُكَ وَتَعَالَيْتُ:	FAQUL-TA TABAARAKA AS- MUKA WA TAA'ALAY-TA:	for Thou hast said (blessed is Thy Name and high art Thou exalted),
﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا﴾	(MAN JAAA-A BIL-H'ASANATI FALAHOO A'SH-RU AM- THAALIHAA	(whoso brings a good deed shall have ten the like of it, and
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا ﴿وَقُلْتَ:	WAMAN JAAA-A BIS-SAY-YI- ATI FALAA YUJ-ZAAA IL-LAA MITH-LAHAA) WA QUL-T:	those brings an evil deed shall only be recompensed the like of it). ¹⁸³ Thou hast said,
﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَبَابِلٍ فِي كُلِّ سَبِيلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ﴾	(MATHALUL-LAD'EENA YUNFIQOONA AM- WAALAHUM FEE SABEELIL- LAAHEE KAMATHALI H'AB- BATIN AMBATAT SAB-A' SANAABILA FEE KUL-LI SUMBULATIM-MIA-ATU H'AB- BATIW-WAL-LAAHOO YUZ"AAI'FU LIMAY-YASHAAA-U)	(The likeness of those who expend their wealth in the way of ALLAH is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains; so ALLAH multiplies unto whom He wills). ¹⁸⁴

183 6: 160

184 2: 261.

وَقُلْتُ: ﴿مَنْ ذَا الَّذِي يقرضُ اللَّهَ
قرضًا حسنًا فيضاعفه له أَضْعَافًا
كثيرة﴾

WAQUL-TA: (MAN D'AAL-
LAD'EE YUQ-RIZ"UL-LAAHA
QAR-Z"ANA H'ASANANA
FAYUZ"AAI'FAHOO LAHOOO
AZ"-A'AFANA KATHEERATAH)

Thou hast said: (Who is he
that will lend to ALLAH a
good loan, and He will
multiply it for him
manifold?)¹⁸⁵

وَمَا أَنزَلْنَا مِنْ نَظَائِرِهِنَّ فِي
الْقُرْآنِ مِنْ تَضَاعِيفِ الْحَسَنَاتِ

WA MAAA ANZAL-TA MIN
NAZ'AAA-IRIHIN-NA FIL-QUR-
AAANI MIN TAZ"AAE'EFIL-
H'ASANAAT

And Thou hast sent down in
the QURAN similar verses on
the multiplying of good
deeds.

وَأَنْتَ الَّذِي دَلَلْتَهُمْ بِقَوْلِكَ مِنْ
غَيْبِكَ وَتَرْغِيكَ الَّذِي فِيهِ
حَظُّهُمْ عَلَى مَا لَوْ سَرَرْتَهُ عَنْهُمْ

WA ANTAL-LAD'EE DALAL-
TAHUM BIQAW-LIKA MIN
GHAY-BIKA WA TAR-
GHEEBIKAL-LAD'EE FEEHEE
H'AZ'-Z'UHUM A'LAA MAA LAW
SATAR-TAHOO A'N-HUM

It is Thou who hast pointed
them through Thy speech
from Thy Unseen and Thy
encouragement in which
lies their good fortune
toward that which—hadst
Thou covered it from them—

لَمْ تُدْرِكْهُ أَبْصَارُهُمْ

LAM TUD-RIK-HOOO AB-
S'AARUHUM-

their eyes would not have
perceived,

وَلَمْ تَعِهِ أَسْمَاعُهُمْ

WA LAM TAI'HEEE AS-
MAAU'HUM-

their ears would not have
heard, and

وَلَمْ تَلْحَقْهُ أَوْهَامُهُمْ

WA LAM TAL-H'AQ-HOOO
AW-HAAMUHUM-

their imaginations would not
have grasped,

فَقُلْتُ:

FAQUL-TA:

for Thou hast said,

﴿أَذْكُرُونِي أَذْكُرْكُمْ

(UD'-KUROONEEE AD'-KUR-
KUM-

(Remember Me, and I will
remember you

وَأَشْكُرُوا لِي وَلَا

WA ASH-KUROO LEE WA LAA
TAK-FUROON) WAQUL-TA:

be thankful to Me, and be
you not thankless towards
Me)¹⁸⁶ Thou hast said,

تَكْفُرُونَ﴾ وَقُلْتُ:

¹⁸⁵ 2: 245

¹⁸⁶ 2: 152

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾	(LA-IN SHAKAR-TUM LAAZEEDAN-NAKUM	(If you are thankful, surely I will increase you,
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿ وَقُلْتُ:	WALA-IN KAFAR-TUM IN-NA A'D'AABEE LASHADEED) WA QUL-TA:	but If you are thankless, My chastisement is surely terrible); ¹⁸⁷ And Thou hast said,
﴿ أَدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾	(UD-U'WNEEE AS-TAJIB LAKUM IN-NAL-LAD'EENA YAS-TAK- BIROONA A'N I'BAADATEE SAYAD-KHULOONA JAHAN- NAMA DAAKHIREEN)	(Supplicate Me, and I will respond to you; surely those who wax too proud to worship Me shall enter GAHENNAM utterly abject).
فَسَمَّيْتُ دُعَاءَكَ عِبَادَةً وَتَرَكْتُكَ اسْتِكْبَارًا	FASAM-MAY-TA DUA'AA-AKA I'BAADAH WA TAR-KAHOO AS-TIK- BAARAA	Hence Thou hast named supplicating Thee 'worship' and refraining from It 'waxing proud', and
وَتَوَعَّدْتَ عَلَى تَرْكِهِ دُخُولَ جَهَنَّمَ دَاخِرِينَ	WA TAWAA'-A'T-TA A'LAA TAR- KIHEE DUKHOOOLA JAHAN- NAMA DAAKHIREEN	Thou hast threatened that the refraining from It would yield entrance into GAHENNAM In utterLY abject. ¹⁸⁸
فَذَكَّرُوكَ بِمَنِّكَ وَشَكَرُوكَ بِفَضْلِكَ	FAD'AKAROOKA BIMAN-NIK WA SHAKAROOKA BIFAZ"-LIK	So they remember Thee for Thy kindness, they thank Thee for Thy bounty,
وَدَعَوْكَ بِأَمْرِكَ	WA DAAW-KA BI M-RIK	they supplicate Thee by Thy command, and
وَتَصَدَّقُوا لَكَ طَلَبًا لِمَزِيدِكَ	WA TAS'AD-DAQOO LAKA T'ALABAL-LIMAZEEDIK	they donate for Thee In order to seek Thy increase;

187 14: 7

188 40: 60

وَفِيهَا كَانَتْ	WA FEEHAA KAAANAT	in all this lies
نَجَاتُهُمْ مِنْ غَضَبِكَ	NAJAATUHUM MIN GHAZ'ABIK	their deliverance from Thy wrath and
وَقُوزُهُمْ بِرِضَاكَ	WA FAW-ZUHUM BIRIZ'AAK	their triumph through Thy good pleasure.
وَلَوْ دَلَّ مَخْلُوقٌ مَخْلُوقًا مِنْ نَفْسِهِ	WA LAW DAL-LA MAKH- LOOQUM-MAKH-LOOQAM-	Were any creature himself to
عَلَى مِثْلِ الَّذِي دَلَّكَ عَلَيْهِ عِبَادُكَ	MIN-NAF-SIHEE A'LAA MITH- LIL-LAD'EE DALAL-TA A'LAY- HEE I'BAADAKA MINKA KAANA	direct another creature to the like of that to which Thou Thyself hast directed Thy servants, he would be
مِنْكَ كَانَ		
مَوْصُوفًا بِالْإِحْسَانِ	MAW-S'OOFAM-BIL-IH'-SAAN	described by beneficence
وَمَنْعُونًا بِالْإِيتِنَانِ	WA MAN-U'WTAM-BIIAM- TINAAN	qualified by kindness, and
وَمَحْمُودًا بِكُلِّ لِسَانٍ	WA MAH'-MOODAM-BIKUL-LI LISAAN	praised by every tongue.
فَلَكَ الْحَمْدُ	FALAKAL-H'AM-DU	So to Thee belongs praise
مَا وَجَدَ فِي حَمْدِكَ مَذْهَبٌ	MAA WUJIDA FEE H'AM-DIKA MAD'-HAB	as long as there is found a way to praise Thee and
وَمَا يَبْقَى لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ وَ	WA MAA BAQEE LIL-H'AM-DI LAF-Z'UN TUH'-MADU BIHEE	as long as there remains for praising words by which
مَعْنَى تَصْرِفُ إِلَيْهِ	WA MAA'-NANA YANS'ARIFU ILAY-H	Thou may be praised and meanings which may be spent in praise
يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ	YAA MAN TAH'AM-MADA ILAA I'BAADIHEE BIL-IH'-SAANI WAL- FAZ'-LI	O He who shows Himself praiseworthy to His servants through beneficence and bounty,
وَالْفَضْلِ		
وَعَمَرَهُمْ بِالْمَنِّ وَالطَّوْلِ	WA GHAMARAHUM BIL-MAN- NI WAT-TAW-L	flooding them with kindness and graciousness

مَا أَفْشَىٰ فِينَا نِعْمَتَكَ؟	MAAA AF-SHAA FEENAA NIA'- MATAKA?	How much Thy favor has been spread about among us,
وَأَسْعَ عَلَيْنَا مِنْكَ؟	WA AS-BAGHA A'LAY-NAA MIN-NATAKA?	Thy kindness lavished upon us, and
وَأَخْصَا بِرِّكَ؟	WA AKHAS'-S'ANAA BIBIR- RIKA?	Thy goodness singled out for us!
هَدَيْتَنَا	HADAY-TANAA	Thou hast guided us to
لَدِينِكَ الَّذِي أَصْطَفَيْتَ	LIDEENIKAL-LAD'EE AS'- T'AFAY-T	Thy religion which Thou hast chosen,
وَمِلَّتِكَ الَّتِي أَمَرْتَصَيْتَ	WA MIL-LATIKAL-LATEE AR- TAZ'AY-T	Thy creed with which Thou art pleased, and
وَسَبِيلِكَ الَّذِي سَهَّلْتَ	WA SABEELIKAL-LAD'EE SAH- HAL-T	Thy path which Thou hast made smooth, and
وَبَصَّرْتَنَا الزُّفَّةَ لَدَيْكَ وَالْوُصُولَ	WA BAS'-S'AR-TANAAZ-ZUL- FATA LADAY-KA WAL-	Thou hast shown us proximity to Thee and arrival at Thy
إِلَىٰ كَرَامَتِكَ	WUS'OOLA ILAA KARAAMATIK	generosity!
اللَّهُمَّ وَأَنْتَ جَعَلْتَ مِن	AL-LAAHUM-MA WA ANTA JAA'L-TA MIN	O ALLAH,
صَفَايَا تِلْكَ الْأَوْطَافِ	S'AFAYAA TIL-KAL-WAZ'AAA- IFI	among the choicest of those duties
وَأَخْصَايِصَ تِلْكَ الْفُرُوضِ	WA KHAS'AAA-IS'I TIL-KAL- FUROOZ'I	and the most special of those obligations
شَهْرَ رَمَضَانَ الَّذِي	SHAH-RA RAMAZ'AANAL- LAD'EE	Thou hast appointed the month of Ramadan, which Thou hast
أَخْصَصْتَهُ مِنْ سَائِرِ الشُّهُورِ	AKH-TAS'AS'-TAHOO MIN SAAA-IRISH-SHUHOOR	singled out from other months,
وَأَخْصَرْتَهُ مِنْ جَمِيعِ الْأَمْرِنَةِ وَالْأَهْوَمِ	WA TAKHAY-YAR-TAHOO MIN JAMEEI'L-AZ-MINATI WAD- DUHOOR	chosen from among all periods and eras, and

وَأَمَرْتَهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ بِمَا	WA AAATHAR-TAHOO A'LAA KUL-LI AW-QAATIS-SANATI BIMAA	preferred over all times of the year through
أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ	ANZAL-TA FEEHEE MINAL- QUR-AAANI WAN-NOOR	the QURAN and the Light which Thou sent down within it,
وَصَاعَقْتَ فِيهِ مِنَ الْإِيمَانِ	WA Z'AAAF-TA FEEHEE MINAL-EEMAAN	the faith which Thou multiplied by means of it,
وَفَرَضْتَ فِيهِ مِنَ الصِّيَامِ	WA FARAZ"-TA FEEHEE MINAS'-S'EEAAM	the fasting which Thou obligated therein,
وَمَرَعَبْتَ فِيهِ مِنَ الْقِيَامِ	WA RAGH-GHAB-TA FEEHEE MINAL-QEEAAM	the standing in prayer which Thou encouraged at its time, and
وَأَجَلَلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ	WA AJ-LAL-TA FEEHEE MIL- LAY-LATIL-QAD-RIL-LATEE HEEA KHAY-RUM-MIN AL-FI SHAH-R	the Night of Decree which Thou magnified therein, the night which is better than a thousand months. ¹⁸⁹
ثُمَّ أَمَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ	THUM-MA AAATHAR-TANAA BIHEE A'LAA SAAA-IRIL-UMAM	Through It Thou hast preferred us over the other communities and
وَأَصْطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْعِلَلِ	WAS'-TAFAY-TANAA BIFAZ"- LIHEE DOONA AH-LIL-MILAL	through its excellence Thou hast chosen us to the exclusion of the people of the creeds.
فَصُمْنَا بِأَمْرِكَ نَهَارَهُ	FAS'UM-NAA BI M-RIKA NAHAARAH	We fasted by Thy command in its daylight,
وَقُمْنَا بِعَوْنِكَ لَيْلَهُ	WA QUM-NAA BI 'W-NIKA LAY-LAH	we stood in prayer with Thy help in its night,

مُسَرِّضِينَ بِصِيَامِهِ وَقِيَامِهِ لِمَا
عَرَّضْتَنَا لَهُ مِنْ مَرَحْمَتِكَ

MUTAA'R-RIZ'EENA
BIS'EEAAMIHEE
WAQEEAAMIHEE LIMAA A'R-
RAZ"-TANAA LAHOO MIR-
RAH'-MATIK

presenting ourselves by its
fasting and its standing to
the mercy which Thou hast
held up before us, and

وَتَسَبَّنَا إِلَيْهِ مِنْ مَثُوبَتِكَ

WA TASAB-BAB-NAAA ILAY-
HEE MIM-MATHOO-BATIKA

we found through it the
means to Thy reward.

وَأَنْتَ أَلْمَلِيُّ بِمَا مَرْغَبٌ فِيهِ إِلَيْكَ

WA ANTAL-MALEE-U BIMAA
RUGHIBA FEEHEEE ILAY-K

And Thou art full of what is
sought from Thee,

الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِكَ

AL-JAWAADU BIMAA SU-IL-TA
MIN FAZ"-LIK

munificent with what is
asked of Thy bounty, and

الْقَرِيبُ إِلَى مَنْ حَاوَلَ قُرْبَكَ

AL-QAREEBU ILAA MAN
H'AAWALA QUR-BAK

near to him who strives for
Thy nearness.

وَقَدْ أَقَامَ فِينَا هَذَا الشَّهْرُ مَقَامَ

WA QAD AQAAMA FEENAA
HAD'AASH-SHAH-RU
MAQAAMA H'AM-D

This month stood among us
in a standing place of
praise,

حَمْدٍ

وَصَحْبَنَا صُحْبَةً مَبْرُورٍ

WA S'AH'IBANAA S'UH'-BATA
MAB-ROR

accompanied us with the
companionship of one
approved, and

وَأَرْبَحْنَا أَفْضَلَ أَرْبَاحِ الْعَالَمِينَ

WA AR-BAH'ANAAA AF-Z'ALA
AR-BAAH'IL-A'ALAMEEN

profited us with the most
excellent profit of the world's
creatures.

ثُمَّ قَدْ فَارَقْنَا عِنْدَ تَمَامِ وَقْتِهِ وَ

THUM-MA QAD FAARAQANAA
I'NDA TAMAAMI WAQ-TIHEE

Then it parted from us at the
completion of its time, the
end of its term, and the
fulfillment of its number.

أَنْقَطَعَ مَدَّتُهُ وَوَقَاءَ عَدَدِهِ

WANQIT'AAI' MUD-DATIHEE
WA WAFAAA-I A'DADIH

فَنَحْنُ مُودِعُوهُ وَدَاعٍ مَنْ

FANAH'-NU MUWAD-
DIU'WHOO WADAAA' MAN-

So we bid farewell to it with
the farewell of one

عَنْ فِرَاقِهِ عَلَيْنَا

A'Z-ZA FIRAAQUHOO A'LAY-
NAA

whose parting pains us,

وَعَمَّا وَأَوْحَشَنَا أَنْصِرَافُهُ عَنَّا

WA GHAM-MANAA WA AW-
H'ASHANAA ANS'IRAAFHOO
A'N-NAA

whose leaving fills us with
gloom and loneliness, and

وَلَنْرَمَنَا لَهُ

WA LAZIMANAA LAH

to whom we have come to
owe

الذِّمَامُ الْمَحْفُوظُ	AD'-D'IMAAMUL-MAH'-FOOZ'	a safeguarded claim,
وَالْحُرْمَةُ الْمُرْعِيَّةُ	WAL-H'UR-MATUL-MAR-E'E-YAH	an observed inviolability,
وَالْحَقُّ الْمَقْضَى	WAL-H'AQ-QUL-MAQ-Z'EE	a discharged right.
فَنَحْنُ قَائِلُونَ:	FANAH'-NU QAAA-ILOONA:	We say:
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LEEK	Peace be upon thee,
يَا شَهْرَ اللَّهِ الْأَكْبَرِ	YAA SHAH-RAL-LAAHIL-AK-BAR	O greatest month of ALLAH!
وَيَا عِيدَ أَوْلِيَّائِهِ	WA YAA E'EDA AW-LEEAAA-IH	O festival of His friends!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee,
يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ	YAAA AK-RAMA MAS'-H'OOBIM-MINAL-AW-QAAT	O most noble of accompanying times!
وَيَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَالسَّاعَاتِ	WA YAA KHAY-RA SHAH-RIN FIL-AY-YAAMI WAS-SAAA'AT	O best of months in days and hours!
السَّلَامُ عَلَيْكَ مِنْ شَهْرِ	AS-SALAAMU A'LAY-KA MIN SHAH-RIN	Peace be upon thee, month in which
قَرُبَتْ فِيهِ الْأَمَالُ	QARUBAT FEEHIL-AAAMAAL	expectations come near
وَنُشِرَتْ فِيهِ الْأَعْمَالُ	WA NUSHIRAT FEEHIL-AA'-MAAL	and good works are scattered about!
السَّلَامُ عَلَيْكَ مِنْ قَرِينِ	AS-SALAAMU A'LAY-KA MIN QAREEN	Peace be upon thee, comrade
جَلَّ قَدْرُهُ مَوْجُودًا	JAL-LA QAD-RUHOO MAW-JOODAA	who is great in worth when found and
وَأَفْجَعَ قَدْرُهُ مَقْضُودًا	WA AF-JAA' FAQ-DUHOO MAF-QOODAA	who torments through absence when lost,

وَمَرْجُو آلِهِ فِرَاقُهُ	WA MAR-JOO-WIN AAALAMA FIRAAQUH	anticipated friend whose parting gives pain!
السَّلَامُ عَلَيْكَ مِنْ أَيْفٍ	AS-SALAAMU A'LAY-KA MIN ALEEF	Peace be upon thee, familiar
أَنْسَ مُقْبِلًا فَسَرَّ	AAANASA MUQ-BILANA FASAR	who brought comfort in coming, thus making happy,
وَأَوْحَشَ مُنْقَضِيًا فَمَضَّ	WA AW-H'ASHA MUNQAZ"EAAA FAMAZ"	who left loneliness in going, thus giving anguish!
السَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ	AS-SALAAMU A'LAY-KA MIM- MUJAAWIRIN	Peace be upon thee, neighbor in whom
رَمَقَتْ فِيهِ الْقُلُوبُ	RAQ-QAT FEEHIL-QULOOB	hearts became tender and
وَقَلَّتْ فِيهِ الذُّنُوبُ	WA QAL-LAT FEEHID'- D'UNOOB	sins became few!
السَّلَامُ عَلَيْكَ مِنْ	AS-SALAAMU A'LAY-KA MIN	Peace be upon thee,
نَاصِرٍ أَعَانَ عَلَى الشَّيْطَانِ	NAAS'IRIN AA'ANA A'LAASH- SHAY-T'AAN	helper who aided against SATAN,
وَصَاحِبٍ سَهَّلَ سَبِيلَ الْإِحْسَانِ	WA S'AAH'IBIN SAH-HALA SUBULAL-IH'-SAAN	companion who made easy the paths of good-doing!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee—
مَا أَكْثَرَ عُمَّاءَ اللَّهِ فِيكَ	MAAA AK-THARA U'TAQAAA- AL-LAAHEE FEEK	How many became freedmen of ALLAH within thee!
وَمَا أَسْعَدَ مَنْ رَمَعَنِي حُرْمَتُكَ بِكَ	WA MAAA AS-A'DA MAR- RAA'A H'UR-MATAKA BIK	How happy those who observed the respect due to thee!
السَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَمْحَاكَ لِلذُّنُوبِ	AM-H'AAKA LILD'-D'UNOOB	How many the sins thou erased!
وَأَسْتَرَكَ لِأَنْوَاعِ الْعُيُوبِ	WA AS-TARAKA LIANWAAI'- U'YOOB	How many the kinds of faults thou covered over!

الْسَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَطْلَاكَ عَلَى الْمُجْرِمِينَ	AT-WALAKA A'LAAL-MUJ- RIMEEN	How drawn out wert thou for the sinners!
وَأَهْبِكَ فِي صُدُورِ الْمُؤْمِنِينَ	WA AH-YABAKA FEE S'UDOORIL-MOO-MINEEN	How awesome wert thou in the hearts of the faithful
الْسَّلَامُ عَلَيْكَ مِنْ شَهْرِ لَا تَنَافِسُهُ الْأَيَّامُ	AS-SALAAMU A'LAY-KA MIN SHAH-RIL-LAA TUNAAFISUHUL- AY-YAAM	Peace be upon thee, month with which no days compete!
الْسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ	AS-SALAAMU A'LAY-KA MIN SHAH-RIN HUWA MIN KUL-LI AM-RIN SALAAM	Peace be upon thee, month which is peace in all affairs!
الْسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee, thou
غَيْرَ كَرِيهِ الْمَصَاحِبَةِ	GHAY-RA KAREEHIL- MUS'AAH'ABATI	whose companionship is not disliked, thou
وَلَا ذَمِيمِ الْمَلَابِسَةِ	WA LAA D'AMEEMIL- MULAABASAH	whose friendly mixing is not blamed!
الْسَّلَامُ عَلَيْكَ كَمَا	AS-SALAAMU A'LAY-KA KAMAA	Peace be upon thee, just as thou
وَقَدَّتْ عَلَيْنَا بِالْبَرَكَاتِ	WAFAT-TA A'LAY-NAA BIL- BARAKAAT	hast entered upon us with blessings and
وَعَسَلَتْ عَنَّا دَسْرَ الْخَطِيئَاتِ	WA GHASAL-TA A'N-NAA DANASAL-KHATEE-AAT	cleansed us of the defilement of offenses!
الْسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee—
غَيْرَ مُودَعٍ بِرَمَا	GHAY-RA MUWAD-DAI'M- BARAMAA	Thou art not bid farewell in annoyance
وَلَا مَسْرُوكٍ صِيَامُهُ سَأَمًا	WA LAA MAT-ROOKIN S'EEAAMUHOO SAAMAA	nor is thy fasting left in weariness!
الْسَّلَامُ عَلَيْكَ مِنْ	AS-SALAAMU A'LAY-KA MIN	Peace be upon thee,

مَطْلُوبٌ قَبْلَ وَقْتِهِ	MAT-LOOBIN QAB-LA WAQ-TIH	object of seeking before thy time,
وَمَخْزُونٌ عَلَيْهِ قَبْلَ فُوتِهِ	WA MAH'-ZOONIN A'LAY-HEE QAB-LA FAW-TIH	object of sorrow before thy passing!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee—
كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّْا	KAM MIN SOOO-IN S'URIFA BIK A'N-NAA	How much evil was turned away from us through thee!
وَكَمْ مِنْ خَيْرٍ أَفِضَ بِكَ عَلَيْنَا	WA KAM MIN KHAY-RIN UFEEZ'A BIK A'LAY-NAA	How much good flowed upon us because of thee!
السَّلَامُ عَلَيْكَ وَعَلَى لَيْلَةِ الْقَدْرِ	AS-SALAAMU A'LAY-KA WAA'LAA LAY-LATIL-QAD-RIL-LATEE HEEA KHAY-RUM-MIN AL-FI SHAH-R	Peace be upon thee and upon the Night of Decree which is better than a thousand months! ¹⁹⁰
أَتَى هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ	AL-FI SHAH-R	
السَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَحْرَصْنَا بِالْأَمْسِ عَلَيْكَ	AH'-RAS'ANAA BIL-AM-SI A'LAY-K	How much we craved thee yesterday!
وَأَشَدَّ شَوْقًا غَدًا إِلَيْكَ	WA ASHAD-DA SHAW-QANAA GHADAN ILAY-K	How intensely we shall yearn for thee tomorrow!
السَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee and
وَعَلَى فَضْلِكَ الَّذِي حُرِّمْنَاهُ	WAA'LAA FAZ'-LIKAL-LAD'EE H'URIM-NAAH	upon thy bounty which has now been made unlawful to us and
وَعَلَى مَاضٍ مِنْ بَرَكَاتِكَ سُلِبْنَاهُ	WA A'LAA MAAZ'IM-MIM-BARAKAATIKA SULIB-NAAH	upon thy blessings gone by which have now been stripped away from us!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

إِنَّا أَهْلُ هَذَا الشَّهْرِ الَّذِي

شَرَقْتَنَا بِهِ وَوَقَّعْتَ بَيْنَكَ لَهُ

حِينَ جَهِلَ الْأَشْقِيَاءُ وَقْتَهُ

وَحَرُمُوا لِسْقَابِهِمْ فَضْلَهُ

وَأَنْتَ وَكَيْ مَا آثَرْتَنَا بِهِ مِنْ

مَعْرِفَتِهِ وَهَدَيْتَنَا لَهُ مِنْ سُنَّتِهِ

وَقَدْ تَوَكَّلْنَا بِتَوْفِيقِكَ صِيَامَهُ

وَقِيَامَهُ عَلَى تَقْصِيرٍ

وَأَذَيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ

اللَّهُمَّ فَلكَ الْحَمْدُ

إِقْرَأْ رَأً بِالْإِسَاءَةِ

وَاعْتَرَفْنَا بِالْإِضَاعَةِ

وَلَكَ مِنْ قُلُوبِنَا عَقْدُ الدَّمِ

وَمِنْ أَلْسِنَتِنَا صِدْقُ الْاِعْتِدَارِ

فَأَجْرُنَا عَلَى مَا أَصَابَنَا فِيهِ مِنْ

التَّغْرِيطِ أَجْرًا

IN-NAAA AH-LU HAD'AASH-
SHAH-RIL-LAD'EE SHAR-RAF-
TANAA BIHEE WA WAF-FAQ-
TANAA BIMAN-NIKA LAHOO

H'EENA JAHILAL-ASH-
QEEAAA-U WAQ-TAH

WA H'URIMOO LISHAQAAA-
IHIM FAZ"-LAH

WA ANTA WALEE-YU MAAA
AAATHAR-TANAA BIHEE MIM-
MAA'-RIFATIHEE WA HADAY-
TANAA LAHOO MIN SUN-
NATIH

WA QAD T-TAWAL-LAY-NAA
BITAW-FEEQIKA
S'EEAAMAHOO
WAQEEAAMAHOO A'LAA
TAQ-S'EER

WA AD-DAY-NAA FEEHEE
QALEELAM-MIN KATHEER

AL-LAAHUM-MA FALAKAL-
H'AM-DU

IQ-RAARAM-BIL-ISAAA-AH

WAA'-TIRAAFAM-BIL-IZ"AAA'H

WA LAKA MIN QULOOBINAA
A'Q-DUN-NADAM

WA MIN AL-SINATINAA S'ID-
QULIA'-TID'AAR

FAA-JUR-NAA A'LAA MAAA
SS'AABANAA FEEHEE MINAT-
TAF-REETI AJ-RAA

we are the people of this
month, Through it Thou hast
ennobled us and given us
success because of Thy
kindness,

while the wretched are
ignorant of its time.

Made unlawful to them is its
bounty because of their
wretchedness.

Thou art the patron of the
knowledge of it by which
Thou hast preferred us, and
its prescribed practices to
which Thou hast guided us.

We have undertaken,
through Thy giving success,
its fasting and its standing in
prayer, but with
shortcomings, and

we have performed little of
much.

O ALLAH, so to Thee belongs
praise,

In admission of evil doing

and confession of
negligence, and

to Thee belongs remorse
firmly knifed in our hearts

seeking of pardon sincerely
uttered by our tongues.

Reward us, in spite of the
neglect that befell us in this
month, with a reward
through which

نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فِيهِ	NAS-TAD-RIKU BIHIL-FAZ"-LAL-	we may reach the bounty
وَنَقْتَاضُ بِهِ مِنْ أَنْوَاعِ الذُّخْرِ	MAR-GHOOBA FEEH	desired from it and
الْمَحْرُوصِ عَلَيْهِ	WA NAA'-TAAZ"U BIHEE MIN	win the varieties of its
	ANWAAI'D'-D'UKH-RIL-MAH'-	craved stores!
	ROOS'I A'LAY-H	
وَأَوْجِبْ لَنَا عُذْرَكَ عَلَى مَا قَصَرْنَا	WA AW-JIB LANAA U'D'-RAKA	Make Incumbent upon us
فِيهِ مِنْ حَقِّكَ	A'LAA MAA QAS'-S'AR-NAA	Thy pardon for our falling
	FEEHEE MIN H'AQ-QIK	short of Thy right in this
		month and
وَأَبْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا مِنْ	WA AB-LUGH BI A'-MAARINAA	make our lives which lie
شَهْرِ رَمَضَانَ الْمُقْبِلِ	MAA BAY-NA AY-DEENAA MIN	before us reach the coming
	SHAH-RI RAMAZ"AANAL-MUQ-	month of Ramadan!
	BIL	
فَإِذَا بَلَّغْتَنَاهُ	FAAD'AA BAL-LAGH-TANAAH	Once Thou hast made us
		reach it,
فَاعِنَا عَلَى تَنَاوُلِ مَا أَنْتَ أَهْلُهُ مِنْ	FAAI'N-NAA A'LAA TANAAWULI	help us perform the worship
الْعِبَادَةِ	MAAA ANTA AH-LUHOO	of which Thou art worthy,
	MINAL-I'BAADAH	
وَأَذِّنَا إِلَى الْقِيَامِ بِمَا يَسْتَحِقُّهُ مِنْ	WA AD-DINAAA ILAAL-	cause us to undertake the
الطَّاعَةِ	QEEAAMI BIMAA YAS-TAH'IQ-	obedience which Thou
	QUHOO MINAT'-TAAA'H	deservest, and
وَأَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا	WA AJ-RI LANAA MIN	grant us righteous works that
يَكُونُ دَرَكًا لِحَقِّكَ فِي	S'AALIH'IL-A'MALI MAA	we may fulfill Thy right in
الشَّهْرَيْنِ مِنْ شَهْرِ الدَّهْرِ	YAKWNU DARAKAL-LIH'AQ-	these two months of the
	QIKA FEESH-SHAH-RAY-NI MIN	months of time. ¹⁹¹
	SHUHOORID-DAH-R	
اللَّهُ وَمَا	AL-LAAHUM-MA	O ALLAH, as for

¹⁹¹ That is, the RAMAZ"AN of the year that has just passed and that of the coming year.

الْمَنَّا بِهِ فِي شَهْرِنَا هَذَا مِنْ

WA MAAA AL-MAM-NAA
BIHEE FEE SHAH-RINAA
HAD'AA MIL-LAMAMIN AW
ITH-M

the small and large sins
which we have committed
in this our month.

لَمْ أَوْائِمِ

AW WAAQAA'-NAA FEEHEE
MIN D'AMBIN

the misdeeds into which we
have fallen, and

وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَةٍ

WAK-TASAB-NAA FEEHEE MIN
KHAT'EE-AH

the offenses which we have
earned

عَلَى تَعَمُّدٍ مِّنَّا أَوْ عَلَى نِسْيَانٍ

A'LAA TAA'M-MUDIM-MIN-
NAAA AW A'LAA NIS-YAAN

purposefully or in
forgetfulness,

ظَلَمْنَا فِيهِ أَنْفُسَنَا أَوْ

Z'ALAM-NAA FEEHEE
ANFUSANAA

wronging ourselves thereby

أَنْتَهَكْنَا بِهِ حُرْمَةً مِّنْ غَيْرِنَا

AWI ANTAHAK-NAA BIHEE
H'UR-MATAM-MIN GHAY-
RINAA

or violating the respect due
to others,

فَضَّلَ عَلَى مُحَمَّدٍ وَآلِهِ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIH

bless MUHAMMAD and his
Household,

وَ اسْتَرْفَعْنَا بِسِتْرِكَ

WAS-TUR-NAA BISIT-RIK

cover us over with Thy
covering,

وَ آغْفُ عَنَّا بِعَفْوِكَ

WAA'-FU A'N-NAA BI 'F-WIK

pardon us through Thy
pardoning

وَلَا تَنْصِنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ

WA LAA TANS'IB-NAA FEEHEE
LIAA'-YUNISH-SHAAMITEEN

place us not before the
eyes of the gloaters
because of that,

وَلَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسُنَ

WA LAA TAB-SUT' A'LAY-NAA
FEEHEE AL-SUNAT'-T'AAI'NEEN

stretch not toward us the
tongues of the defamers,
and

الطَّاعِينَ

وَ اسْتَعْلِنَا بِمَا يَكُونُ حِطَّةً

WAS-TAA'-MIL-NAA BIMAA
YAKOONU H'IT'-T'ATAW-

employ us in that which will
alleviate and expiate
whatever Thou disapprovest
from us within it through

وَكَفَّارَةٍ لِّمَا أَنْكَرْتَ مِنَّا فِيهِ

WAKAF-FAARATAL-LIMAAA
ANKAR-TA MIN-NAA FEEH

بِرَأْفَتِكَ الَّتِي لَا تَنْفَدُ

BIRAA-FATIKAL-LATEE LAA
TANFAD

Thy clemency which does
not run out, and

وَفَضْلِكَ الَّذِي لَا يَنْقُصُ	WA FAZ"-LIKAL-LAD'EE LAA YANQUS'	Thy bounty which does not diminish!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَاجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا	WAJ-BUR MUS'EEBATANAA BISHAH-RINAA	redress our being afflicted by our month, ¹⁹²
وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَقَطْرِنَا	WA BAARIK LANAA FEE YAW- MI E'EDINAA WAFIT-RINAA	bless us in this day of our festival and our fast- breaking,
وَاجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا	WAJ-A'L-HOO MIN KHAY-RI YAW-MIM-MAR-RA A'LAY- NAAA	make it one of the best of days that have passed over us,
أَجْلِبْهُ لِعَفْوٍ وَأَمْحَاهُ لِذَنْبٍ	AJ-LABIHEE LIA'F-WIW-WA AM-H'AAHOO LID'AMB	the greatest in attracting Thy pardon, and the most effacing toward sins, and
وَاعْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَمَا عَلَنَ	WAGH-FIR LANAA MAA KHAFFEEA MIN D'UNOOBINAA WA MAA A'LAN	forgive us our sins, both the concealed and the public!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
اسْلَخْنَا بِاسْلَاحِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا	AS-LAKH-NAA BINSILAAKHI HAD'AASH-SHAH-RI MIN KHAT'AAYAANAA	with the passing of this month make us pass forth from our offenses,
وَأَخْرِجْنَا بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا	WA AKH-RIJ-NAA BIKHUROOJIHEE MIN SAY-YI- AATINAA	with its departure make us depart from our evil deeds,
وَاجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	and appoint us thereby among its

¹⁹² That is, we have been afflicted by the hardship of having to fast. This interpretation follows SAYYID A'LIKHAN's reading, the Persian translators interpret the sentence to mean: 'our being afflicted by grief at the passing of our month', a reading which SAYYID A'LIKHAN rejects.

أَسْعَدِ أَهْلَهُ بِهِ	AS-A'DI AH-LIHEE BIH	most felicitous people,
وَأَجْزِلِهِمْ قِسْمًا فِيهِ	WA AJ-ZALIHIM QIS-MAN FEEH	the most plentiful of them in portion, and
وَأَوْفَرِهِمْ حَظًّا مِنْهُ	WA AW-FARIHIM H'AZ'-Z'AM- MIN-H	the fullest of them in share!
اللَّهُمَّ وَمَنْ	AL-LAAHUM-MA WAMAN-	O ALLAH, when any person
مَرَعَى حَقَّ هَذَا الشَّهْرِ حَقَّ	RAA'A H'AQ-QA HAD'AASH- SHAH-RI H'AQ-QA RIA'AYATIH	observes this month as it should be observed,
مَرَعَاتِهِ		
وَحَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا	WA H'AFIZA H'UR-MATAHOO H'AQ-QA H'IF-Z'IHAA	safeguards its inviolability as it should be safeguarded,
وَقَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا	WA QAAMA BIH'UDOODIHEE H'AQ-QA QEAAAMIHAA	attends to its bounds as they should be attended to
وَأَتَّقَى ذُنُوبَهُ حَقَّ تَقَاتِهَا	WA AT-TAQAA D'UNOOBAHOO H'AQ-QA TUQAATHIHA	fears its misdeeds as they should be feared,
أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ أَوْجَبَتْ	AW TAQAR-RABA ILAY-KA BIQUR-BATIN AW-JABAT	or seeks nearness to Thee with any act of nearness-
مَرْضَاكَ لَهُ، وَعَظَمْتَ مَرْضَاكَ	RIZ'AAKA LAH WA A'TAFAT RAH'-MATAKA A'LAY-H	seeking which makes incumbent upon him Thy good pleasure
عَلَيْهِ		
فَهَبْ لَنَا مِثْلَهُ مِنْ وَجْدِكَ	FAHAB LANAA MITH-LAHOO MIW-WUJ-DIK	give to us the like [of that] ¹⁹³ from Thy wealth
وَأَعْظِنَا أَضْعَافَهُ مِنْ فَضْلِكَ	WA AA'-T'INAAA AZ"- A'AFAHOO MIN FAZ'-LIK	bestow it upon us in multiples through Thy bounty,

¹⁹³ i.e., that good pleasure and mercy.

فَإِنَّ فَضْلَكَ لَا يَغِيبُ	FA IN-NA FAZ"-LAKA LAA YAGHEEZ"	for Thy bounty does not diminish,
وَإِنَّ خَزَائِنَكَ لَا تَنْقُصُ بَلْ تَفِيضُ	WA IN-NA KHAZAAA-INAKA LAA TANQUS'U BAL TAFEEZ"	Thy treasures do not decrease but overflow,
وَإِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَنْفَى	WA IN-NA MAA'ADINA IH'- SAANIKA LAA TAF-NAA	the mines of Thy beneficence are not exhausted, and
وَإِنَّ عَطَاءَكَ لِلْعَطَاءِ الْمَهْنُ	WA IN-NA A'T'AAA-AKA LAL- A'T'AAA-UL-MUHAN-NAA	Thy bestowal is the bestowal full of delight!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اكْتُبْ لَنَا مِثْلَ أَجُورٍ مَنْ	WAK-TUB LANAA MITH-LA UJOORI MAN S'AAMAHOOO	write for us the like of the wages of him who fasted in it or worshiped Thee within it
صَامَهُ أَوْ تَعْبَدَ لَكَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ	AW TAA'B-BADA LAKA FEEHEEE ILAA YAW-MIL- QEEAAMAH	until the Day of Resurrection!
اللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ فِطْرِنَا الَّذِي جَعَلْتَهُ	AL-LAAHUM-MA IN-NAA NATOObU ILAY-KA FEE YAW- MI FIT-RINAAL-LAD'EE JAA'L- TAHOO	O ALLAH, we repent to Thee In our day of fast-breaking, which Thou hast appointed
لِلْمُؤْمِنِينَ عِيدًا وَسُرُورًا	LIL-MOO-MINEENA E'EDAW- WASUROORAA	for the faithful a festival and a joy and
وَلِأَهْلِ مِلَّتِكَ مَجْمَعًا وَمُحْتَشَدًا	WA LIAH-LI MIL-LATIKA MAJ- MAA'W-WAMUH'-TASHADAA	for the people of Thy creed a time of assembly and gathering,
مِنْ كُلِّ ذَنْبٍ أَذْنَبْنَاهُ	MIN KUL-LI D'AMBIN AD'-NAB- NAAH	from every misdeed we did,
أَوْ سَوْءٍ أَسْلَفْنَاهُ	AW SOOO-IN AS-LAF-NAAH	ill work we sent ahead,
أَوْ خَاطِرٍ شَرٍّ أَضْمَرْنَاهُ	AW KHAAT'IRI SHAR-RIN AZ'- MAR-NAAH	or evil thought we secretly conceived,

تَوْبَةً مِّنْ لَا يَنْطَوِي عَلَى مَرْجُوعٍ إِلَى
ذَنْبٍ

TAW-BATA MAL-LAA
YANT'AWEE A'LAA RUJOO'I'N
ILAA D'AMB

the repentance of one who
does not harbor a return to
sin and

وَلَا يَعودُ بَعْدَهَا فِي خَطِيئَةٍ
تَوْبَةً نَّصُوحًا خَلَصَتْ مِنَ الشَّكِّ وَ
الْأَمْرِ تَبَابٍ

WA LAA YAU'WDU BAA'-
DAHAA FEE KHAT'EE-AH

who afterwards will not go
back to offense,

TAW-BATAN-NAS'OOH'ANA
KHALAS'AT MINASH-SHAK-KI
WALIR-TEEAAB

an unswerving repentance
rid of doubt and wavering.

فَتَقَبَّلْنَا مِنَّا وَآمَرَضَ عَنَّا وَتَبَّنَا
عَلَيْهَا

FATAQAB-BAL-HAA MIN-NAA
WAR-Z'A A'N-NAA WA THAB-
BIT-NAA A'LAY-HAA

So accept from us, be
pleased with us, and fix us
within it!

اللَّهُمَّ آمُرْ قُنَا

AL-LAAHUM-MA AR-ZUQ-NAA

O ALLAH, provide us with

خَوْفَ عِقَابِ الْوَعِيدِ

KHAW-FA I'QAABIL-WAE'ED

fear of the threatened
punishment and

وَشَوْقِ ثَوَابِ الْمَوْعُودِ

WA SHAW-QA THAWAABIL-
MAW-U'WD

yearning for the promised
reward,

حَتَّى نَجِدَ

H'AT-TAA NAJID

so that we may find

لَذَّةَ مَا نَدْعُوكَ بِهِ

LAD'-D'ATA MAA NAD-U'WKA
BIH

the pleasure of that for
which we supplicate Thee

وَكَاِبَةَ مَا نَسْتَجِيرُكَ مِنْهُ

WA KAA-BATA MAA NAS-
TAJEERUKA MIIN-H

the sorrow of that from which
we seek sanctuary in Thee!

وَأَجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِينَ الَّذِينَ

WAJ-A'L-NAA I'NDAKA MINAT-
TAW-WAABEENAL-LAD'EENA

And place us with Thee
among the repenters,

أَوْجِبْتَ لَهُمْ مَحَبَّتَكَ

AW-JAB-TA LAHUM MAH'AB-
BATAK

those upon whom Thou hast
made Thy love obligatory
and

وَقَبِلْتَ مِنْهُمْ مُرَاجَعَةً طَاعَتِكَ

WA QABIL-TA MIN-HUM
MURAAJAA'TA TAAATIK

from whom Thou hast
accepted the return to
obeying Thee!¹⁹⁴

يَا أَغْدَلَ الْعَادِلِينَ

YAAA AA'-DALAL-A'ADILEEN

O Most Just of the just!

اللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَأُمَّهَاتِنَا

AL-LAAHUM-MA TAJAAWAZ
A'N AAAABAAA-INAA WA UM-
MAHAATINAA

O ALLAH, show forbearance
toward our fathers and our
mothers

وَأَهْلَ دِينِنَا جَمِيعًا مَن سَلَفَ

WA AH-LI DEENINAA
JAMEEA'M-MAN SALAFA MIN-
HUM WAMAN GHABARA ILAA
YAW-MIL-QEEAAMAH

and all the people of our
religion, those who have
gone and those who will
pass by, until the Day of
Resurrection!

مِنْهُمْ وَمَنْ غَبَرَ إِلَى يَوْمِ الْقِيَامَةِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَآلِهِ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIN-NABEE-
YINAA WA AAALIHEE KAMAA
S'AL-LAY-TA A'LAA MALAAA-
IKATIKAL-MUQAR-RABEEN

O ALLAH, bless our prophet
MUHAMMAD and his
Household, as Thou hast
blessed Thy angels brought
nigh,

كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ

الْمُقَرَّبِينَ

وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ

WA S'AL-LI A'LAY-HEE WA
AAALIHEE KAMAA S'AL-LAY-TA
A'LAAA AMBEEAAA-IKAL-MUR-
SALEEN

bless him and his
Household, as Thou hast
blessed Thy prophets sent
out,

عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ

وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ

WA S'AL-LI A'LAY-HEE WA
AAALIHEE KAMAA S'AL-LAY-TA
A'LAA I'BAADIKAS'-S'AALIH'EEN

bless him and his
Household, as Thou hast
blessed Thy righteous
servants—and

عَلَى عِبَادِكَ الصَّالِحِينَ

وَأَفْضَلُ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ

WA AF-Z'AL MIN D'ALIKA YAA
RAB-BAL-A'ALAMEENA
S'ALAAATAN

better than that, O Lord of
the worlds!—a blessing

صَلَاة

¹⁹⁴ Allusion to QURANIC verses such as Truly ALLAH loves the repenters (2: 222) and ALLAH is He who accepts repentance from His servants (9: 104; Cf. 42: 25).

تَبْلُغُنَا بَرَكَتَهَا

TAB-LUGHUNAA
BARAKATUHAA

whose benediction will
reach us,

وَيَنَالَنَا نَفْعُهَا

WA YANAALUNAA NAF-U'HAA

whose benefit will attain to
us, and through which

وَيُسْتَجَابُ لَهَا دُعَاؤُنَا

WA YUS-TAJAABU LAHAA
DUA'AAW-UNAA

our supplication may be
granted!

إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ

IN-NAKA AK-RAMU MAR-
RUGHIBA ILAY-H

Thou art the most generous
of those who are
beseeched,

وَأَكْفَى مَنْ تُوَكِّلَ عَلَيْهِ

WA AK-FAA MAN TOOK-KILA
A'LAY-H

the most sufficient of those
in whom confidence is had,

وَأَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ

WA AA'TAA MAN SU-ILA MIN
FAZ"-LIH

the most bestowing of those
from whom bounty is asked,
and

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

WA ANTA A'LAA KUL-LI SHAY-
IN QADEER

Thou art powerful over
everything!¹⁹⁵

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—46—

فِي يَوْمِ الْفِطْرِ

إِذَا انْصَرَفَ مِنْ صَلَوَاتِهِ قَامَ

قَائِمًا ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ

وَفِي يَوْمِ الْجُمُعَةِ

فَقَالَ:

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
YAW-MIL-FIT-RI ID'AA
ANS'ARAF MIN
S'ALWAATIHEE
QAAMA QAAA-
IMANA THUM-MA AS-
TAQ-BALAL-QIB-LATA
WA FEE YAW-MIL-
JUMUA'H FAQAALA:

His Supplication
(A.S)

**ON THE DAY OF
FAST-BREAKING
AND ON FRIDAY**

When he finished
his prayer, He would
stand in place,
face the QIBLA, and
say:

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ	YAA MAY-YAR-H'AMU MAL-LAA YAR-H'AMUHUL-I'BAAD	O He who has mercy upon him toward whom the servants show no mercy!
وَيَا مَنْ يَقْبَلُ مَنْ لَا تَقْبَلُهُ الْبِلَادُ	WA YAA MAY-YAQ-BALU MAL-LAA TAQ-BALUHUL-BILAAD	He who accepts him whom the cities will not accept!
وَيَا مَنْ لَا يَخْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ	WA YAA MAL-LAA YAH'-TAQIRU AH-LAL-H'AAJATI ILAY-H	He who looks not down upon those who have need of Him!
وَيَا مَنْ لَا يُخَيِّبُ الْمُلْحِنِينَ عَلَيْهِ	WA YAA MAL-LAA YUKHAY-YIBUL-MULIH'-H'EENA A'LAY-H	He who disappoints not those who implore Him!
وَيَا مَنْ لَا يَجْبَهُ بِالرَّدِّ أَهْلُ الدَّالَةِ عَلَيْهِ	WA YAA MAL-LAA YAJ-BAHOO BIR-RAD-DI AH-LAD-DAAAL-LATI A'LAY-H	He who slaps not the brow of the people of boldness toward Him with rejection!
وَيَا مَنْ يَجْتَبِي صَغِيرَ مَا يُحَفُّ بِهِ وَيَشْكُرُ بِسِرِّ مَا يُعْمَلُ لَهُ	WA YAA MAY-YAJ-TABEE S'AGHEERA MAA YUT-H'AFU BIHEE WA YASH-KURU YASEERA MAA YUA'-MALU LAH	O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him!
وَيَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَيُجَانِرِي بِالْجَلِيلِ	WA YAA MAY-YASH-KURU A'LAL-QALEELI WA YUJAAZEE BIL-JALEEL	O He who shows gratitude for the small and rewards with the great!
وَيَا مَنْ يَدْعُو إِلَى مَنْ دَنَا مِنْهُ	WA YAA MAY-YAD-NOOO ILAA MAN DANAA MIN-H	O He who comes close to him who comes close to Him!
وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ مِنْ أَدْبَرِ عُنُقِهِ	WA YAA MAY-YAD-O'OW ILAA NAF-SIHEE MAN AD-BARA A'N-H	O He who invites to Himself him who turns his back on Him!
وَيَا مَنْ لَا يُغَيِّرُ النِّعْمَةَ وَلَا يَدِيرُ بِالنِّقْمَةِ	WA YAA MAL-LAA YUGHAY-YIRUN-NIA'-MAH WA LAA YUBAADIRU BIN-NAQ-MAH	O He who changes not favor and rushes not to vengeance! ¹⁹⁶

¹⁹⁶ Allusion to 8: 53: ALLAH would never charge his favor that he conferred on a people until they

وَيَا مَنْ يُثْمِرُ الْحَسَنَةَ حَتَّىٰ يَنْمِيَهَا	WA YAA MAY-YUTH-MIRUL- H'ASANATA H'AT-TAA YUNAM- MEEAHAA	O He who causes the good deed to bear fruit so that He may make it grow, and
وَيَبْجَاوِرُ عَنِ السَّيِّئَةِ حَتَّىٰ يَمْحُهَا	WA YATAJAAWAZU A'NIS-SAYI- ATI H'AT-TAA YUA'F-FEEAHAA	overlooks the evil deed so that He may efface it!
أَنْصَرَفَتْ الْأَمَالُ دُونَ مَدَىٰ كَرَمِكَ بِالْحَاجَاتِ	ANS'ARAFATIL-AAAMAALU DOONA MADAA KARAMIKA BIL-H'AAJAAT	Hopes turn back with needs fulfilled short of the extent of Thy generosity,
وَأَمْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةٌ الطَّلِبَاتِ	WAM-TALAAT BIFAY-Z'I JOODIKA AW-E'EATUT'- T'ALIBAAT	the cups of requests fill up with the overflow of Thy munificence, and
وَتَفَسَّخَتْ دُونَ بُلُوغِ نَعْنِكَ الصِّفَاتُ	WA TAFAS-SAKHAT D-DOONA BULOOGHI NAA'-TIKAS'- S'IFAATU	attributes fill apart without reaching Thy description.
فَلَكَ الْعُلُوُّ الْأَعْلَىٰ فَوْقَ كُلِّ عَالٍ	FALAKAL-U'LOO-WUL-AA'-LAA FAW-QA KUL-LI A'AL	For to Thee belongs the highest highness above everything high, and
وَالْجَلَالُ الْأَمْجَدُ فَوْقَ كُلِّ جَلَالٍ	WAL-JALAALUL-AM-JADU FAW-QA KUL-LI JALAAL	the most glorious majesty beyond every majesty
كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ	KUL-LU JALEELIN I'NDAKA S'AGHEER	Everything majestic before Thee is small,
وَكُلُّ شَرِيفٍ فِي جَنْبِ شَرَفِكَ حَقِيرٌ	WA KUL-LU SHAREEFIN FEE JAMBI SHARAFIKA H'AQEEER	everything eminent beside Thy eminence vile
خَابَ الْوَاغِدُونَ عَلَىٰ غَيْرِكَ	KHAABAL-WAAFIDOONA A'LAA GHAY-RIK	Those who reach other than Thee are disappointed,

وَخَسِرَ الْمُعْرِضُونَ إِلَّا لَكَ

WA KHASIRAL-MUTAA'R-
RIZ"OONA IL-LAA LAK

those who present
themselves to other than
Thee have lost,

وَضَاعَ الْمُلْمُونَ إِلَّا بِكَ

WA Z'AAA'L-MULIM-MOONA
IL-LAA BIK

those who stay with other
than Thee have perished,

وَاجْدَبَ الْمُتَجِعُونَ إِلَّا مَنْ أَنْتَجَعَ

WA AJ-DABAL-MUNTAJIU'WNA
IL-LAA MANI ANTAAJAA' FAZ"-
LAK

and those who retreat
—except those who retreat
to Thy bounty—are
desolate!

فَضْلَكَ

بَابُكَ مَفْتُوحٌ لِلرَّاعِيْنَ

BAABUKA MAF-TOOH'UL-LILR-
RAAGHIBEN

Thy door is open to the
beseechers,

وَجُودُكَ مَبَاحٌ لِلسَّائِلِينَ

WA JOODUKA MUBAAH'UL-
LILS-SAAA-ILEEN

Thy munificence free to the
askers,

وَإِغَاثَتُكَ قَرِيبَةً مِنَ الْمُسْتَغِيثِينَ

WA IGHAATHATUKA
QAREEBATUM-MINAL-MUS-
TAGHEETHEEN

Thy help near to the help-
seekers!

لَا يَخِيبُ مِنْكَ الْآمِلُونَ

LAA YAKHEEBU MINKAL-
AAAMILOON

The expectant are not
disappointed by Thee,

وَلَا يَئْسُ مِنْ عَطَايِكَ

WA LAA YAY-ASU MIN ATAAA-
IKAL-MUTAA'R-RIZ"OON

those who present
themselves despair not of
Thy bestowal,

الْمُعْرِضُونَ

وَلَا يَشْقَى بِقَمِيكَ الْمُسْتَغْفِرُونَ

WA LAA YASH-QAA
BINAQIMATIKAL-MUS-TAGH-
FIROON

the forgiveness-seekers
become not wretched
through Thy vengeance!

مِنْ رِزْقِكَ مَبْسُوطٌ لِمَنْ عَصَاكَ

RIZ-QUKA MAB-SOOT'UL-
LIMAN A'S'AAK

Thy provision is spread
among those who disobey
Thee,

وَحِلْمُكَ مُقَرَّرٌ لِمَنْ نَاوَاكَ

WA H'IL-MUKA MUA'-TARIZ"UL-
LIMAN-NAAWAAKA

Thy clemency presents itself
to those hostile toward Thee,

عَادَتُكَ الْإِحْسَانُ إِلَى الْمُسِيئِينَ

A'ADATUKAL-IH'-SAANU ILAAL-
MUSEE-EEN

Thy habit is beneficence
toward the evildoers, and

وَسُنَّتُكَ الْإِبْقَاءُ عَلَى الْمُعْتَدِينَ

WA SUN-NATUKAL-IB-QAAA-U
A'LAAL-MUA'-TADEEN

Thy wont is to spare the
transgressors,

حَتَّى لَقَدْ

H'AT-TAA LAQAD-

so much so that

غَرَّبَهُمْ أَنَاثُكَ عَنِ الرُّجُوعِ	GHAR-RAT-HUM ANAATUKA A'NIR-RUJOOA'-	Thy lack of haste deludes them from returning, and
وَصَدَّهُمْ إِمَهَالُكَ عَنِ التَّنُزُّوعِ	WA S'AD-DAHUM IM-HAALUKA A'NIN-NUZOOA'-	Thy disregard bars them from desisting!
وَإِنَّمَا تَأْتِيْتَهُمْ لَفَيْتَنُوا إِلَى أَمْرِكَ	WA IN-NAMAA TAAN-NAY-TA BIHIM LEEAFEE-OO ILAAA AM- RIK	Thou actest without haste toward them so that they will come back to Thy command and
وَأَمَلْتَهُمْ ثَقَّةً بِدَوَامِ مُلْكِكَ	WA AM-HAL-TAHUM THIQATAM-BIDAWAAMI MUL- KIK	Thou disregardest them, confident in the permanence of Thy kingdom,
فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ خَتَمَتْ لَهُ بِهَا	FAMAN KAANA MIN AH-LIS- SAA'ADATI KHATAM-TA LAHOO BIHAA	so Thou sealest him who is worthy of it with felicity, and
وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ خَذَلَتْهُ لَهَا	WA MAN KAANA MIN AH- LISH-SHAQAAWATI KHAD'AL- TAHOO LAHAA	Thou abandonest him who is worthy of it to wretchedness!
كُلُّهُمْ صَابِرُونَ إِلَى حُكْمِكَ	KUL-LUHUM S'AAA-IROONA ILAA H'UK-MIK	All of them come home to Thy decree,
وَأُمُورُهُمْ آيِلَةٌ إِلَى أَمْرِكَ	WA UMOORUHUM AAA- ILATUN ILAAA AM-RIK	their affairs revert to Thy command;
لَمْ يَنْ عَلَى طَوْلِ مَدَّتِهِمْ سُلْطَانُكَ	LAM YAHIN A'LAA T'OOLO MUD-DATHIM SUL-TAANUK	Thy authority grows not feeble through their drawn out term,
وَلَمْ يُدْخَضْ لِسُوءِ تَرْكِ مَعَاجِلَتِهِمْ بُرْهَانُكَ	WA LAM YUD-H'AZ" LITAR-KI MUA'AJALATHIM BUR- HAANUK	Thy proof is not refuted by the failure to hurry after them.
حُجَّتُكَ قَائِمَةٌ لَا تُدْخَضُ	H'UJ-JATUKA QAAA-IMATUL- LAA TUD-H'AZ"	Thy argument is established, never refuted,
وَسُلْطَانُكَ ثَابِتٌ لَا يَزُولُ	WA SUL-TAANUKA THAABITUL- LAA YAZOOL	Thy authority fixed, never removed.

فَالْوَيْلُ الدَّائِمُ لِمَنْ جَنَحَ عَنْكَ	FAL-WAY-LUD-DAAA-IMU LIMAN JANAH'A A'NK	Permanent woe belongs to him who inclines away from Thee,
وَالْخَيْبَةُ الْخَاذِلَةُ لِمَنْ خَابَ مِنْكَ	WAL-KHAY-BATU ALKHAAD'ILATU LIMAN KHAABA MINK	forsaking disappointment to him who is disappointed by Thee, and
وَالشَّقَاءُ الْأَشَقَى لِمَنْ آغْتَرَبَكَ	WASH-SHAQAAA-UL-ASH-QAA LIMANI AGH-TAR-RA BIK	the most wretched wretchedness to him who is deluded about Thee!
مَا أَكْثَرَ تَصَرُّفَهُ فِي عَذَابِكَ؟	MAAAA AK-THARA TAS'AR-RUFAHOO FEE A'D'AABIKA?	How much he will move about in Thy chastisement!
وَمَا أَطْوَلَ تَرَدُّدَهُ فِي عِقَابِكَ؟	WA MAAA AT'-WALA TARAD-DUDAHOO FEE I'QAABIKA?	How long he will frequent Thy punishment!
وَمَا أْبْعَدَ غَايَتَهُ مِنَ الْفَرَجِ؟	WA MAAA AB-A'DA GHAAYATAHOO MINAL-FARAJI?	How far his utmost end from relief!
وَمَا أَقْطَعَهُ مِنْ سَهْوَةِ الْمَخْرَجِ؟	WA MAAA AQ-NAT'AHOO MIN SUHOOLATIL-MAKH-RAJI?	How he will despair of an easy exit!
عَدْلًا مِنْ قَضَائِكَ لَا تَجُورُ فِيهِ	A'D-LAM-MIN QAZ'AAA-IKA LAA TAJOORU FEEH	[All of this] as justice from Thy decree (Thou art not unjust in it!), and
وَإِنْصَافًا مِنْ حُكْمِكَ لَا تَحِيفُ عَلَيْهِ	WA INS'AAFAM-MIN H'UK-MIKA LAA TAH'EEFU A'LAY-H	equity from Thy judgment (Thou dost not act wrongfully against him!).
فَقَدْ ظَاهَرْتَ الْحُجَجَ	FAQAD Z'AAHAR-TAL-H'UJAJ	Thou supported the arguments,
وَأَبْلَيْتَ الْأَعْدَاءَ	WA AB-LAY-TAL-AA'-D'AAR	tested the excuses,
وَقَدْ تَقَدَّمْتَ بِالْوَعِيدِ	WA QAD T-TAQAD-DAM-TA BIL-WAE'ED	began with threats,
وَتَلَطَّفْتَ فِي التَّرْغِيبِ	WA TALAT'-TAF-TA FIT-TAR-GHEEB	showed gentleness with encouragement,
وَصَرَّبْتَ الْأَمْثَالَ	WA Z'ARAB-TAL-AM-THAAL	struck similitudes,

وَأَطَلْتَ الْإِهْمَالَ	WA ATAL-TAL-IM-HAAL	made long the respite,
وَأَخَّرْتَ وَأَنْتَ مُسْتَطِيعٌ لِلْمُعَاجَلَةِ	WA AKH-KHAR-TA WA ANTA MUS-TATEEU'L-LIL- MUA'AJALAH	delayed, while Thou art able to hurry, and
وَتَأَنَيْتَ وَأَنْتَ مَلِيءٌ بِالْمُبَادَرَةِ	WA TAAN-NAY-TA WA ANTA MALEE-UM-BIL-MUBAADARAH	acted without haste, while Thou art full of quick accomplishment!
لَمْ تَكُنْ أَنْتَ عَجْزًا	LAM TAKUN ANAATUKA A'J- ZAA	Not because of incapacity is Thy slowness,
وَلَا إِهْمَالًا وَهْنًا	WA LAAA IM-HAALUKA WAH- NAA	feebleness Thy giving respite,
وَلَا إِمْسَاكَ غَفْلَةً	WA LAAA IM-SAAKUKA GHAF- LAH	heedlessness Thy showing restraint,
وَلَا أَنْتِظَارَكَ مُدَامَرَةً	WA LAA ANTIZ'AARUKA MUDAARAHAH	dissemblance Thy waiting!
بَلْ تَكُونُ	BAL-LITAKOONA	But that
حُجَّتُكَ أَبْلَغُ	H'UJ-JATUKA AB-LAGH	Thy argument be more conclusive,
وَكَرَمُكَ أَكْمَلُ	WA KARAMUKA AK-MAL	Thy generosity more perfect,
وَإِحْسَانُكَ أَوفَى	WA IH'-SAANUKA AW-FAA	Thy beneficence more exhaustive,
وَنِعْمَتُكَ أَتَمُّ	WA NIA'-MATUKA ATAM	Thy favor more complete!
كُلُّ ذَلِكَ كَانَ وَلَمْ تَنْزِلْ وَهُوَ كَائِنٌ وَلَا تَرَالُ	KUL-LU D'ALIK KAANA WA LAM TAZAL WA HUWA KAAA- INOO-WA LAA TAZAAL	All of this has been and always was, is and ever will be.
حُجَّتُكَ أَجَلٌ مِنْ أَنْ تُوصَفَ بِكُلِّهَا	H'UJ-JATUKA AJAL-LU MIN AN TOOS'AFA BIKUL-LIHAA	Thy argument is greater than that its totality be described,

وَمَجْدُكَ أَرْفَعُ مِنْ أَنْ يُحَدَّ بِكُنْهِهِ	WA MAJ-DUKA AR-FAU' MIN AY-YUH'AD-DA BIKUN-HIH	Thy glory more elevated than that it be limited in its core,
وَنِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرِهَا	WA NIA'-MATUKA AK-THARU MIN AN TUH'-S'AA BI S-RIHAA	Thy favor more abundant than that its entirety be counted,
وَإِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقْلِهِ	WA IH'-SAANUKA AK-THARU MIN AN TUSH-KARA A'LAAA AQAL-LIH	Thy beneficence more abundant than that thanks be given for its least amount!
وَقَدْ قَصَّرَ بِيَ السُّكُوتُ عَنْ تَحْمِيدِكَ	WA QAD QAS'-S'ARA BEEAS- SUKOOTU A'N TAH'-MEEDIK	Speechlessness has made me fall short of praising Thee,
وَفَهْمِي الْإِمْسَاكَ عَنْ تَجْدِيدِكَ وَقَصَامِي الْإِفْرَارُ بِالْحُسُومِ	WA FAH-HAHANEEL-IM-SAAKU A'N TAM-JEEDIK	restraint has made me powerless to glorify Thee,
لَا مَرْغَبَةَ بِنَا إِلَهِي بَلْ عَجْزًا	WA QUS'AARAAYAL-IQ-RAARU BIL-H'USOORI	and the most I can do is admit to inability,
فَهَا أَنَا ذَا أَوْثُكَ بِالْوَفَادَةِ	LAA RAGH-BATAY-YAAA ILAAHEE BAL A'J-ZAA	not out of desire, my God, but out of incapacity.
وَأَسْأَلُكَ حُسْنَ الرِّفَادَةِ	FAHAAA ANA D'AA AW-UM- MUKA BIL-WIFAADAH	So here I am: I repair to Thee by coming forward,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	WA AS-ALUKA H'US-NAR- RIFAADAH	and I ask from Thee good support
وَاسْمَعْ نَجْوَايَ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَاسْتَجِبْ دُعَائِي	WAS-MAA' NAJ-WAAY	hear my whispered words,
وَلَا تَخْتِمَ يَوْمِي بِخَيْبَتِي	WAS-TAJIB DUA'AA-EE	grant my supplication,
	WA LAA TAKH-TIM YAW-MEE BIKHAY-BATEE	seal not my day with disappointment,

وَلَا تَجْهِنِي بِالرَّدِّ فِي مَسْأَلَتِي	WA LAA TAJ-BAH-NEE BIR-RAD-DI FEE MAS-ALATEE	slap not my brow by rejecting my request, and
وَأَكْرِمْ مِنْ عِنْدِكَ مُنْصَرَفِي	WA AK-RIM MIN I'NDIKA MUNS'ARAFEE	make noble my coming from Thee and
وَالْيَكْ مُنْقَلَبِي	WA ILAY-KA MUNQALABEE	my going back to Thee!
إِنَّكَ غَيْرُ ضَاقِقٍ بِمَا تُرِيدُ	IN-NAKA GHAY-RU Z"AAA-IQIM-BIMAA TUREED	Surely Thou art not constrained by what Thou desirest,
وَلَا عَاجِزٍ عَمَّا تُسْأَلُ	WA LAA A'AJIZIN A'M-MAA TUS-AL	nor incapable of what Thou art asked!
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, ¹⁹⁷ and
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ	WA LAA H'AW-LA WA LAA QOO-WATA IL-LAA BIL-LAHIL-A'LEE-YIL-A'ZEEM	'There is no force and no strength save in ALLAH, the All-high, the All-mighty!' ¹⁹⁸

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—47—

His Supplication
(A.S.)

فِي يَوْمِ عَرَفَةَ

WA KAANA MIIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE
YAW-MI A'RAFAH

ON THE DAY OF
"A'RAFA"¹⁹⁹

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

AAL-H'AM-DU LIL-LAHEE RAB-BIL-A'ALAMEEN

Praise belongs to ALLAH,
Lord of the worlds!²⁰⁰

¹⁹⁷ 3: 26

¹⁹⁸ An oft-repeated formula found in many HADEETHs.

¹⁹⁹ The ninth of D'UL-HIJJAH, the last day of the HAJ, when the pilgrims occupy themselves with prayer at Mount A'RAFA. Cf. IMAM HUSAYN's long supplication for the day, translated in CHITTICK, A SHI-A'H Anthology, pp. 93-113.

²⁰⁰ 1: 2

اَللّٰهُمَّ لَكَ الْحَمْدُ	AL-LAAHUM-MA LAKAL-H'AM-DU	O ALLAH, to Thee belongs praise!
بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ	BADEEA'S-SAMAAWAATI WAL-AR-Z"	Originator of the heavens and the earth!
ذَا الْجَلَالِ وَالْإِكْرَامِ	D'AAL-JALAAALI WAL-IK-RAAM	Possessor of majesty and munificence!
رَبِّ الْأَرْبَابِ	RAB-BAL-AR-BAAB	Lord of lords!
وَالِلَّهِ كُلُّ مَلُوْهُ	WA ILAHA KUL-LI MAALOOH	Object of worship of every worshiper!
وَخَالِقُ كُلِّ مَخْلُوْقٍ	WA KHAALIQA KUL-LI MAKH-LOOQ	Creator of every creature!
وَوَارِثُ كُلِّ شَيْءٍ	WA WAARITHA KUL-LI SHAY-	Inheritor of all things! ²⁰¹
﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾	(LAY-SA KAMITH-LIHEE SHAY)	(There is nothing like Him), ²⁰²
وَلَا يَغْزِبُهُ عَنْهُ عَلَيْهِ شَيْءٌ	WA LAA YAA'-ZUBU A'N-HOO I'L-MU SHAY-	knowledge of nothing escapes Him, ²⁰³
وَهُوَ بِكُلِّ شَيْءٍ مُّحِيطٌ	WA HUWA BIKUL-LI SHAY-IM-MUH'EET	He encompasses everything, ²⁰⁴ and
وَهُوَ عَلَى كُلِّ شَيْءٍ مُّرْقِبٌ	WA HUWA A'LAA KUL-LI SHAY-IR-RAQEEB	He is watchful over everything. ²⁰⁵
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,

²⁰¹ Cf. 15: 21-23: Naught is there, but its treasures are with Us, and We send it not down but in a known measure....It is We who give life, and make to die, and it is We who are the inheritors.

²⁰² 42: 11

²⁰³ Reference to 10: 61: Not so much as the weight of an ant in earth or heaven escapes thy Lord...

²⁰⁴ 41: 54

²⁰⁵ 33: 52

الْأَحَدُ الْمُتَوَحِّدُ	AL-AH'ADUL-MUTAWAH'-H'ID	the Unique, the Alone,
الْفَرْدُ الْمُنْفَرِدُ	AL-FAR-DUL-MUTAFAR-RID	the Single, the Isolated.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
الْكَرِيمُ الْمُتَكَرِّمُ	AL-KAREEMUL-MUTAKAR-RIM	the Generous, the Generously Bestowing,
الْعَظِيمُ الْمُعَظَّمُ	AL-A'ZEEMUL-MUTAA'Z'-Z'IM	the All-mighty, the Mightily Exalted,
الْكَبِيرُ الْمُتَكَبِّرُ	AL-KABEERUL-MUTAKAB-BIR	the Magnificent, the Magnificently Magnified.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
الْعَلِيُّ الْمُتَعَالَى، الشَّدِيدُ الْمِحَالِ	AL-A'LEE-YUL-MUTAA'AL ASH- SHADEEDUL-MIH'AAL	the All-high, the Sublimely High, the Strong in prowess
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
الرَّحْمَنُ الرَّحِيمُ	AR-RAH'-MNUR-RAH'EEM	the All-merciful, the All- compassionate,
الْعَلِيمُ الْحَكِيمُ	AL-A'LEEMUL-H'AKEEM	the All-knowing, the All-wise.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
السَّمِيعُ الْبَصِيرُ	AS-SAMEEU'L-BAS'EER	the All-hearing, the All- seeing,
الْقَدِيمُ الْخَبِيرُ	AL-QADEEMUL-KHABEER	the Eternal, the All-aware.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
الْكَرِيمُ الْأَكْرَمُ	AL-KAREEMUL-AK-RAM	the Generous, the Most Generous,
الدَّابُّ الْأَدْوَمُ	AD-DAAA-IMUL-AD-WAM	the Everlasting, the Most Everlasting.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ	AL-AW-WALU QAB-LA KUL-LI AH'AD	the First before every one,
وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ	WAL-AAAKHIRU BAA'-DA KUL- LI A'DAD	the Last after every number.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
الَّذَانِي فِي عُلُوِّهِ	AD-DAANEE FEE U'LOO-WIH	the Close in His highness,
وَالْعَالِي فِي دُنُوِّهِ	WAL-A'ALEE FEE DUNOO-WIH	the High in His closeness.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ذُو الْبَهَاءِ وَالْمَجْدِ	D'OOL-BAHAAA-I WAL-MAJ-D	Possessor of radiance and glory,
وَالْكِبَرِيَاءِ وَالْحَمْدِ	WAL-KIB-REEAAA-I WAL-H'AM- D	magnificence and praise.
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou.
الَّذِي أَنْشَأَ الْأَشْيَاءَ مِنْ غَيْرِ سَنَحٍ	AL-LAD'EEE ANSHAA-TAL-ASH- YAAA-A MIN GHEERI SIN-KH	Thou hast brought forth the things without root,
وَصَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ	WA S'AW-WAR-TA MAA S'AW- WAR-TA MIN GHAY-RI MITHAAL	formed what Thou hast formed without exemplar, and
وَأَبْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا اخْتِدَاءٍ	WAB-TADAA'-TAL-MUB- TADAA'ATI BILAA AH'-TID'AAA-	originated the originated things without imitation.
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
قَدَرْتَ كُلَّ شَيْءٍ تَقْدِيرًا	QAD-DAR-TA KUL-LA SHAY-IN TAQ-DEERAA	who hast ordained each thing with an ordination, 206

206 Reference to 25: 2 He created everything, then He ordained it with an ordination.

وَبَسَّرْتَ كُلَّ شَيْءٍ تَبْسِيرًا

WA YAS-SAR-TA KUL-LA SHAY-
IN TAY-SEERAA

eased each thing with an
easing,²⁰⁷ and

وَدَبَّرْتَ مَا دُونَكَ تَذْبِيرًا

WA DAB-BAR-TA MAA
DOONAKA TAD-BEERAA

governed everything below
Thyself with a governing.²⁰⁸

أَنْتَ الَّذِي

ANTAL-LAD'EE

It is Thou

لَمْ يُعِنْكَ عَلَى خَلْقِكَ شَرِيكٌ

LAM YUI'NKA A'LAA KHAL-
QIKA SHAREEK

whom no associate helps
with Thy creation and

وَلَمْ يُؤْمِرْكَ فِي أَمْرِكَ وَرِيسٌ

WA LAM YUWAAZIR-KA FEEE
AM-RIKA WAZEER

no vizier aids in Thy
command.

وَلَمْ يَكُنْ لَكَ مُشَاهِدٌ وَلَا

WA LAM YAKUL-LAKA
MUSHAAHIDOO-WA LAA

Thou hast no witness and no
equal.

نَظِيرٌ

NAZ'EER

أَنْتَ الَّذِي

ANTAL-LAD'EE

It is Thou

أَمَرَدْتَ فَكَانَ حَمًّا مَا أَمَرَدْتَ

ARAT-TA FAKAANA H'AT-MAM-
MAAA ARAT-T

who willed, and what Thou
willed was unfailing,

وَقَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ

WA QAZ'AY-TA FAKAANA A'D-
LAM-MAA QAZ'AY-T

who decreed, and what
Thou decreed was just,

وَحَكَمْتَ فَكَانَ نِظْفًا مَا

WA H'AKAM-TA FAKAANA
NIS'-FAM-MAA H'AKAM-T

who decided, and what
Thou decided was fair.

حَكَمْتَ

أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ

ANTAL-LAD'EE LAA YAH'-
WEEKA MAKAAAN

It is Thou whom place does
not contain,

وَلَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ

WA LAM YAQUM LISUL-
TAANIKA SUL-T'AAN

before whose authority no
authority stands up, and

وَلَمْ يُعِمْكَ بُرْهَانٌ وَلَا بَيَانٌ

WA LAM YUA'-YIKA BUR-
HAANOO-WA LAA BAYAAN

whom no proof or
explication can thwart.

²⁰⁷ Allusion to 80: 20: He created him [man], and determined him, then the way eased for him.

²⁰⁸ Perhaps an allusion to 32: 5 He governs the affair from the heaven to the earth.

أَنْتَ الَّذِي

ANTAL-LAD'EE

It Is Thou

أَخَصَيْتَ كُلَّ شَيْءٍ عَدَدًا

AH'-S'AY-TA KUL-LA SHAY-IN
A'DADAA

who hast counted
everything in numbers,²⁰⁹

وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمَدًا

WA JAA'L-TA LIKUL-LI SHAY-IN
AMADAA

appointed for everything a
term, and

وَقَدَرْتَ كُلَّ شَيْءٍ تَقْدِيرًا

WA QAD-DAR-TA KUL-LA
SHAY-IN TAQ-DEERAA

ordained everything with an
ordination.

أَنْتَ الَّذِي

ANTAL-LAD'EE

It Is Thou

قَصُرَتْ أَلْأَوْهَامُ عَنْ ذَاتِيكَ

QAS'URATIL-AW-HAAMU A'N
D'AATEE-YATIK

before whose selfness
imagination fall short,

وَعَجَزَتْ أَلْأَفْهَامُ عَنْ كَيْفِيَّتِكَ

WA A'JAZATIL-AF-HAAMU A'N
KAY-FEE-YATIK

before whose HOWNESS
understandings have no
incapacity, and

وَلَمْ تُدْرِكِ أَلْأَبْصَارُ مَوْضِعَ

WA LAM TUD-RIKIL-AB-S'AARU
MAW-Z'IA' AY-NEE-YATIK

the place of whose
WHERENESS eyes perceive
not.²¹⁰

أَيِّنِّيكَ

أَنْتَ الَّذِي

ANTAL-LAD'EE

It Is Thou

لَا تُحَدُّ فَتَكُونُ مَحْدُودًا

LAA TUH'-H'AD-DU
FATAKOONA MAH-DOODAA

who hast no bounds, lest
Thou be bounded,

وَلَمْ تُكَمَّلْ فَتَكُونُ مَوْجُودًا

WLAM TUMATH-THAL
FATAKOONA MAW-JOODAA

who art not exemplified, lest
Thou be found,

²⁰⁹ Reference to 72: 28: He has counted everything in numbers.

²¹⁰ The terms 'HOWNESS' and 'WHERENESS' are found already in HADEETH attributed to the Prophet in SHI-A'H sources, as well as to some of the IMAMS (Cf. CHITTICK, A SHI-A'H Anthology, Index under AYNEEYAH and KAYFIYYAH. The term 'selfness' (ZATIYYA) is certainly more rare. Lane in his Lexicon points out that it is a post-classical term used in philosophy, but in the present context it has no such philosophical sense and seems to be a colnage built on the analogy of the other two terms.

وَلَمْ تَلِدْ فَتَكُونِ مَوْلُودًا	WA LAM TALID FATAKOONA MAW-LOODAA	who dost not beget, lest Thou be begotten. ²¹¹
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
لَا ضِدَّ مَعَكَ فَيَعَانِدَكَ	LAA Z'ID-DA MAA'KA FAYUA'ANIDAK	with whom there is no opposite, lest it contend with Thee,
وَلَا عِدْلَ لَكَ فَيُكَاثِرَكَ	WA LAA I'D-LA LAKA FAYUKAATHIRAK	who hast no equal, lest it vie with Thee,
وَلَا نِدَّ لَكَ فَيُعَارِضَكَ	WA LAA NID-DA LAKA FAYUA'ARIZ'AK	who hast no rival, lest it resist Thee.
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
أَبْتَدَأَ وَآخَرَعَ	AB-TADAA WAKH-TARAA'-	who art He who began, devised,
وَاسْتَخْدَعَ وَابْتَدَعَ	WAS-TAH'-DATHA WAB- TADAA'-	brought forth, originated, and
وَأَحْسَنَ صُغَ مَا صَنَعَ	WA AH'-SANA S'UN-A' MAA S'ANAA'-	made well all that He made.
سُبْحَانَكَ مَا	SUB-H'AANAKA	Glory be to Thee!
أَجَلَّ شَأْنِكَ!	MAAA AJAL-LA SHAA-NAKAI	How majestic is Thy station!
وَأَسْنَى فِي الْأَمَاكِنِ مَكَانَكَ	WA SS-NAA FIL-AMAAKINI MAKAANAKAI	How high Thy place among the places!
وَأَصْدَعَ بِالْحَقِّ فُرْقَانَكَ	WA AS'-DAA' BIL-H'AQ-QI FUR- QAANAKAI	How cleanly Thy Separator cleaves with the truth! ²¹²

²¹¹ Reference to SURA 112.

²¹² The 'Separator' is the QURAN. There is an allusion here to 15: 9 Therefore cleave [O MUHAMMAD] by means of that which thou art commanded [i.e., the QURANIC injunctions], and turn away from the idolaters.

سُبْحَانَكَ مِنْ	SUB-H'AANAKA MIL	Glory be to Thee!
لَطِيفٍ مَّا أَطْفَكَ!	LAT'EEFIM-MAAA AL-T'AFAKAI	The Gentle—how gentle Thou art!
وَمَرُوءٍ مَّا أَمْرَأَكَ!	WA RA-OOFIM-MAAA AR-AFAKAI	The Clement—how clement Thou art!
وَحَكِيمٍ مَّا أَغْرَفَكَ!	WA H'AKEEMIM-MAAA AA-RAFAKAI	The Wise— how knowing Thou art!
سُبْحَانَكَ مِنْ	SUB-H'AANAKA MIN	Glory be to Thee!
مَلِكٍ مَّا أَمْنَعَكَ!	MALEEKIM-MAAA AM-NAA'KAI	The King—how invincible Thou art!
وَجَوَادٍ مَّا أَوْسَعَكَ!	WA JAWAADIM-MAAA AW-SAA'KAI	The Munificent—how full of plenty Thou art!
وَمَرْفَعٍ مَّا أَرْفَعَكَ!	WARAFEEI'M-MAAA AR-FAA'KAI	The Elevated how—elevated Thou art!
ذُو الْبَهَاءِ وَالْمَجْدِ	D'OOL-BAHAAA-I WAL-MAJ-D	Possessor of radlance and glory,
وَالْكِبَرِيَاءِ وَالْحَمْدِ	WAL-KIB-REEAAA-I WAL-H'AM-D	magnificence and praise!
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ	BASAT-TA BIL-KHAY-RAATI YADAK	Thou hast stretched forth Thy hand with good things,
وَعُرِفَتِ الْهُدَايَةُ مِنْ عِنْدِكَ	WA U'RIFATIL-HIDAAAYATU MIN I'NDIK	and from Thee guidance has come to be known,
فَمَنْ التَّمَسَّكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ	FAMANIL-TAMASAKA LIDEENIN AW DUNYAA WAJADAK	so he who begs from Thee religion or this world will find Thee.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ	KHAZ'AA' LAKA MAN JARAA FEE I'L-MIK	Whatever passes in Thy knowledge is subjected to Thee,

وَخَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ

WA KHASHAA' LIA'Z'AMATIKA
MAA DOONA A'R-SHIK

all below Thy Throne are
humbled before Thy
mightiness, and

وَإِنْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ

WANQAADA LILT-TAS-LEEMI
LAKA KUL-LU KHAL-QIK

every one of Thy creatures
follows Thee in submission.

سُبْحَانَكَ

SUB-H'AANAK

Glory be to Thee!

لَا تُحَسُّ وَلَا تُجَسُّ

LAA TUH'AS-SU WA LAA TUJAS

Thou art not sensed, nor
touched,

وَلَا تُسُّ وَلَا تُكَادُ

WA LAA TUMAS-SU WA LAA
TUKAAD

nor felt, nor beguiled,

وَلَا تُمَاطُ وَلَا تُتَانَعُ

WA LAA TUMAATU WA LAA
TUNAAZAU'

nor held back, nor
challenged,

وَلَا تُجَامَرُ وَلَا تُمَارَى

WA LAA TUJAARAA WA LAA
TUMAARAA

nor kept up with, nor
resisted,

وَلَا تُخَادَعُ وَلَا تُكَرَّرُ

WA LAA TUKHAADAU' WA LAA
TUMAAKAR

nor deceived, nor
circumvented.

سُبْحَانَكَ

SUB-H'AANAK

Glory be to Thee!

سَبِيلُكَ جَدَدٌ

SABEELUKA JADAD

Thy path is smooth ground,

وَأَمْرُكَ رَاشِدٌ

WA AM-RUKA RASHAD

Thy command right
guidance, and

وَأَنْتَ حَيٌّ صَدَدٌ

WA ANTA H'AY-YUN S'AMAD

Thou art a living, eternal
refuge.

سُبْحَانَكَ

SUB-H'AANAKA

Glory be to Thee!

قَوْلُكَ حُكْمٌ

QAW-LUKA H'UK-M

Thy word is decisive,

وَقَضَاؤُكَ حَسْمٌ

WA QAZ'AAW-UKA H'AT-M

Thy decree unfailing,

وَأَمْرَادُكَ عَزْمٌ

WA IRAADATUK A'Z-M

Thy will resolute.

سُبْحَانَكَ

SUB-H'AANAKA

Glory be to Thee!

لَا مَرَادَ لِمَشِيتِكَ

LAA RAAAD-DA LIMASHEE-YATIK

None can reject Thy wish,

وَلَا مَبْدَلَ لِكَلِمَاتِكَ

WA LAA MUBAD-DILA LIKALIMAATIK

none can change Thy words.²¹³

سُبْحَانَكَ

SUB-H'AANAKA

Glory be to Thee!,

بَاهِرَ آيَاتٍ

BAAHIRAL-AAAYAAT

Out-dazzling in signs,

فَاطِرَ السَّمَاوَاتِ

FAAT'IRAS-SAMAAWAAT

Creator of the heavens,

بَارِئِ النَّسَمَاتِ

BAARI-AN-NASAMAAT

Author of the spirits!

لَكَ الْحَمْدُ حَمْدًا يَدُومُ بِدَوَامِكَ

LAKAL-H'AM-DU H'AM-DAY-YADOOMU BIDAWAAMIK

To Thee belongs praise, a praise that will be permanent with Thy permanencel

وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا نِعْمَتِكَ

WA LAKAL-H'AM-DU H'AM-DANA KHAALIDAM-BINIA'-MATIK

To Thee belongs praise, a praise everlasting through Thy favor!

وَلَكَ الْحَمْدُ حَمْدًا يُوَارِي صُنْعَكَ

WA LAKAL-H'AM-DU H'AM-DAY-YUWAAZEE S'UN-AK

To Thee belongs praise, a praise that will parallel Thy benefaction!

وَلَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى

WA LAKL-H'AM-DU H'AM-DAY-YAZEEDU A'LAA RIZ'AAK

To Thee belongs praise, a praise that will increase Thy good pleasure!

مِرْضَاكَ

وَلَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ

WA LAKAL-H'AM-DU H'AM-DAM-MAA' H'AM-DI KUL-LI H'AAMID

To Thee belongs praise, a praise along with the praise of every praiser and

حَامِدٍ

²¹³ Reference to 6: 115.

وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ

WA SHUK-RAY-YAQ-S'URU A'N-
HOO SHUK-RU KUL-LI SHAAKIR

a thanksgiving before which
falls short the thanksgiving of
every thanks-giver;

كُلِّ شَاكِرٍ

حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ

H'AM-DAL-LAA YAMBAGHEEE
IL-LAA LAK

a praise which is sutable for
none but Thee and

وَلَا يُقَرَّبُ بِهِ إِلَّا إِلَيْكَ

WA LAA YUTAQAR-RABU
BIHEEE IL-LAAA ILAY-K

through which nearness is
sought to none but Thee;

حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ

H'AM-DAY-YUS-TADAAMU
BIHIL-AW-WAL

a praise which will make
permanent the first [bounty]
and

وَيُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ

WA YUS-TAD-A'A BIHEE
DAWAAMUL-AAAKHIR

call forth the permanence
of the last;

حَمْدًا يَتَضَاعَفُ عَلَى كُرُوبِ

H'AM-DAY-YATAZ"AAA'FU
A'LAA KUROORIL-AZ-MINAH

a praise which will multiply
through recurrence of times
and

الْأَنْزِمَةِ

وَيَنْزِيدُ أَضْعَافًا مُتَرَادِفَةً

WA YATAZAAYADU AZ"-
A'AFAM-MUTARAADIFAH

Increase through successive
doublings;

حَمْدًا يَعْجزُ عَنْ إِحْصَائِهِ الْحَفَظَةُ

H'AM-DAY-YAA'-JIZU A'N IH'-
S'AAA-IHIL-H'AF'AZ'AH

a praise which the
guardians will not be able to
number and

وَيَزِيدُ عَلَى مَا أَخَصَّهُ فِي

WA YAZEEDU A'LAA MAAA
AH'-S'AT-HOO FEE KITAABIKAL-
KATABAH

which exceeds what the
writers number in Thy Book;
214

كِتَابِكَ الْكُتَبَةِ

حَمْدًا يُؤَانِزُ عَرْشَكَ الْمَجِيدَ

H'AM-DAY-YUWAAZINU A'R-
SHAKAL-MAJEED

a praise which will
counterbalance Thy glorious
Throne and

214 The guardians or writers are the recording angels. The 'book' mentioned here is referred to in such verses as: The Book shall be set in place; and Thou wilt see the sinners fearful at what is in it, and saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has numbered it? (18: 49).'

وَيُعَادِلُ كُرْسِيَّكَ الرَّفِيعَ	WA YUA'ADILU KUR-SEE-YAKAR-RAFEEA'	equal Thy elevated Footstool;
حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ	H'AM-DAY-YAK-MULU LADAY-KA THAWAABUH	a praise whose reward with Thee will be complete and
وَيَسْتَنْقِرُ كُلَّ جَزَاءٍ جَزَاؤُهُ	WA YAS-TAGH-RIGU KUL-LAJAZAAA-IN JAZAAAW-UH	whose recompense will comprise every recompense;
حَمْدًا ظَاهِرُهُ وَفُقُ بَاطِنُهُ	H'AM-DANA Z'AAHIRUHOO WAF-QUL-LIBAAT'INI	a praise whose outward conforms to its inward, and
وَبَاطِنُهُ وَفُقُ لَصِدْقِ النِّيَّةِ فِيهِ	WA BAAT'INUHOO WAF-QUL-LIS'ID-QIN-NEE-YATI FEEH	whose inward conforms to correct intention;
حَمْدًا لَمْ يَحْمَدَكَ خَلْقٌ مِثْلُهُ	H'AM-DAL-LAM YAH'-MAD-KA KHAL-QUM-MITH-LAH	a praise with whose like no creature has praised Thee
وَلَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ	WA LAA YAA'-RIFU AH'ADUN SIWAAKA FAZ'-LAH	and whose excellence none knows but Thou;
حَمْدًا يُعَانُ مَنْ أَجْهَدَ فِي تَعْدِيدِهِ	H'AM-DAY-YUA'ANU MANI AJ-TAHADA FEE TAA'-DEEDIH	a praise in which he who strives to multiply Thy praise will be helped and
وَيُؤَيِّدُ مَنْ أَغْرَقَ نَزْعًا فِي تَوْفِيْقِهِ	WA YOO-AY-YADU MAN AGH-RAQA NAZ-A'NA FEE TAW-FEEATI	he who draws the bow to the utmost in fulfilling it will be confirmed;
حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ	H'AM-DAY-YAJ-MAU' MAA KHALAQ-TA MINAL-H'AM-D	a praise which will gather all the praise which Thou hast created and
وَيَتَنَظِّمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدِ	WA YANTAZ'IMU MAAA ANTA KHAALIQUHOO MIM-BAA'-D	tie together all which Thou wilt afterwards create;
حَمْدًا لَا حَمْدَ أَقْرَبُ إِلَيَّ قَوْلِكَ مِنْهُ	H'AM-DAL-LAA H'AM-DA AQ-RABU ILAA QAW-LIKA MIN-H	a praise than which no praise is nearer to Thy word and
وَلَا أَحَمَدَ مِمَّنْ يَحْمَدُكَ بِهِ	WA LAAA AH'-MADA MIM-MAY-YAH'-MADUKA BIH	than which none is greater from any who praise Thee;

حَمْدًا يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِقُومِهِ	H'AM-DAY-YOOJIBU BIKARAMIKAL-MAZEEDA BIWUFOORIH	a praise whose fullness will obligate increase through Thy generosity and
وَتَصْلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوْلًا مِنْكَ	W TAS'ILUHO BIMAZEEDIM- BAA'-DA MAZEEDIN T'AW- LAM-MINK	to which Thou wilt join increase after increase as graciousness from Thee;
حَمْدًا يَجِبُ لِكْرَمِ وَجْهِكَ وَيَقَابِلُ غَيْرَ جَلَالِكَ	H'AM-DAY-YAJIBU LIKARAMI WAJ-HIK WA YUQAABILU I'Z-ZA JALAALIK	a praise that will befit the generosity of Thy face and meet the might of Thy majesty!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْمُتَجَبِّ الْمُصْطَفَى	RAB-BI S'AL-LI A'LAA MUH'AM- MADIW-WAAALI MUH'AM- MAD AL-MUNTAJABIL-MUS'-T'AFAA	My Lord, bless MUHAMMAD and the Household of MUHAMMAD, the distinguished, the chosen,
الْمُكْرَمِ الْقَرِيبِ أَفْضَلَ صَلَوَاتِكَ	AL-MUKAR-RAMIL-MUQAR- RAB AF-Z'ALA S'ALAWAATIK	the honored, the brought nigh, with the most excellent of Thy blessings,
وَبَارِكْ عَلَيْهِ أَمَّ بَرَكَاتِكَ وَتَرَحَّمْ عَلَيْهِ أَمَّتْ مَرَحَمَاتِكَ	WA BAARIK A'LAY-HEEE ATAM- MA BARAKAATIK WA TARAH'-H'AM A'LAY-HEEE AM-TAA' RAH'AMAATIK	benedict him with the most complete of Thy benedictions, and have mercy upon him with the most enjoyable of Thy mercies!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً زَائِدَةً لَا تَكُونُ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE S'ALAAH ZAAKEEATAL-LAA TAKOONU S'ALAATUN AZ-KAA MIN-HAA WA S'AL-LI A'LAY-HEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a fruitful blessing, more fruitful than which there is no blessing! Bless him with a growing blessing,

نَامِيَّةٌ لَا تَكُونُ صَلَاةً أَشْمَى مِنْهَا	NAAMEEATAL-LAA TAKOONU S'ALAATUN ANMAA MIN-HAA	more growing than which there is no blessing!
وَصَلِّ عَلَيْهِ صَلَاةً	WA S'AL-LI A'LAY-HEE S'ALAAH	And bless him with a pleasing blessing,
مَرَاضِيَّةٌ لَا تَكُونُ صَلَاةً فَوْقَهَا	RAAZ"EEATAL-LAA TAKOONU S'ALAATUN FAW-QAHAA	beyond which there is no blessing!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a blessing
تُرْضِيَةً وَتُرِيدُ عَلَى مَرْضَاهُ	TUR-Z"EEHOO WATAZEEDU A'LAA RIZ"AAH	which will please him and increase his good pleasure!
وَصَلِّ عَلَيْهِ صَلَاةً تُرْضِيكَ	WA S'AL-LI A'LAY-HEE S'ALAATAN TUR-Z"EEKA	Bless him with a blessing which will please Thee and
وَتُرِيدُ عَلَى مَرْضَاكَ لَهُ	WATAZEEDU A'LAA RIZ"AAKA LAH	increase Thy good pleasure toward him!
وَصَلِّ عَلَيْهِ صَلَاةً	WA S'AL-LI A'LAY-HEE S'ALAATAN	And bless him with a blessing
لَا تُرْضَى لَهُ إِلَّا بِهَا	LAA TAR-Z"AA LAHOOO IL-LAA BIHAA	through other than which Thou wilt not be pleased for him, and
وَلَا تُرَى غَيْرُهُ لَهَا أَهْلًا	WA LAA TARAA GHAY-RAHOO LAHAAA AH-LAA	for which Thou seest no one else worthy!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE S'ALAAH	My Lord, bless MUHAMMAD and his Household with a blessing which
تَجَاوِزُ مَرْضَاكَ	TUJAAWIZU RIZ"-WAANAK	will pass beyond Thy good pleasure,
وَيَبْصُلُ اتِّصَالُهَا بِبَقَائِكَ	WA YAT-TAS'ILU AT- TIS'AALUHAA BIBAQAAA-IK	be continuous in its continuity through Thy subsistence, and

وَلَا يَنْفَدُ كَمَا لَا تَنْفَدُ
كَلِمَاتُكَ

WA LAA YANFADU KAMAA
LAA TANFADU KALIMAATUK

never be spent, just as Thy
words will never be
spent!²¹⁵

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً

RAB-BI S'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE
S'ALAATAN

My Lord, bless MUHAMMAD
and his Household with a
blessing which will

تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَ

TANTAZ'IMU S'ALAWAATI
MALAAA-IKATIKA WA

tie together the blessings of
Thy angels, Thy prophets,
Thy messengers, and those
who obey Thee,

أَنْبِيَائِكَ وَرُسُلِكَ وَأَهْلِ طَاعَتِكَ

AMBEEAAA-IKA WA RUSULIKA
WA AH-LI T'AAATIK

وَتَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ

WA TASH-TAMILU A'LAA
S'ALAWAATI I'BAADIK MIN
JIN-NIKA WA INSIKA WA AH-LI
IJAABATIK

comprise the blessings of
Thy servants, JINN or
mankind, and those worthy
of Thy response, and

جِنِّكَ وَإِنْسِكَ وَأَهْلِ إِجَابَتِكَ

وَتَجْتَمِعُ عَلَى صَلَاةٍ كُلِّ مَنْ

WA TAJ-TAMIU' A'LAA S'ALAATI
KUL-LI MAN D'ARAA-TA
WABARAA-TA MIN AS'-NAAFI
KHAL-QIK

bring together the blessings
of every one of the kinds of
Thy creatures which Thou
hast sown and authored!

ذَمَّرَاتٍ وَبَرَّرَاتٍ مِنْ أَصْنَافِ خَلْقِكَ

رَبِّ صَلِّ عَلَيْهِ وَآلِهِ صَلَاةً تُحِيطُ

RAB-BI S'AL-LI A'LAY-HEE WA
AAALIHEE S'ALAATAN
TUH'EETU BIKUL-LI S'ALAATIN
SAALIFATIW-WAMUS-TAA-
NAFAH

My Lord, bless MUHAMMAD
and his Household with a
blessing which will
encompass every blessing,
bygone and new!

بِكُلِّ صَلَاةٍ سَالِفَةٍ وَمُسْتَأْتِفَةٍ

وَصَلِّ عَلَيْهِ وَعَلَى آلِهِ صَلَاةً

WA S'AL-LI A'LAY-HEE
WAA'LAAA AAALIHEE S'ALAAH
MAR-Z'EE-YATAL-LAKA
WALIMAN DOONAK

Bless him and his Household
with a blessing which is
pleasing to Thee and
everyone below Thee

مَرْضِيَّةً لَكَ وَلِكُلِّ دُونِكَ

وَتُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ

WA TUNSHI-U MAA' D'ALIKA
S'ALAWAATIN

and will bring forth with all
that a blessing

²¹⁵ Allusion to 18: 109: Say: 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent'.

تَضَاعِفُ مَعَهَا نِثْكَ الصَّلَوَاتِ عِنْدَهَا	TUZ"AAI'FU MAA'HAA TIL-KAS'- S'ALAWAATI I'NDAHAA	with which Thou wilt multiply those blessings
وَتَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ	WA TAZEEDUHAA A'LAA KUROORIL-AY-YAAMI	and increase them through the recurrence of days with
زِيَادَةٍ فِي تَضَاعِيفِ لَا يَعُدُّهَا	ZEEAADATAN FEE TAZ"AAE'EFA LAA YAU'D-DUHAA GHAY-RUK	an increasing in multiples which none can count but
غَيْرُكَ		Thou!
رَبِّ صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ	RAB-BI S'AL-LI A'LAAA AT'AAA- IBI AH-LI BAY-TIHIL	My Lord, bless the best of his Household, those whom Thou hast
الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ	-LAD'EENA AKH-TAR-TAHUM LIAM-RIK	chosen for Thy command,
وَجَعَلْتَهُمْ خَزَائِنَ عِلْمِكَ	WA JAA'L-TAHUM KHAZANATA I'L-MIK	appointed the treasurers of Thy knowledge,
وَحَفَظَةَ دِينِكَ	WA H'AFAZ'ATA DEENIK	the guardians of Thy religion,
وَخُلَفَاءَكَ فِي أَرْضِكَ	WA KHULAFAAAA-AKA FEEE AR- Z'IK	Thy vicegerents in Thy earth, and
وَحُجُجَكَ عَلَى عِبَادِكَ	WA H'UJAJAKA A'LAA I'BAADIK	Thy arguments against Thy servants,
وَطَهَّرْتَهُمْ مِنَ الرَّجْسِ وَالذَّنَسِ	WA T'AH-HAR-TAHUM MINAR- RIJ-SI WAD-DANASI TAT'-	purified from uncleanness and defilement through a purification by Thy desire, ²¹⁶
تَطْهِيراً بِأَمْرَادِكَ	HEERAM-BIIRAADATIK	and
وَجَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ وَالْمَسْلُكَ	WA JAA'L-TAHUMUL- WASEELATA ILAY-KA WAL-	made the mediation to Thee ²¹⁷ and the road to Thy
إِلَى جَنَّتِكَ	MAS-LAKA ILAA JAN-NATIK	Garden!

²¹⁶ Reference to 33: 35: Folk of the House, ALLAH only desires to put away from you uncleanness and to purify you.

²¹⁷ Muslims hold that 'mediation' will be given to the Prophet (see note 172), while SHI-A'H tradition adds that it will also belong to the IMAMS. Cf. the chapter in MAJLISI'S BIH'AR AL-ANWAR 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a blessing which
تُجْزِلُ لَهُمْ بِهَا مِنْ نَحْلِكَ وَكَرَامَتِكَ	TUJ-ZILU LAHUM BIHAA MIN-NIH'ALIKA WAKARAAMATIK	makes plentiful Thy gifts and generosity,
وَتُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَنَوَافِلِكَ	WA TUK-MILU LAHUMUL-ASH-YAAA-A MIN AT'AAYAAKA WA NAWAAFILIK	perfects for them Thy bestowals and awards, and
وَتُوفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَفَوَائِدِكَ	WA TUWAF-FIRU A'LAY-HIMUL-H'AZ'-ZA MIN A'WAAA-IDIKA WA FAWAAA-IDIK	fills out their share of Thy kindly acts and benefits!
رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِ صَلَاةً لَا أَمَدَ فِيهِ أَوَّلُهَا	RAB-BI S'AL-LI A'LAY-HEE WAA'LAY-HIM S'ALAATAN LAAA AMADA FEEE AW-WALIHAA	My Lord, bless him and his Household with a blessing whose first has no term,
وَلَا غَايَةَ لِأَمَدِهَا	WA LAA GHAAAYATA LIAMADIHAA	whose term has no limit, and
وَلَا نَهَايَةَ لِآخِرِهَا	WA LAA NIHAAYATA LIAAAKHIRIHAA	whose last has no utmost end!
رَبِّ صَلِّ عَلَيْهِمُ	RAB-BI S'AL-LI A'LAY-HIM-	My Lord, bless them to

the Resurrection' (VII, 326-40). Among relevant sayings quoted in both SHI-A'H and SUNNI sources is that of A'LI: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single roof. The white is the Meditation which belongs to MUHAMMAD and his Household, while the yellow belongs to IBRAHEEM and his household' (commentary on 5: 35: TABARSI, MAJMA AL-BAYAAN, MAYBUDI, KASHF AL-ASRAR).

زِينَةُ عَرْشِكَ وَمَا دُونَهُ	ZINATA A'R-SHIKA WA MAA DOONAH	the weight of Thy Throne and all below it,
وَمِلْءَ سَمَآوَاتِكَ وَمَا فَوْقَهُنَّ	WA MIL-A SAMAAWAATIKA WA MAA FAW-QAHUN	the amount that fills the heavens and all above them,
وَعَدَدَ أَرْضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلَآةً	WA A'DADA ARAZ'EEKA WA MAA TAH'-TAHUN-NA WA MAA BAY-NAHUN	the number of Thy earths and all below and between them, a blessing that will
تَقَرِّبُهُمْ مِنْكَ نُرْفِئِي	S'ALAAATAN TUQAR-RIBUHUM MINKA ZUL-FAA	bring them near to Thee in proximity,
وَتَكُونُ لَكَ وَلَهُمْ رِضَى	WA TAKOONU LAKA WA LAHUM RIZ'ANA	please Thee and them,
وَمُسْصِلَةً بِنِظَائِسِرِّهِمْ أَبَدًا	WA MUT-TAS'ILATAM-BINAZ'AAA-IRHIN-NA ABADAA	and be joined to its likes forever!
اَللّٰهُمَّ اِنَّكَ اَبَدْتَ دِيْنَكَ فِى كُلِّ اَوَانٍ يَّامَامِ اَقَمْتَهُ	AL-LAAHUM-MA IN-NAKA AY-YAT-TA DEENAKA FEE KUL-LI AWAANIM-BIIMAAMIN AQAM-TAHOO	O ALLAH, surely Thou hast confirmed Thy religion in all times with an IMAM whom Thou hast
عَلَمًا لِّعِبَادِكَ وَمَنَارًا فِى بِلَادِكَ	A'LAMAL-LI'BAADIKA WA MANAARAN FEE BILAADIK	set up as a guidepost to Thy servants and a lighthouse in Thy lands,
بَعْدَ اَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ	BAA'-DA AW-WAS'AL-TA H'AB-LAHOO BIH'AB-LIK	after his cord has been joined to Thy cord!
وَجَعَلْتَهُ الذَّرِّيْعَةَ اِلَىٰ مَرْضَاكَ	WA JAA'L-TAHUD'-D'AREEATA ILAA RIZ'-WAANIK	Thou hast appointed him the means to Thy good pleasure,
وَاَقْتَرَضْتَ طَاعَتَهُ	WAF-TARAZ'-TA T'AAATAH	made obeying him obligatory,
وَحَذَرْتَ مَعْصِيَتَهُ	WA H'AD'-D'AR-TA MAA'-S'EEATAH	cautioned against disobeying him,
وَاَمَرْتَ	WA AMAR-TA	and commanded
بِأَمْتِثَالِ اَوْامِرِهِ	BIM-TITHAALI AWAAMIRIH	following his commands,

وَالْإِتِّهَاءَ عِنْدَ تَهِيءٍ	WALINTIHAAA-I I'NDA NAH-YIH	abandoning his prohibitions, and
وَأَنْ لَا يَتَقَدَّمَهُ مُقَدَّمٌ	WA AL-LAA YATAQAD- DAMAHOO MUTAQAD-DIM	that no forward-goer go ahead of him
وَلَا يَتَأَخَّرَ عَنْهُ مُتَأَخَّرٌ	WA LAA YATAAKH-KHARA A'N- HOO MUTAAKH-KHIR	or back-keeper keep back from him ²¹⁸
فَهُوَ عِصْمَةُ اللَّابِذِينَ	FA HUWA I'S'-MATUL-LAAA- ID'EEN	So he is the preservation of the shelter-seekers,
وَكَهْفُ الْمُؤْمِنِينَ	WA KAH-FUL-MOO-MINEEN	the cave of the faithful,
وَعُرْوَةُ الْمُتَمَسِّكِينَ	WA U'R-WATUL-MUTAMAS- SIKEEN	the handhold of the adherents, and
وَبَهَاءُ الْعَالَمِينَ	WA BAAAA-UL-A'ALAMEEN	the radiance of the worlds!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
فَاَوْزِعْ لِيْكَ شُكْرَ مَا اَنْعَمْتَ بِهِ عَلَيَّ	FAAW-ZIA' LIWALEE-YKA SHUK- RA MAAA AN-A'M-TA BIHEE A'LAY-H	so inspire Thy guardian ²¹⁹ to give thanks for that in which Thou hast favored him,
وَاَوْزِعْنَا مِثْلَهُ فِيْهِ	WA AW-ZIA'-NAA MITH- LAHOO FEEH	inspire us with the like concerning him,
وَآتِهِ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا	WA AAAIHEE MIL-LADUNKA SUL-TAANAN-NAS'EERAA	grant him an authority from Thee to help him, ²²⁰

²¹⁸ Cf. Supplication 1: They cannot keep back from that to which He has sent them forward, nor can they go forward to that from which He has kept them back.

²¹⁹ The 'Friend' or WALI is the IMAM, who, in keeping with the various meanings of the root, is 'friend' of ALLAH, 'guardian' of the people under his care, and 'authority' in all matters of religious teaching. His function, known as WILAYA (or WALAYA) and derived from the same Arabic root, is discussed in most books on SHI'ISM, in the present text the word is mentioned, not always in the technical sense.

²²⁰ Allusion to 17: 80: And say [O MUHAMMAD]: '...grant me authority from Thee to help me.'

وَاقْتَحِلْ لَهُ قَتَحًا يَسِيرًا	WA AF-TAH' LAHOO FAT-H'AY-YASEERAA	open for him an easy opening, ²²¹
وَاعِزَّهُ بِرُكْنِكَ الْأَعَزِّ	WA AI'N-HOO BIRUK-NIKAL-AA'Z	aid him with Thy mightiest pillar,
وَاشْدُدْ أَمْرَهُ	WASH-DUD AZ-RAH	brace up his back, ²²²
وَقَوِّ عِزَّهُ	WA QAW-WI A'Z"UDAH	strengthen his arm, ²²³
وَمَرَّاعِهِ بَعِينِكَ	WA RAAI'HEE BI 'Y-NIK	guard him with Thy eye,
وَآخِمْ بِهِ حِفْظَكَ	WAH'-MIHEE BIH'IF-Z'IK	defend him with Thy safeguarding,
وَأَنْصُرْهُ بِمَلَائِكَتِكَ	WANS'UR-HOO BIMALAAA-IKATIK	help him with Thy angels, and
وَأَمْدُدْهُ بِجُنْدِكَ الْأَغْلَبِ	WAM-DUD-HOO BIJUNDIKAL-AGH-LAB	assist him with Thy most victorious troops ²²⁴
وَأَقِم بِهِ كِتَابَكَ وَحُدُودَكَ	WA AQIM BIHEE KITAABAKA WA H'UDOODAK	Through him establish Thy Book, Thy bounds, Thy laws,
وَشَرَّاعَكَ وَسُنَنَ رَسُولِكَ	WA SHARAAA-IA'KA WA SUNANA RASOOLIKA	and the norms of Thy Messenger's SUNNA (Thy
صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ	S'ALAWAATUKAL-LAAHUM-MA A'LAY-HEE WA AAALIH	blessings, O ALLAH, be upon him and his Household),

²²¹ Cf. 48: 1: Surely We have given a manifest opening.

²²² Cf. Moses' supplication in 20: 31 Appoint for me of my folk a familiar, HAROON, my brother; by him brace up my back.

²²³ Like the previous clause, this is allusion to the story of Moses and HAROON in the QURAN, and more specifically, to ALLAH's words to Moses: We will strengthen thy arm by means of your brother (28: 35).

²²⁴ Cf. 37: 173: Our troops—they are the victors.

وَ أَخِي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ
مَعَالِمِ دِينِكَ

WA AH'-YI BIHEE MAAA
AMAATAHUZ-Z'AALIMOONA
MIM-MAA'ALIMI DEENIK

bring to life the guideposts
of Thy religion, deadened
by the wrongdoers,

وَ أَجْلُ بِهِ صَدَاءُ الْجُورِ عَنْ
طَرِيقَتِكَ

WAJ-LU BIHEE S'ADAAA-AL-
JAW-RI A'N TAREEQATIK

burnish the rust of injustice
from Thy way,

وَ ابْنِ بِهِ الصَّرَاءَ مِنْ سَبِيلِكَ

WA ABIM-BIHIZ"-Z"AR-RAAA-A
MIN SABEELIK

sift the adversity from Thy
road,

وَ أَمْرِ بِهِ النَّاكِينَ عَنْ صِرَاطِكَ

WA AZIL BIHIN-NAAKIBEENA
A'N S'IRAAT'IK

eliminate those who deviate
from Thy path, and

وَ أَمْحُ بِهِ بُغَاةَ قُضْدِكَ عِوَجًا

WAM-H'AQ BIHEE BUGHAATA
QAS'-DIKA I'WAJAA

erase those who seek
crookedness in Thy
straightness!

وَ أَلِنْ جَانِبَهُ لِأَوْلِيَّائِكَ

WA ALIN JAANIBAHOO LIAW-
LEEAAA-IK

Make his side mild toward
Thy friends,

وَ أَبْسُطْ يَدَهُ عَلَى أَعْدَائِكَ

WAB-SUT' YADAHOO A'LAAA
AA'-DAAA-IK

stretch forth his hand over
Thy enemies,

وَ هَبْ لَنَا مِرَافَقَتَهُ وَ مَرْحَمَتَهُ وَ

WA HAB LANAA RAA-
FATAHOO WA RAH'-

give us his clemency, his
mercy, his tenderness, his
sympathy,

نَعْفَتَهُ وَ تَحَنُّنَهُ

MATAHOO WA TAA'T'-
T'UFAHOO WA TAH'AN-NUNAH

وَ اجْعَلْنَا

WAJ-A'L-NAA

and make us

لَهُ سَامِعِينَ مُطِيعِينَ

LAHOO SAAMIE'ENA
MUT'EEEE'EN

his hearers and obeyers,

وَ فِي مِرْصَاهُ سَاعِينَ

WA FEE RIZ'AAHOO SAAE'EN

strivers toward his good
pleasure,

وَ إِلَى نُصْرَتِهِ وَ الْمُدَافَعَةِ عَنْهُ

WA ILAA NUS'-RATIHEE WAL-
MUDAAFAA'TI A'N-HOO MUK-

assistants in helping him and
defending him, and

مُكْنِفِينَ

NIFEEN

وَإِلَيْكَ وَإِلَىٰ مَرْسُولِكَ صَلَوَاتُكَ	WA ILAY-K WA ILAA RASOOLIKA S'ALAWAATUKAL-	brought near through that to Thee and Thy Messenger
اللَّهُمَّ عَلَيْهِ وَاللَّهُ بِذَلِكَ مُتَقَرِّبِينَ	LAAHUM-MA A'LAY-HEE WA AAALIHEE BID'ALIKA MUTAQAR-RIBEEN	(Thy blessings, O ALLAH, be upon him and his Household).
اللَّهُمَّ وَصِّلْ عَلَىٰ أَوْلِيَائِهِمْ	AL-LAAHUM-MA WAS'AL-LI A'LAHA AW-LEEAHA-IHIMU	O ALLAH, and bless the friends [of the IMAMs],
الْمُعْتَرِّفِينَ بِمَقَامِهِمْ	AL-MUA'-TARIFEENA BIMAQAAMIHIM	the confessors of their station,
الْمُسْعِينَ مِنْهُمْ	AL-MUT-TABIE'ENA MAN- HAJAHUM	the keepers to their course,
الْمُتَقَرِّبِينَ أَمْرَهُمْ	AL-MUQ-TAFEENA AAATHAARAHUM	the pursuers of their tracks,
الْمُسْتَسْكِينَ بِعُرْوَتِهِمْ	AL-MUS-TAM-SIKEENA BIU'R- WATHIM	the clingers to their handhold,
الْمُسْتَسْكِينَ بِوَلَايَتِهِمْ	AL-MUTAMAS-SIKEENA BIWILAAYATHIM	the adherents to their guardianship, ²²⁵
الْمُؤْتَمِنِينَ بِإِمَامَتِهِمْ	AL-MOO-TAM-MEENA BIIMAAMATHIM	the followers of their IMAMATE,
الْمُسْلِمِينَ لِأَمْرِهِمْ	AL-MUSAL-LIMEENA LIAM- RIHIM	the submitters to their command,
الْمُجْتَهِدِينَ فِي طَاعَتِهِمْ	AL-MUJ-TAHIDEENA FEE TAAATHIM	the strivers to obey them,
الْمُنْتَظَرِينَ أَيَّامَهُمْ	AL-MUNTAZ'IREENA AY- YAAMAHUM	the awatters of their days,
الْمَدِينِينَ إِلَيْهِمْ أَغْيَتَهُمْ	AL-MAAAD-DEENA ILAY-HIM AA'-YUNAHUM	the directors of their eyes toward them,
الصَّلَوَاتِ الْمُبَارَكَاتِ	AS'-S'ALAWAATIL- MUBAARAKAATIZ-	with blessings blessed,
الزَّكَاةِ النَّامِيَاتِ	ZAAKEEAATIN-NAAMEEAATIL-	pure, growing,

²²⁵ WILAYA—which may be translated as friendship, authority, guardianship, rule—is the office of function of the 'Friend' or WALI, mentioned above in note 219.

الْفَادِيَاتِ الرَّائِحَاتِ	GHAADDEEAATIR-RAAA-IH'AAT	fresh, and fragrant!
وَسَلِّمْ عَلَيْهِمْ وَعَلَىٰ أَرْوَاحِهِمْ	WA SAL-LIM A'LAY-HIM WAA'LAAA AR-WAAH'IHIM	Give them and their spirits peace,
وَاجْمَعْ عَلَىٰ التَّقْوَىٰ أَمْرَهُمْ	WAJ-MAA' A'LAAT-TAQ-WAAA AM-RAHUM-	bring together their affair in reverential fear,
وَأَصْلَحْ لَهُمْ شُؤْنَهُمْ	WA AS'-LIH' LAHUM SHOO- OONAHUM-	set right their situations,
وَتُبْ عَلَيْهِمْ	WA TUB A'LAY-HIM	turn toward them,
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَخَيْرُ الْغَافِرِينَ	IN-NAKA ANTAT-TAW- WAABUR-RAH'EEMU WA KHAY- RUL-GHAAFIREEN	Surely Those art Ever-turning, All-compassionate ²²⁶ and the Best of forgivers, and
وَجَعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	WAJ-A'L-NAA MAA'HUM FEE DAARIS-SALAAMI BIRAH'- MATIK YAAA AR-H'AMAR- RAAH'IMEEN	place us with them in the Abode of Peace ²²⁷ , through Thy mercy, O Most Merciful of the merciful
اللَّهُمَّ هَذَا يَوْمُ عَرَفَةٍ	AL-LAAHUM-MA HAD'AA YAW- MU A'RAFAH	O ALLAH, this is the Day of A'RAFA,
يَوْمٌ شَرَّفْتَهُ وَكَرَّمْتَهُ وَعَظَّمْتَهُ	YAW-MUN SHAR-RAF-TAHOO WAKAR-RAM-TAHOO WAA'Z'- Z'AM-TAH	a day which Thou hast made noble, given honor, and magnified.
نَشَرْتَ فِيهِ رَحْمَتَكَ	NASHAR-TA FEEHEE RAH'- MATAK	Within it Thou hast spread Thy mercy,
وَمَنْتَ فِيهِ بِعَفْوِكَ	WA MANANTA FEEHEE BI 'F- WIK	showed kindness through Thy pardon, and
وَأَجَزْتَ فِيهِ عَطِيَّتَكَ	WA AJ-ZAL-TA FEEHEE A'TEE- YATAK	made plentiful Thy giving, and

²²⁶ 2: 128

²²⁷ Cf. 10: 25: And ALLAH summons to the Abode of peace. Cf. also 6: 127

و تَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ	WA TAFAZ'-Z'AL-TA BIHEE A'LAA I'BAADIK	by it Thou hast been bounteous toward Thy servants.
اَللّٰهُمَّ وَاَنَا عَبْدُكَ الَّذِي	AL-LAAHUM-MA WAANAA A'B- DUKAL-LAD'EEE	O ALLAH, I am Thy servant whom
اَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَ بَعْدَ	AN-A'M-TA A'LAY-HQAB-LA KHAL-QIKA LAHOO WA BAA'- DA KHAL-QIKA EE-YAAH	Thou favored before creating him and after creating him. Thou madest him one of those whom Thou
خَلَقْتَ اِيَّاهُ فَجَعَلْتَهُ مِنْ		
هَدْيَتُهُ لِدِينِكَ	FAJAA'L-TAHOO MIM-MAN HADAY-TAHOO LIDEENIK	guided to Thy religion,
و وَقَفَّتْهُ لِحَقِّكَ	WA WAF-FAQ-TAHOO LIH'AQ- QIK	gavest success in fulfilling Thy right,
و عَصَمْتَهُ بِحَبْلِكَ	WA A'S'AM-TAHOO BIH'AB-LIK	preserved through Thy cord,
و اَدْخَلْتَهُ فِي حِزْبِكَ	WA AD-KHAL-TAHOO FEE H'IZ- BIK	Included within Thy party, and
و اَمْرَشْتَهُ لِمُؤَاوَاةِ اَوْلِيَايِكَ وَ	WA AR-SHAT-TAHOO LIMUWAALAATI AW-LEEAAA- IKA WA MUA'ADAATI AA'- DAAA-IK	directed aright to befriend Thy friends and show enmity to Thine enemies.
مُعَاوَاةِ اَعْدَائِكَ		
ثُمَّ اَمَرْتَهُ فَلَمْ يَأْتِ بِ	THUM-MA AMAR-TAHOO FALAM YAA-TAMIR-	Then Thou commanded him, but he did not follow Thy commands,
وَمَنْعَ جُرْئَتِهِ فَلَمْ يَنْتَهِزْ حُرْمَ	WA ZAJAR-TAHOO FALAM YANZAJIR-	Thou restricted Him, but he did not heed Thy restrictions,
وَنْهَيْتَهُ عَنْ مَعْصِيَتِكَ	WA NAHAY-TAHOO A'M- MAA'-S'EETIK	Thou prohibited him from disobedience toward Thee,
فَخَالَفَ اَمْرَكَ اِلَى نَهْيِكَ	FAKHAALAF-A AM-RAKA ILAA NAH-YIK	but he broke Thy command by doing what Thou hadst prohibited,
لَا مُعَاوَاةَ لَكَ وَلَا اَسْتِكْبَارًا	LAA MUA'ANADATAL-LAKA WA LAA AS-TIK-BAARANA A'LAY-K	not in contention with Thee, nor to display pride toward Thee; on the contrary,
عَلَيْكَ بَلْ		

دَعَاهُ هَوَاهُ إِلَى مَا نَزَيْتَهُ وَإِلَى مَا حَذَرْتَهُ	BAL DAA'AHOO HAWAAHOOO ILAA MAA ZAY- YAL-TAHOO WA ILAA MAA H'AD'-D'AR-TAH	his caprice ²²⁸ called him to that which Thou hadst set apart and cautioned against, and
وَأَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ وَعَدُوُّهُ فَأَقْدَمَ عَلَيْهِ	WA AA'ANAHOO A'LAA D'ALIKA A'DOO-WUKA WAA'DOO-WUH FAAQ-DAMA A'LAY-H	he was helped in that by Thy enemy and his enemy. So he went ahead with it
عَارِفًا بِوَعِيدِكَ رَاجِيًا لِعَفْوِكَ	A'ARIFAM-BIWAE'EDIK RAAJEEAL-LIA'F-WIK	knowing Thy threat, hoping for Thy pardon,
وَأَقْنَأُ بِتَجَاوُزِكَ وَكَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ	WAATHIQAM-BITAJAAWUZIK WA KAANA AH'AQ-QA I'BAADIK MAA' MAA MANANTA A'LAY-HEEE AL-LAA YAF-A'L	and relying upon Thy forbearance, though he was the most obligated of Thy servants —given Thy kindness toward him—not to do so.
وَهَا أَنَا ذَا بَيْنَ يَدَيْكَ صَاحِرًا ذَلِيلًا خَاضِعًا خَاشِعًا خَائِفًا	WA HAAA ANA D'AA BAY-NA YADAY-KA S'AAGHIRANA D'ALEELANA KHAAS'IA'NA KHAASHIA'NA KHAAA-IFANA	Here I am, then, before Thee, despised, lowly, humble, abject, fearful,

²²⁸ The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from ALLAH? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). ALLAH addresses the prophet DAWOOD with the command: Judge among men by the truth, and follow not caprice (38: 26).

مُغْتَرِفًا بِعَظِيمٍ مِّنَ الذُّنُوبِ
تَحَمَّلْتَهُ وَجَلِيلٍ مِّنَ الْخَطَايَا
أَجْتَرَمْتَهُ

MUA'-TARIFAM-BI 'Z'EEMIM-
MINAD'-D'UNOOBI TAH'AM-
MAL-TUH WA JALEELIM-
MINAL-KHATA'AYAA AJ-
TARAM-TUH

confessing the dreadful sins
with which I am burdened
and the great offenses that I
have committed,

مُسْتَجِيرًا بِصَفْحِكَ
لَا يَذَا بِرَحْمَتِكَ

MUS-TAJEERAM-BIS'AF-H'IK

seeking sanctuary in Thy
forgiveness,

LAAA-ID'AM-BIRAH'-MATIK

asking shelter in Thy mercy,

مَوْقِنًا أَنَّهُ لَا يُجِيرُنِي مِثْلُ مُجِيرٍ
وَلَا يَنْغِي نِيكَ مَانِعٍ

MOOQINAN AN-NAHOO LAA
YUJEERUNEE MINKA MUJEER
WA LAA YAM-NAU'NEE MINKA
MAANIU'N

and certain that no
sanctuary-giver will give me
sanctuary from Thee and no
withholder will hold me back
from Thee.

فَعُدْ عَلَيَّ بِمَا تَعُودُ بِهِ عَلَيَّ مَنِ
أَقْتَرَفَ مِنْ تَعَمُّدِكَ

FAU'D A'LAY-YA BIMAA
TAU'WDU BIHEE A'LAA MANI
AQ-TARAF MIN TAGHAM-
MUDIK

So act kindly toward me, just
as Thou actest kindly by Thy
shielding him who commits
sins,

وَجُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَيَّ مَنِ
أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ

WA JUD A'LAY-YA BIMAA
TAJODU BIHEE A'LAA MAN
AL-QAA BEEADIHEE ILAY-KA
MIN A'F-WIK

be munificent toward me,
just as Thou art munificent
by pardoning him who
throws himself before Thee,

وَأَمِّنْ عَلَيَّ بِمَا لَا يَسَعَاظُكَ أَنْ
تَمُنَّ بِهِ عَلَيَّ مَنْ أَمَّلَكَ مِنْ غُفْرَانِكَ

WAM-NUN A'LAY-YA BIMAA
LAA YATAA'AZ'AMUKA AN
TAMUN-NA BIHEE A'LAA MAN
AM-MALAKA MIN GHUF-
RAANIK

and show kindness to me,
just as it is nothing great for
Thee to show kindness by
forgiving him who
expectantly hopes in Thee!

وَأَجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيبًا
أَنَالَ بِهِ حَظًّا مِنْ مَرْضَاكَ

WAJ-A'L-LEE FEE HAD'AAL-
YAW-MI NAS'EEBAN ANAALU
BIHEE H'AZ'-Z'AM-MIR-RIZ'-
WAANIK

Appoint for me in this day
an allotment through which I
may attain a share of Thy
good pleasure, and

وَلَا تَرُدَّنِي صِفْرًا مِمَّا يَنْفَلِبُ بِهِ
الْمُسْعِدُونَ لَكَ مِنْ عِبَادِكَ

WA LAA TARUD-DANEE S'IF-
RAM-MIM-MAA YANQALIBU
BIHIL-MUTAA'B-BIDOONA LKA
MIN I'BAADIK

send me not back destitute
of that with which Thy
worshippers return from
among Thy servants!

وَإِنِّي وَإِنْ لَّمْ أَقْدِمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ	WA IN-NEE WA IL-LAM UQAD- DIM MAA QAD-DAMOHOHO MINAS'-S'AALIH'AATI FAQAD QAD-DAM-TU	Though I have not forwarded the righteous deeds which they have forwarded,
تَوْحِيدِكَ وَنَقَى الْأَضْدَادِ وَالْأَنْدَادِ وَالْأَشْبَاهِ عَنْكَ	TAW-H'EEDAKA WA NAF-YAL- AZ'-DAADI WAL-ANDAADI WAL-ASH-BAAHEE A'NK	I have forwarded the profession of Thy Unity and the negation from Thee of opposites, rivals, and likenesses,
وَأَتَيْتُكَ مِنَ الْأَبْوَابِ الَّتِي أَمَرْتَ أَنْ تُوْتَى مِنْهَا	WA ATAY-TUKA MINAL-AB- WAABI AL-LATEEE AMAR-TA AN TOO-TAA MIN-HAA	I have come to Thee by the gateways by which Thou hast commanded that people come, and
وَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ بِهِ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ	WA TAQAR-RAB-TU ILAY-KA BIMAA LAA YAQ-RUBU BIHEEE AH'ADUM-MINKA IL-LAA BIT- TAQAR-RUBI BIH	I have sought nearness to Thee through that without seeking nearness through which none gains nearness to Thee.
ثُمَّ اتَّبَعْتُ ذَلِكَ بِالْإِثَابَةِ إِلَيْكَ	THUM-MA AT-BAA'-TU D'ALIKA BIL-INAABATI ILAY-K	Then I followed all this with repeated turning toward Thee,
وَالْتَذَلُّ وَالْأَسْتِكَانَةُ لَكَ وَحُسْنُ الظَّنِّ بِكَ	WAT-TAD'AL-LULI WALIS- TIKAANATI LAK WA H'US-NIZ'-Z'AN-NI BIK	lowliness and abasement before Thee, opinion of Thee, and
وَالثِّقَةُ بِمَا عِنْدَكَ وَشَفَعْتُهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ	WATH-THIQATI BIMAA I'NDAK WA SHAFAA'-TUHOO BIRAJAAA-IKAL-LAD'EE QAL- LA MAA YAKHEEBU A'LAY-HEE RAAJEEK	trust in what is with Thee; and to that I coupled hope in Thee, since the one who hopes in Thee is seldom disappointed!
وَسَأَلْتُكَ مَسْأَلَةً	WA SAAL-TUKA MAS-ALATAL- H'AQEERID'-D'ALEEL	I asked Thee with the asking of one

الْحَقِيرِ الذَّلِيلِ الْبَاسِ الْفَقِيرِ	AL-BAAA-ISIL-FAQEERIL- KHAHA-IFIL-MUS-TAJEER	vile, lowly, pitiful, poor, fearful,
الْخَائِفِ الْمُسْتَجِيرِ		seeking sanctuary;
وَمَعَ ذَلِكَ خِيفَةً وَتَضَرُّعًا	WA MAA' D'ALIKA KHEEFATAW-WATAZ"AR-RUA'A	all that in fear and pleading
وَنَعُوذًا وَكَلُودًا	WA TAA'W-WUD'AA WATALAW-WUD'AA	seeking refuge and asking shelter,
لَا مُسْتَطِيلًا بِتَكَبُّرٍ	LAA MUS-TATEELAM-BITAKAB- BURIL-MUTAKAB-BIREEN	not presumptuous through the pride of the proud,
الْمُسْكَبِرِينَ		
وَلَا مُتَعَالِيًا بِدَالَّةِ الْمُطِيعِينَ	WA LAA MUTA'ALEEAM- BIDAAAL-LATIL-MUTE'EE'EN	nor exalting myself with the boldness of the obedient,
وَلَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ	WA LAA MUS-TATEELAM- BISHAFAAA'TISH-SHAAFIE'EN	nor presumptuous of the intercession of the interceders.
وَأَنَا بَعْدُ	WA ANA BAA'-DU	For I am still
أَقْلُ الْأَقْلِينَ	AQAL-LUL-AQAL-LEEN	the least of the least and
وَأَذْلُ الْأَذْلِينَ	WA AD'AL-LUL-AD'AL-LEEN	the lowliest of the lowly,
وَمِثْلُ الذَّرَّةِ أَوْ دُونَهَا	WA MITH-LUD'-D'AR-RATI AW DOONAHAA	like a dust mote or less!
فَيَا مَنْ لَمْ يَعْجَلِ الْمُسِيئِينَ	FAYAA MAL-LAM YUA'AJILIL- MUSEE-EEN	O He who does not hurry the evildoers
وَلَا يَنْدَهُ الْمُسْرِقِينَ	WA LAA YANDAHUL-MUT- RAFEEN	nor restrain those living in ease! ²²⁹
وَيَا مَنْ يَمُنُّ بِأَقَالَةِ الْعَاثِرِينَ	WA YAA MAY-YAMUN-U BIQAALATIL-A'ATHIREEN	O He who shows kindness through releasing the stumblers and

²²⁹ This may be allusion to 17: 16.

وَيَفْضَلُ بِإِظْلَامِ الْخَاطِئِينَ	WA YATAFAZ"-Z"ALU BIINZ'AARIL-KHAATI'-EEN	gratuitous bounty through respiting the offenders!
أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَائِرُ	ANAAL-MUSEE-UL-MUA'- TARIFUL-KHAATI-UL-A'ATHIR	I am the evildoer, the confessor, the offender, the stumbler!
أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِنًا	ANAAL-LAD'EEE AQ-DAMA A'LAY-KA MUJ-TARI-AA	I am he who was audacious toward Thee as one insolent!
أَنَا الَّذِي عَصَاكَ مَعْتَدًا	ANAAL-LAD'EE A'S'AAKA MUTAA'M-MIDAA	I am he who disobeyed Thee with forethought!
أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَ بِامْرَأِكَ	ANAAL-LAD'EE AS-TAKH-FAA MIN I'BAADIK WA BAAARAZAK	I am he who hid myself from Thy servants and blatantly showed myself to Thee! ²³⁰
أَنَا الَّذِي هَابَ عِبَادُكَ وَأَمِنَكَ	ANAAL-LAD'EE HAABA I'BAADAKA WA AMINAK	I am he who was awed by Thy servants and felt secure from Thee!
أَنَا الَّذِي لَمْ يَرْهَبْ سَطَوَتَكَ وَلَمْ يَخَفْ بِأَسْكَ	ANAAL-LAD'EE LAM YAR-HAB SAT-WATAK	I am he who dreaded not Thy penalty and
وَلَمْ يَخَفْ بِأَسْكَ	WA LAM YAKHAF BAA-SAK	feared not Thy severity!
أَنَا الْجَانِي عَلَى نَفْسِهِ	SNAAL-JAANEE A'LAA NAF-SIH	I am the offender against himself!
أَنَا الْمُرْتَهَنُ بِكَلَّتِهِ	SNAAL-MUR-TAHANU BIBALEE- YATIH	I am the hostage to his own affliction!
أَنَا أَقْلِيلُ الْحَيَاءِ	SNAAL-QALEELUL-H'AYAAA-I	I am short in shame!
أَنَا أَطْوِيلُ الْعَاءِ	ANAAT-TAWHEELUL-A'NAAA-I	I am long in suffering!

²³⁰ Allusion to 4:108: They hide themselves from men, but hide themselves not from ALLAH.

بِحَقِّ مَنْ أَنْتَجَبْتَ مِنْ خَلْقِكَ BIH'AQ-QI MANI ANTAJAB-TA
MIN KHAL-QIK By the right of him whom
Thou hast distinguished
among Thy creation and

وَبِمَنْ أَصْطَفَيْتَهُ لِنَفْسِكَ WA BIMANI AS'-TAFAY-TAHOO
LINAF-SIK by him whom Thou hast
chosen for Thyself!

بِحَقِّ مَنْ اخْتَرْتَ مِنْ بَرِيَّتِكَ BIH'AQ-QI MANI AKH-TAR-TA
MIM-BAREE-YATIK By the right of him whom
Thou hast selected from
among Thy creatures and

وَمَنْ أَجْتَيْتَ لِسَانِكَ WA MANI AJ-TABAY-TA
LISHAA-NIK by him whom Thou hast
picked for Thy task!

بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ بِطَاعَتِكَ BIH'AQ-QI MAW-WAS'AL-TA
T'AAA'TAHOO BIT'AAA'TIK By the right of him the
obeying of whom Thou hast
joined to obeying Thee, and

وَمَنْ جَعَلْتَ مَعْصِيَتَهُ كَمَعْصِيَتِكَ WA MAN JAA'L-TA MAA'-
S'EEATAHOO KAMAA'-S'EEATIK by him the disobeying of
whom Thou hast made like
disobeying Thee!

بِحَقِّ مَنْ قَرَنْتَ مَوْلَانَهُ بِمَوْلَاكَ BIH'AQ-QI MAN QARANTA
MU'WAALAATAHOO
BIMUWAALAATIK And by the right of him
whose friendship Thou hast
bound to Thy friendship

وَمَنْ نَطَقْتَ مَعَادَاتَهُ بِمَعَادَاكَ WA MAN-NUT-TA
MUA'ADAATAHOO
BIMUA'ADAATIK and by him whose enmity
Thou hast linked to Thine
enmity!

تَغَمَّدَنِي فِي يَوْمِي هَذَا بِمَا تَتَغَمَّدُ TAGHAM-MAD-NEE FEE YAW-
MEE HAD'AA BIMAA
TATAGHAM-MADU BIHEE Thou shieldest
MAN- Shield me in this day of
mine, by that through which

جَاءَكَ إِلَيْكَ مُتَضَلًّا JAARA ILAY-KA MUTANAS'-
S'ILAA him who prays fervently to
Thee while disavowing and

وَعَاذَ بِاسْتِغْفَارِكَ تَائِبًا WA A'AD'A BIS-TIGH-FAARIKA
TAAA-IBAA him who seeks refuge in Thy
forgiveness while repenting!

وَتَوَلَّى بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ	WA TAWAL-LANEE BIMAA TATAWAL-LAA BIHEEE AH-LA T'AAA'TIKA WAZ-ZUL-FAA	Attend to me with that through which Thou attendest to the people of obedience toward Thee,
وَالزُّلْفَى لَدَيْكَ وَالْمَكَانَةَ مِنْكَ	LADAY-KA WAL-MAKAANATI MINK	proximity to Thee, and rank with Thee!
وَتَوَحَّدَنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ	WA TAWAH'-H'AD-NEE BIMAA TATAWAH'-H'ADU BIHEE MAN-	Single me out, as Thou singlest him out who
وَقَى بِعَهْدِكَ	WAFAA BI 'H-DIK	fulfills Thy covenant,
وَأَتَعَبَ نَفْسَهُ فِي ذَاتِكَ	WA AT-A'BA NAF-SAHOO FEE D'AATIK	fatigues himself for Thy sake alone, and
وَأَجْهَدَهَا فِي مَرْضَاتِكَ	WA AJ-HADAHAA FEE MAR- Z'AATIK	exerts himself in Thy good pleasure!
وَلَا تُؤَاخِذْنِي	WA LAA TOO-AAKHID'-NEE	Take me not to task for
بِتَفْرِيطِي فِي جَنْبِكَ	BITAF-REET'EE FEE JAMBIK	my neglect in respect to Thee,
وَتَعْدِي طُورِي فِي حُدُودِكَ	WA TAA'D-DEE T'AW-REE FEE H'UDOODIK	my transgressing the limit in Thy bounds, and
وَمُجَاوِرَةِ أَحْكَامِكَ	WA MUJAAWAZATI AH'- KAAMIK	stepping outside Thy ordinances!
وَلَا تَسْتَدْرِجْنِي بِأَمَلٍ لِي	WA LAA TAS-TAD-RIJ-NEE BIIM-LAAA-IKA LEE	Draw me not on little by little by granting me a respite, 231

231 Allusion to 7:182: We will draw them on little by little from whence they know not; and I grant them respite—surely My guile is firm. IMAM JA'FAR AS-SADIQ says: 'When ALLAH desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favor so that he forgets to ask forgiveness and persists in the sin. This is indicated by ALLAH's words: We will draw them on little by little from whence they know not.' (SAYYID A'LIKHAN)

أَسْتَدِرَّاجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ وَلَمْ يَشْرِكْكَ فِي حُلُولِ نِعْمَتِهِ بِي	IS-TID-RAAJA MAM- MANAA'NEE KHAY-RA MAA I'NDAHOO WA LAM YASH- RAK-KA FEE H'ULOOLI NIA'- MATHEE BEE	like the drawing on little by little of him who withholds from me the good he has by not sharing with Thee in letting favor down upon me!
وَنَبِّهْنِي مِنْ مِرْقَدَةِ الْغَافِلِينَ	WA NAB-BIH-NEE MIN- RAQ-DATIL-GHAAFILEEN	Arouse me from the sleep of the heedless,
وَسِنَةِ الْمُسْرِفِينَ وَنَعْسَةِ الْمَخْذُولِينَ	WA SINATIL-MUS-RIFEEN WA NAA'-SATIL-MAKH- D'OOLEEN	the slumber of the prodigal, and the dozing of the forsaken!
وَخُذْ قَلْبِي إِلَى مَا أَسْتَعْمَلْتَ بِهِ الْقَانِتِينَ	WA KHUD' BIQAL-BEE ILAA MAA AS-TAA'-MAL-TA BIHIL- QAANITEEN	Take my heart to that in which Thou hast employed the devout,
وَأَسْتَعْبَدْتَ بِهِ الْمُعْبَدِينَ وَأَسْتَقْدَدْتَ بِهِ الْمُهَاقِبِينَ	WAS-TAA'-BAT-TA BIHIL- MUTAA'B-BIDEEN WAS-TANQAD'-TA BIHIL- MUTAHAAWINEEN	enthralled the worshippers, and rescued the remiss!
وَأَعِزَّنِي مِمَّا يُبَاعِدُنِي عَنْكَ	WA A'D'-NEE MIM-MAA YUBAAI'DUNEE A'NK	Give me refuge from that which will keep me far from Thee,
وَيَحُولُ بَيْنِي وَبَيْنَ حَظِّي مِنْكَ وَيَصُدُّنِي عَمَّا أُحَاوِلُ لَدَيْكَ	WA YAH'OOLU BAY-NEE WA BAY-NA H'AZ-Z'EE MINK WA YAS'UD-DUNEE A'M-MAAA UH'AAWILU LADAY-K	come between me and my share from Thee, and bar me from that which I strive for in Thee!
وَسَهِّلْ لِي مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ	WA SAH-HIL-LEE MAS-LAKAL-KHAY-RAATI ILAY- K	Make easy for me the road of good deeds toward Thee;

وَالْمَسَابِقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتَ	WAL-MSAABAQATA ILAY-HAA MIN H'AY-THU AMAR-T	racing to them from where Thou hast commanded,
وَالْمُشَاحَاةَ فِيهَا عَلَى مَا أَمَرَدْتَ	WAL-MUSHAAAAH'-H'ATA FEEHAA A'LAA MAAA ARAT-T	and coveting them as Thou desirest!
وَلَا تُحَقِّقْنِي فِي مَنْ تَحَقَّقُ مِنْ الْمُسْتَخْفِينَ بِمَا أَوْعَدْتَ	WA LAA TAM-H'AQ-NEE FEE MAN TAM-H'AQU MINAL-MUS- TAKHIF-FEENA BIMAAA AW- AT-T	Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised!
وَلَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنْ الْمُسْعِرِينَ لِمَقْتِكَ	WA LAA TUH-LIK-NEE MAA' MAN TUH-LIKU MINAL- MUTAA'R-RIZ'EENA LIMAQ-TIK	Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate!
وَلَا تُتَبِّرْنِي فِي مَنْ تُتَبِّرُ مِنْ الْمُحْرِفِينَ عَنْ سَبِيلِكَ	WA LAA TUTAB-BIR-NEE FEE MAN TUTAB-BIRU MINAL-MUN- H'ARIFEENA A'N SUBULIK	Annihilate me not among those whom Thou annihilatest for deviating from Thy roads!
وَنَجِّنِي مِنْ غَمَرَاتِ الْقِتْنَةِ	WA NAJ-JINEE MIN GHAMARAATIL-FIT-NAH	Deliver me from the floods of trial,
وَخَلِّصْنِي مِنْ لَهَوَاتِ الْبُلُوئِ	WA KHAL-LIS'-NEE MIL- LAHAWAATIL-BAL-WAA	save me from the gullets of affliction, and
وَأَجِرْنِي مِنْ أَخْذِ الْإِثْلَاءِ	WA AJIR-NEE MIN AKH-D'IL- IM-LAAA-	grant me sanctuary from being seized by respite! ²³²
وَحُلْ بَيْنِي وَبَيْنَ عَدُوِّ يَضِلُّنِي	WA H'UL BAY-NEE WABAY-NA A'DOO-WEE-YUZ'IL-LUNEE	Come between me and the enemy who misguides me,
وَهَوًى يُؤَفِّقُنِي	WA HAWANA YOOBIQUNEE	the caprice which ruins me, and
وَمَنْقَصَةٍ تَرْهَقُنِي	WA MANQAS'ATIN TAR- HAQUNEE	the falling which overcomes me!

²³² Cf. note 231.

وَلَا تُعْرِضْ عَنِّي إِعْرَاضَ مَنْ لَا
تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ
WA LAA TUA'-RIZ' A'N-NEEE
IA'-RAAZ'A MAL-LAA TAR-Z'AA
A'N-HOO BAA'-DA GHAZ'ABIK
Turn not away from me with
the turning away in wrath
from one with whom Thou art
not pleased!

وَلَا تُؤْسِسْ مِنِّي الْأَمَلَ فِيكَ
فَيَغْلِبَ عَلَيَّ الْقَنُوطُ مِنْ مَرَحَمِكَ
WA LAA TOO-YIS-NEE MINAL-
AMALI FEEKA FAYAGH-LIBA
A'LAY-YAL-QUNOOTU MIR-
RAH'-MATIK
Let me not lose heart in
expecting from Thee, lest I
be overcome by despair of
Thy mercy!

وَلَا تَمْتَحِنِي بِمَا لَا طَاقَةَ لِي بِهِ
فَتَهْطِنِي مِمَّا تُحْتَلِيهِ مِنْ فَضْلِ
مَحَنِكَ
WA LAA TAM-TAH'IN-NEE
BIMAA LAA T'AAQATA LEE
BIHEE FATAB-HAZANEE MIM-
MAA TUH'AM-MILUNEEHEE
MIN FAZ'-LI MAH'AB-BATIK
Grant me not that which I
cannot endure, lest Thou
weighst me down with the
surplus of Thy love which
Thou loadeest upon me!

وَلَا تُرْسِلْنِي مِنْ يَدِكَ إِرْسَالَ مَنْ
لَا خَيْرَ فِيهِ
WA LAA TUR-SIL-NEE MEE-
YADIKA IR-SALA MAN
LAA KHAY-RA FEEH
Send me not from Thy hand,
the sending of him
who possesses no good,

وَلَا حَاجَةَ بِكَ إِلَيْهِ
WA LAA H'AAJATA BIK ILAY-H
toward whom Thou hast no
need, and

وَلَا إِيَابَةَ لَهُ
WA LAAA INAABATA LAH
who turns not back [to
Thee]

وَلَا تُرْمِ بِمِي رَمْيَ
WA LAA TAR-MI BEE RAM-Y
Cast me not with the casting
of him who has

مَنْ سَقَطَ مِنْ عَيْنِ مَرَعَاتِكَ
MAN SAQATA MIN A'Y-NI
RIA'AYATIK
fallen from the eye of Thy
regard and

وَمَنْ أَشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ
WA MANI ASH-TAMALA
A'LEEHIL-KHIZ-YU MIN I'NDIK
been wrapped in
degradation from Thee!

عِنْدَكَ

بَلْ خُذْ بِيَدِي مِنْ
BAL KHUD' BEEADEE MIN
Rather take my hand [and
save me] from

سَقَطَةِ الْمَسْرُودِينَ
SAQ-TATIL-MUTARAD-DEEN
the falling of the stumblers,

وَهَلَّةُ الْمَعْسِفِينَ	WA WAH-LATIL-MUTAA'S-SIFEEN	the disquiet of the deviators,
وَنَزَلَةُ الْمَغْرُورِينَ	WA ZAL-LATIL-MAGH-ROOREEN	the slip of those deluded, and
وَمَرَّطَةُ الْهَالِكِينَ	WA WAR-T'ATIL-HAALIKEEN	the plight of the perishers!
وَ عَافِنِي مِمَّا أَتَيْتَ بِهِ طَبَقَاتِ	WA A'AFINEE MIM-MAB-TALAY-TA BIHEE T'ABAQAATI	Release me from that with which Thou hast afflicted the
عَبِيدِكَ وَإِمَائِكَ	A'BEEDIKA WA IMAAA-IK	ranks of Thy servants and handmaids and
وَبَلِّغْنِي مَبَالِغَ مَنْ	WA BAL-LIGH-NEE MABAALIGHA MAN	make me reach the utmost degrees of him
عُنِيتَ بِهِ	U'NEETA BIH	about whom Thou art concerned,
وَأَنْعَمْتَ عَلَيْهِ	WA AN-A'M-TA A'LAY-H	towards whom Thou showest favor, and
وَمَرْضِيَتْ عَنْهُ	WA RAZ"EETA A'N-H	with whom Thou art pleased,
فَأَعِشْهُ حَيِّدًا	FAAA'SH-TAHOO H'AMEEDAA	so that Thou lettest him live as one praiseworthy and
وَتَوَقَّعْهُ سَعِيدًا	WA TAWAF-FAY-TAHOO SAE'EDAA	takest him to Thee as one felicitous!
وَطَوَّقْنِي طَوَّقَ الْإِقْلَاعِ عَمَّا	WA T'AW-WIQ-NEE T'AW-QAL-IQ-LAAI' A'M-MAA	Collar me with the collar of abstaining from that which
يُخْبِطُ الْحَسَنَاتِ	YUH'-BITUL-H'ASNAAT	makes good deeds fall
وَيَذْهَبُ بِالْبَرَكَاتِ	WA YAD'-HABU BIL-BARAKAAT	and takes away blessings!
وَأَشْعِرْ قَلْبِي الْآمِرُ دَجَامَ عَنْ	WA ASH-I'R QAL-BEEALIZ-DIJAARA A'N	Impart to my heart restraint before
فَبَاحِجِ السَّيِّئَاتِ	QABAAA-IH'IS-SAY-YI-AAT	ugly works of evil and
وَفَوَاضِحِ الْحَوَاتِ	WA FAWAAZ"IH'IL-H'AW-BAAT	disgraceful misdeeds!

وَلَا تَشْغَلْنِي بِمَا لَا أَدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ	WA LAA TASH-GHAL-NEE BIMAA LAAA UD-RIKUHOOO IL-LAA BIK A'M-MAA LAA YUR-Z'EEKA A'N-NEE GHAY- RUH	Divert me not by that which I cannot reach except through Thee from doing that which alone makes Thee pleased with me! ²³³
وَأَنْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ تَنْهَى عَمَّا عِنْدَكَ	WA ANZIA' MIN QAL-BEE H'UB- BA DUNYAA DANEE-YAH TAN-HAA A'M-MAA I'NDAAK	Root out from my heart the love of this vile world, which keeps from everything which is with Thee,
وَتَصُدُّ عَنِ اتِّبَاعِ الْوَسِيلَةِ إِلَيْكَ وَتُذْهِلُّ عَنِ التَّقَرُّبِ مِنْكَ	WA TAS'UD-DU A'NI AB- TIGHAAA-IL-WASEELATI ILAY-K WA TUD'-HILU A'NIT-TAQAR- RUBI MINK	bars from seeking the mediation to Thee, ²³⁴ and distracts from striving for nearness to Thee!
وَمَزِينٍ لِي التَّفَرُّدِ بِمُجَانِكَ بِاللَّيْلِ وَالنَّهَارِ	WA ZAY-YIL-LEEAT-TAFAR- RUDA BIMUNAAJAATIKA BIL- LAY-LI WAN-NAHAAR	Embellish for me solitude in prayer whispered to Thee by night and by day!
وَهَبْ لِي عِصْمَةً	WA HAB LEE I'S'-MATAN	Give me a preservation which will

²³³ In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee.

²³⁴ The 'mediation' is mentioned in 5: 35: O you who have faith, fear ALLAH and seek the mediation to Him. 'Mediation' may mean simply the means of access to ALLAH, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission ALLAH will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the MUEZZIN, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, ALLAH will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of ALLAH's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim/ SALAT 11; TIRMID'I, MANAAQIB 1; ABU DAWOOD, SALAT 36; AHMAD 11, 168, 265; 111 83). PADWICK discusses the connection between mediation and intercession in Muslim Devotions CH.2, 'The Prayer of Mediation'. On the mediation of the IMAMS see note 217.

تَذْنِينِي مِنْ خَشْيِكَ	TUD-NEENEE MIN KHASH-YATIK	bring me close to dread of Thee,
وَتَقَطِّعْنِي عَنْ رُكُوبِ مَحَاكِمِكَ	WA TAQ-TAU'NEE A'R-RUKOOBI MAH'AARIMIK	cut me off from committing things made unlawful by Thee, and
وَتَقْكُنِي مِنْ أَسْرِ الْعَطَائِمِ	WA TAFUK-KUNEE MIN AS-RIL-A'ZAAA-IM	spare me from captivation by dreadful sins!
وَهَبْ لِي التَّطْهِيرَ مِنْ دَسِّ الْعِصْيَانِ	WA HAB LEEAT-TAT'-HEERA MIN DANASIL-I'S'-YAAN	Give me purification from the defilement of disobedience,
وَأَذْهِبْ عَنِّي دَرَنَ الْخَطَايَا	WA AD'-HIB A'N-NEE DARANA ALKHATAAYAA	take away from me the filth of offenses,
وَسَرِّ لِي بِسَرِّيَالِ عَافِيَتِكَ	WA SAR-BIL-NEE BISIR-BAALI A'AFEEATIK	dress me in the dress of Thy well-being,
وَمَرِّدْنِي مِرْدَاءَ مُعَافَاةِكَ	WA RAD-DINEE RIDAAA-A MUA'AFATIK	cloak me in the cloak of Thy release,
وَجَلِّ لِي سَوَاحِجَ نِعْمَاتِكَ	WA JAL-LIL-NEE SAWAABIGHA NAA'-MAAA-IK	wrap me in Thy ample favors, and
وَظَاهِرَ لَدُنِّي فَضْلِكَ وَطَوْلِكَ	WA ZAAHIR LADAY-YA FAZ'-LAKA WATAW-LAK	clothe me in Thy bounty and Thy graciousness
وَأَيِّدْنِي بِتَوْفِيقِكَ وَتَسْدِيدِكَ	WA AY-YID-NEE BITAW-FEEQIKA WATAS-DEEDIK	Strengthen me with Thy giving success and Thy pointing the right way,
وَأَعْنِي عَلَى صَالِحِ الْإِنِّيَّةِ وَمَرْضِي الْقَوْلِ وَمُسْتَحْسَنِ الْعَمَلِ	WA A'N-NEE A'LAA S'AALIH'IN-NEE-YATI WA MAR-Z'EE-YIL-QAW-LI WA MUS-TAH'-SANIL-A'MAL	help me toward righteous intention, pleasing words, and approved works, and
وَلَا تَكِلْنِي إِلَى حَوْلِي وَقُوَّتِي	WA LAA TAKIL-NEEE ILAA H'AW-LEE WA QOO-WATEE	entrust me not to my force and my strength in place of
دُونَ حَوْلِكَ وَقُوَّتِكَ	DOONA H'AW-LIKA WA QOO-WATIK	Thy force and Thy strength!
وَلَا تُخْزِنِي يَوْمَ تَبْعُنِي لِلْقَائِكَ	WA LAA TUKH-ZINEE YAW-MA TAB-A'ATHUNEE LILIQAAA-IK	Degrade me not on the day Thou raisest me up to meet Thee

وَلَا تَفْضَحْنِي بَيْنَ يَدَيِ أَوْلِيَائِكَ	WA LAA TAF-Z"AH'-NEE BAY- NA YADAY AW-LEEAAA-IK	disgrace me not before Thy friends,
وَلَا تُنْسِنِي ذِكْرَكَ	WA LAA TUNSINEE D'IK-RAK	make me not forget remembering Thee,
وَلَا تُذْهِبْ عَنِّي شُكْرَكَ بَلْ	WA LAA TUD'-HIB A'N-NEE SHUK-RAKA BAL AL-ZIM-	take not away from me thanking Thee, but enjoin it
الرَّمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ	NEEHEE FEEE AH'-WAALIS- SAH-WI I'NDA GHAFALAATIL-	upon me in states of inattention when the
غَفْلَاتِ الْجَاهِلِينَ لَا لَابِكَ	JAAHILEENA LISLAAA-IK	Ignorant are heedless of Thy boons, and
وَأَوْزِرْ عَنِّي أَنْ أُثْنِيَ بِمَا أَوْلَيْتَنِيهِ	WA AW-ZIA'-NEEE AN UTH- NEEA BIMAAA AW-LAY- TANEEH	Inspire me to laud what Thou hast done for me and
وَأَعْتَرِفْ بِمَا أَسَدَيْتَهُ إِلَى	WA AA'-TARIFA BIMAAA AS- DAY-TAHOOO ILAY	confess to what Thou hast conferred upon me!
وَأَجْعَلْ مَرَعْبَتِي إِلَيْكَ فَوْقَ مَرَعْبَةِ	WA AJ-A'R-R-RAGH-BATEEE ILAY-KA FAW-QA RAGH-	Place my beseeching Thee above the beseeching of
الرَّاعِينَ	BATIR-RAAGHIBEEN	the beseechers and
وَحَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ	WA H'AM-DEEE EE-YAAKA FAW-QA H'AM-DIL- H'AAMIDEEN	my praise of Thee above the praise of the praisers!
وَلَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ	WA LAA TAKH-D'UL-NEE I'NDA FAAQATEEE ILAY-K	Abandon me not with my neediness for Thee,
وَلَا تُهْلِكْنِي بِمَا أَسَدَيْتَهُ إِلَيْكَ	WA LAA TUH-LIK-NEE BIMAAA AS-DAY-TUHOOO ILAY-K	destroy me not for what I have done for Thee, ²³⁵
وَلَا تَجْهَنِي بِمَا جَهَّتْ بِهِ	WA LAA TAJ-BAH-NEE BIMAA JABAH-TA BIHIL-	and slap not my brow with that with which Thou
الْمُعَادِينَ لَكَ	MUA'ANIDEENA LAKA	slapest the brow of those who contend with Thee,

²³⁵ The commentator suggests that this is an allusion to the principle enunciated in 18: 103-104: Say: 'Shall we tell you who will be the losers in their works? Those whose striving goes astray in the present life, while they think they are working good deeds'.

فَإِنِّي لَكَ مُسَلِّمٌ	FA IN-NEE LAKA MUSAL-LIM	for I am submitted to Thee.
أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ	AA'-LAMU AN-NAL-H'UJ-JATA LAK	I know that the argument is Thine,
وَأَنْكَ أَوْلَى بِالْفَضْلِ	WA AN-NAKA AW-LAA BIL-FAZ'-L	that Thou art closest to bounty,
وَأَعْوَدُ بِالْإِحْسَانِ	WA AA'-WADU BIL-IH'-SAAN	most accustomed to beneficence,
وَأَهْلُ التَّقْوَى	WA AH-LUT-TAQ-WAA	worthy of reverent fear,
وَأَهْلُ الْمَغْفِرَةِ	WA AH-LUL-MAGH-FIRAH	and worthy of forgiveness. ²³⁶
وَأَنْكَ بَانَ تَغْفُو أَوْلَى مِنْكَ بَانَ تَعْقِبُ	WA AN-NAKA BI N TAA'-FUWA AW-LAA MINKA BI N TUA'AQIB	that Thou art closer to pardoning than to punishing, and
وَأَنْكَ بَانَ تَسْتُرُ أَقْرَبُ مِنْكَ إِلَيَّ أَنْ تَشْهَرُ	WA AN-NAKA BI N TAS-TURA AQ-RABU MINKA ILAAA AN TASH-HAR	that Thou art nearer to covering over than to making notorious!
فَأُخَيِّرُ حَيَاةَ طَيِّبَةٍ	FAAH'-YINEE H'AYAATAN T'AY-YIBAH	Let me live an agreeable life
تَنْتَظِمُ بِمَا أُرِيدُ	TANTAZ'IMU BIMAAA UREED	that will tie together what I want and
وَتَبْلُغُ مَا أَحِبُّ مِنْ حَيْثُ	WA TAB-LUGHU MAAA UH'IB-BU MIN H'AY-THU	reach what I love while I
لَا آتِي مَا تَكْرَهُ	LAAA AAATEE MAA TAK-RAH	not bring what Thou dislikest and
وَلَا أَمْرَ تَكْبُ مَا نَهَيْتَ عَنْهُ	WA LAAA AR-TAKIBU MAA NAHAY-TA A'N-H	not commit what Thou hast prohibited; and

وَأَمِئْتَنِي مِيتَةً مِّنْ يَّسَعَى نُورُهُ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ	WA AMIT-NEE MEETATA MAY- YAS-A'A NOORUHOO BAY-NA YADAY-HEE WAA'Y-YAMEENIH	make me die the death of him whose light runs before him and on his right hand ²³⁷
وَذَلَّلْنِي بَيْنَ يَدَيْكَ	WA D'AL-LIL-NEE BAY-NA YADAY-K	Abase me before Thyself and
وَأَعَزَّنِي عِنْدَ خَلْقِكَ	WA AI'Z-ZANEE I'NDA KHAL- QIK	exalt me before Thy creatures,
وَضَعَّنِي إِذَا خَلَوْتُ بِكَ	WA Z'AA'-NEEE ID'AA KHALAW-TU BIK	lower me when I am alone with Thee and
وَأَرْفَعْنِي بَيْنَ عِبَادِكَ	WAR-FAA'-NEE BAY-NA I'BAADIK	raise me among Thy servants,
وَأَغْنِنِي عَنْ هُوَ غْنَى عَنِّي	WA AGH-NINEE A'M-MAN HUWA GHANEE-YUN A'N-NEE	free me from need for him who has no need of me
وَزِدَّنِي إِلَيْكَ فَاقَةً وَفَقْرًا	WA ZID-NEEE ILAY-KA FAAQATAW-WA FAQ-RAA	and increase me in neediness and poverty toward Thee!
وَأَعِزَّنِي مِن	WA AI'D'-NEE MIN	Give me refuge from
شِمَاتَةِ الْأَعْدَاءِ	SHAMAATATIL-AA'-DAAA-I	the gloating of enemies,
وَمِنْ حُلُولِ الْبَلَاءِ	WA MIN H'ULOOLIL-BALAAA-I	the arrival of affliction,
وَمِنْ الذُّلِّ وَالْعَنَاءِ	WA MINAD'-D'UL-LI WAL- A'NAAA-I	lowliness and suffering
تَفَعَّلْنِي فِي مَا أَطَّلَعْتَ عَلَيْهِ مِنِّي	TAGHAM-MAD-NEE FEE MAT- TALAA'-TA A'LAY-HEE MIN-NEE	Shield me in what Thou seest from me, the shielding of
بِمَا يَتَفَعَّلُ بِهِ	BIMAA YATAGHAM-MADU BIH	him who

²³⁷ Reference to 66: 8: Upon the day when ALLAH will not degrade the Prophet and those who believe with him, their light running before them, and on their right hands.

الْقَادِرُ عَلَى الْبَطْشِ لَوْلَا حِلْمُهُ	AL-QAADIRU A'LAAL-BAT'-SHI LAWLAA H'IL-MUH	would have power over violence had he no clemency, and
وَ الْآخِذُ عَلَى الْجَرِيرِ لَوْلَا أَنَانُهُ	WAL-AAAKHID'U A'LAAL- JAREERATI LAW-LAAA ANAATUH	would seize for misdeeds had he no lack of hastel
وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءًا فَتَجْنِي مِنْهَا لَوْ أَذًا بِكَ	WA ID'AAA ARAT-TA BIQAW- MIN FIT-NATAN AW SOOO- ANA FANAJ-JINEE MIN-HAA LIWAAD'AM-BIK	When Thou desirest for a people a trial or an evil, deliver me from it, for I seek Thy shelter; and
وَ إِذْ لَمْ تُقْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ فَلَا تُقْنِي مِثْلَهُ فِي آخِرَتِكَ	WA ID' LAM TUQIM-NEE MAQAAMA FAZ'EEHTIN FEE DUNYAACA FALAA TUQIM-NEE MITH-LAHOO FEEE AAAKHIRATIK	since Thou hast not stood me in the station of disgrace in this world of Thine, stand me not in such a station in the next world of Thine!
وَ أَشْفَعْ لِي	WASH-FAA' LEE	Couple for me
أَوَائِلَ مَتْنِكَ بِأَوَاخِرِهَا	AWAAA-ILA MINANIKA BI WAAKHIRHAA	the beginnings of Thy kindnesses with their ends
وَ قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا	WA QADEEMA FAWAAA-IDIKA BIH'AWAADITHIHAA	and the ancient of Thy benefits with the freshly risen!
وَ لَا تَمُدُّ لِي مَدًّا يَتَسَوَّعُهُ قَلْبِي	WA LAA TAM-DUD LEE MAD- DAY-YAQ-SOO MAA'HOO QAL-BEE	Prolong not my term with a prolonging through which my heart will harden! ²³⁸
وَ لَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بَهَائِي	WA LAA TAQ-RAA'-NEE QAARIA'TAY-YAD'-HABU LAHAA BAHAAA-EE	Strike me not with a striking that will take away my radiance! ²³⁹

²³⁸ Allusion to 19: 75: Say: 'Whoever is in error, let the All-merciful prolong his term for him!...'

²³⁹ The 'radiance' of the IMAM.

وَلَا تَسْمُنِي خَسِيسَةً يَضْعُرُ لَهَا قَدْرِي وَلَا قَبِيصَةً يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي	WA LAA TASUM-NEE KHASEESATAY-YAS'-GHURU LAHAA QAD-RY WA LAA NAQEE'S'ATAY-YUJ-HALU MIN AJ-LIHAA MAKAANEE	Visit me not with a meanness that will diminish my worth or a deficiency that will keep my rank unknown!
وَلَا تَرْعُنِي مَرُوعَةً أُلِيسُ بِهَا وَلَا خِيفَةً أَوْجِسُ دُونَهَا أَجْعَلْ	WA LAA TARUA'-NEE RAW- ATAN UB-LISU BIHAA WA LAA KHEEFATAN OOOJISU DOONAHAA IJ-A'L	Frighten me not with a fright by which I will despair or a terror through which I will dread, but make me
هَيَّبَتْنِي فِي وَعِيدِكَ وَحَذَرْتَنِي مِنْ إِغْذَارِكَ وَإِنْذَارِكَ	HAY-BATEE FEE WAE'EDIK WA H'AD'AREE MIN IA'- D'AARIKA WAAND'AARIK	stand in awe of Thy threat, take precautions against Thy leaving no excuses ²⁴⁰ and Thy warning, and
وَمَرَّهْبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ وَأَعْمُرْ لَيْلِي	WA RAH-BATEE I'NDA TILAAWATI AAAYAATIK WAA'-MUR LAY-LEE	tremble at the recitation of Thy verses! Fill my night with life by keeping me
يَا قَاطِلِي فِيهِ لِعِبَادَتِكَ وَتَقَرُّدِي بِالتَّهَجُّدِ لَكَ	BIEEQAAZEE FEEHEE LI'BAADATIK WA TAFAR-RUDEE BIT-TAHAJ- JUDI LAK	awake therein for worshipping Thee, solitude with vigil for Thee,
وَتَجَرُّدِي بِسُكُونِي إِلَيْكَ وَإِنْزَالِ حَوَائِجِي بِكَ	WA TAJAR-RUDEE BISUKOONEEE ILAY-KA WA INZAALI H'AWAAA-IJEE BIK	exclusive devotion to reliance upon Thee, setting my needs before Thee, and
وَمُنَازَلَتِي إِيَّاكَ فِي	WA MUNAAZALATEEE EE-YAAK	Imploring that Thou wilt

²⁴⁰ Cf. the following HADEETH: 'ALLAH has left no excuse for him who has reached sixty or seventy years of age. ALLAH has left him no excuse, no excuses!' (AHMAD 11,275). See also Lane, Arabic-English Lexicon, s.v. I'D'AAR

فَكَأَكِ مَرْقَبَتِي مِنْ نَارِكَ	FEE FAKAAKI RAQABATEE MIN-NAARIK	set my neck free from the Fire and
وَإِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ	WA IJAARATEE MIM-MAA FEEHEEE AH-LUHAA MIN A'D'AABIK	grant me sanctuary from Thy chastisement, within which its inhabitants dwell!
وَلَا تَذَرْنِي فِي طُغْيَانِي عَامِهَا	WA LAA TAD'AR-NEE FEE TUGH-YAANEE A'AMIHAA	Leave me not blindly wandering in my Insolence ²⁴¹
وَلَا فِي غَمَرِي سَاهِيًا حَتَّى حِينِ	WA LAA FEE GHAM-RATEE SAAHEEANA H'AT-TAA H'EEN	or inattentive in my perplexity for a time, ²⁴²
وَلَا تَجْعَلْنِي	WA LAA TAJ-A'L-NEE	make me not
عِظَةً لِمَنْ أَنْعَظَ	I'Z'ATAL-LIMANI AT-TAA'Z'	an admonition to him who takes admonishment,
وَلَا نَكَالًا لِمَنْ آغْتَبَرَ	WA LAA NAKAALAL-LIMANI AA'-TABAR	a punishment exemplary for him who takes heed,
وَلَا فِتْنَةً لِمَنْ نَظَرَ	WA LAA FIT-NATAL-LIMAN- NAZ'AR	a trial for him who observes,
وَلَا تَمْكُرْ بِي فِي مَنْ تَمْكُرُ بِهِ	WA LAA TAM-KUR BEE FEE MAN TAM-KURU BIH	devise not against me along with those against whom Thou devisest,
وَلَا تَسْتَبْدِلْ بِي غَيْرِي	WA LAA TAS-TAB-DIL BEE GHAY-REE	replace me not with another,
وَلَا تَغْيِرْ لِي اسْمًا	WA LAA TUGHAY-YIR LEE AS- MAA	change not my name, ²⁴³

²⁴¹ Reference to 7: 186: Whomsoever ALLAH leads astray, no guide has he; He leaves them in their Insolence blindly wandering.

²⁴² Reference to 23: 54: So leave them in their perplexity for a time.

²⁴³ The commentator offers three possible interpretations: remove not my name from the register of the felicitous, writing it in the register of the wretched; change my name not for the worse, after it

وَلَا تُبَدِّلْ لِي جِسْمًا	WA LAA TUBAD-DIL-LEE JIS-MAA	transform not my body, ²⁴⁴
وَلَا تَتَّخِذْنِي	WA LAA TAT-TAKHID'-NEE	appoint me not
هُزُوءًا لَخَلْقِكَ	HUZOOOL-LIKHAL-QIK	a mockery for Thy creatures,
وَلَا سُخْرِيًّا لَكَ	WA LAA SUKH-REE-YAL-LAK	a laughing-stock for Thyself,
وَلَا تَبْعًا إِلَّا لِمَرْضَاتِكَ	WA LAA TABAA'NAAA IL-LAA LIMAR-Z'AATIK	a follower of anything but Thy good pleasure,
وَلَا مُتَتَّبِعًا إِلَّا بِإِنتِقَامٍ لَكَ	WA LAA MUM-TAHANAN IL-LAA BIIANTIQAAAMI LAK	a menial servant for anything but avenging Thee!
وَأَوْجِدْنِي	WA AW-JID-NEE	Let me find
بَرْدَ عَفْوِكَ	BAR-DA A'F-WIK	the coolness of Thy pardon
وَحَلَاوَةَ مَرْحَمَتِكَ	WH'ALAAWATA RAH'-MATIK	and the sweetness of Thy mercy,
وَمَرْوَحَ وَرَيْحَانِكَ	WA RAW-H'IKA WARAY-H'AANIK	Thy repose, Thy ease, and
وَجَنَّةَ نَعِيمِكَ	WA JAN-NATI NAE'EMIK	the garden of Thy bliss! ²⁴⁵
وَأَذِقْنِي طَعْمَ	WA AD'IQ-NEE T'AA'-MA	Let me taste, through some of Thy boundless plenty,

had been an elevated name; change not the name by which Thou hadst named us before (alluding to the QURANIC verse: He named you Muslims aforetime and in this [22: 78]). The meaning thus becomes: Name me not an unbeliever after Thou hast named me a Muslim.

²⁴⁴ The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.

²⁴⁵ Reference to 56: 88-9: Then if he be of those brought high to the Throne, there shall be repose and ease, and a garden of bliss.

الْفَرَاحُ لِمَا تُحِبُّ سَعَةً مِنْ سَعَتِكَ وَالْإِجْتِهَادُ فِيمَا يُزِيلُ لَدَيْكَ وَ عِنْدَكَ	AL-FARAAGHI LIMAA TUH'IB- BU BISAA'TIM-MIN SAATIK	the flavor of being free for what Thou lovest and striving in what brings about proximity with Thee and to Thee, and
وَأَتَحْنِنِي بِشُحْفَةٍ مِنْ تَحَفَاتِكَ وَأَجْعَلُ تِجَارَتِي مَرْابِحَةً وَأَكْثَرُتِي غَيْرَ خَاسِرَةٍ وَأَخْنِنِي مَقَامَكَ	WA AT-H'IF-NEE BITUH'-FATIM- MIN TUH'UFAATIK WAJ-A'L TIJAARATEE RAABIH'AH WA KAR-RATEE GHAY-RA KHAASIRAH WA AKHIF-NEE MAQAAMAK	give me a gift from among Thy gifts! Make my commerce profitable ²⁴⁶ and my return without loss, ²⁴⁷ fill me with fear of Thy station,
وَشَوْقِي لِقَاءَكَ وَنُبِّ عَلَى تَوْبَةٍ نَصُوحًا لَا تُبْقِ مَعَهَا ذُنُوبًا صَغِيرَةً وَلَا كَبِيرَةً وَلَا تَذَرْ مَعَهَا عِلَابَةً وَلَا سَرِيرَةً	WA SHAW-WIQ-NEE LIQAAA- AK WA TUB A'LAY-YA TAW-BATAN- NAS'OOH'AA LAA TUB-QI MAA'HAA D'UNOOBANA S'AGHEERATAW-WA LAA KABEERAH WA LAA TAD'AR MAA'HAA A'LAANEEATAW-WA LAA SAREERAH	make me yearn for the meeting with Thee, and allow me to repent with an unswerving repentance along with which Thou lettest no sins remain, small or large, and leavest no wrongs, open or secret!

²⁴⁶ Allusion to 2: 16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.

²⁴⁷ Reference to 79: 6-12: Upon the day when the first blast shivers,... They shall say: 'What, are we being restored as we were before?—That then is a return with loss!'

وَأَنْزِعِ الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ	WANZAI'L-GHIL-LA MIN S'AD- REE LIL-MOO-MINEEN	Root out rancor toward the faithful from my breast, ²⁴⁸
وَأَعْطِفْ بَقْلِي عَلَى الْخَاشِعِينَ	WA AA'-TIF BIQAL-BEE A'LAAL- KHAASHIE'EN	bend my heart toward the humble,
وَكَنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ	WA KUL-LEE KAMAA TAKOONU LILS'-S'AALIH'EEN	be toward me as Thou art toward the righteous,
وَحَلِّى حِلْيَةَ الْمُتَّقِينَ	WA H'AL-LINEE H'IL-YATAL- MUT-TAQEEN	adorn me with the adornment of the god- fearing,
وَاجْعَلْ لِي	WAJ-A'L-LEE	appoint for me
لِسَانَ صِدْقٍ فِي الْغَابِرِينَ	LISAANA S'ID-QIN FIL- GHAABIREEN	a goodly report ²⁴⁹ among those yet to come and
وَذِكْرًا نَامِيًا فِي الْأَخِيرِينَ	WA D'IK-RAN-NAAMEEANA FIL-AKHIREEN	a growing remembrance among the later folk, and
وَوَافٍ بِي عَرَصَةِ الْأَوَّلِينَ	WA WAAFI BEE A'R-S'ATAL-AW- WALEEN	take me to the plain of those who came first ²⁵⁰
وَتَمِّمْ سُبُوغَ نِعْمِكَ عَلَيَّ	WA TAM-MIM SUBOOGHA NIA'-MATIKA A'LAY	Complete the lavishness of Thy favor upon me,
وَظَاهِرِ كَرَامَاتِهَا لَدَيَّ	WA Z'AAHIR KARAAMAATIHA LADAY	clothe me in its repeated generosities,
وَأَمْلَأْ مِنْ فَوَائِدِكَ يَدَيَّ	WAM-LAA MIN FAWAAA-IDIKA YADAY	fill my hand with Thy benefits,
وَسُقْ كَرَامِي مَوَاهِيكَ إِلَيَّ	WA SUQ K-KARAAA-IMA MAWAAHIBIKA ILAY	drive Thy generous gifts to me,

²⁴⁸ Allusion to 15: 47: We shall root out all rancor that is in their breasts (Cf. 7: 43)

²⁴⁹ 26: 84, part of a prayer of IBRAAHEEM.

²⁵⁰ The commentator sees this as a reference to the first Muslims, as in 9: 100: And the foremost, the first, who are the Emigrants and the helpers, and those who followed them in good-doing—ALLAH will be well-pleased with them....; He has prepared for them gardens....the 'plain' of the first is the place where they are brought together at the Resurrection,

وَجَاوِرِي الْأَطْيَافِ مِنْ أَوْلِيَايَكَ
فِي الْجَنَانِ الَّتِي نَزَيْتَهَا
لِأَصْفِيَايَكَ

WA JAAWIR BEEAL-AT-
YABEENA MIN AW-LEEAAA-IKA
FIL-JINAANIL-LATEE ZAY-
YANTAHAA LIAS'-FEEAAA-IK

make me the neighbor of
the best of Thy friends in the
Gardens which Thou hast
adorned for Thy chosen,
and

وَجَلِّلْنِي شَرَّافٍ نَحْلِكَ فِي
الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ

WA JAL-LIL-NEE SHARAAA-IFA
NIH'ALIKA FIL-MAQAAMAATIL-
MUA'D-DATI LIAH'IB-BAAA-IK

wrap me in Thy noble
presents in the stations
prepared for Thy beloveds!

وَأَجْعَلْ لِي عِنْدَكَ

WAJ-A'L-LEE I'NDAK

Appoint for me

مَقِيلًا أَوْيَ إِلَيْهِ مُطْمَئِنًّا

MAQEELAN AAAWEEE ILAY-
HEE MUT-MA-IN-NAA

a resting place with Thee
where I may seek haven in
serenity, and

وَمَكَاتَ أَبْوْءَهَا وَأَقْرُ عَيْنًا

WA MATHAABATAN ATABAW-
WU-UHAA WA AQAR-RU AY-
NAA

a resort to which I may
revert and rest my eyes,

وَلَا تَقَاسِنِي بِعَظِيمَاتِ الْجَرَائِرِ

WA LAA TUQAAYIS-NEE
BIA'ZEEMAATIL-JARAAA-IR

weigh not against me my
dreadful misdeeds,

وَلَا تُهْلِكْنِي يَوْمَ يُبْلَى السَّرَائِرُ

WA LAA TUH-LIK-NEE YAW-MA
TUB-LAAS-SARAAA-IR

destroy me not on the day
the secrets are tried, ²⁵¹

وَأَنْزِلْ عَنِّي كُلَّ شَكٍّ وَشُبْهَةٍ

WA AZIL A'N-NEE KUL-LA
SHAK-KIW-WASHUB-HAH

eliminate from me every
doubt and uncertainty,

وَأَجْعَلْ لِي فِي الْحَقِّ طَرِيقًا مِنْ

WAJ-A'L-LEE FIL-H'AQ-QI
TAREEQAM-MIN KUL-LI RAH'-
MAH

appoint for me a way in the
truth from every mercy,

كُلِّ رَحْمَةٍ

وَأَجْنِلْ لِي قِسَمَ الْمَوَاهِبِ مِنْ

WA AJ-ZIL-LEE QISAMAL-
MAWAAHIBI MIN-NAWAALIK

make plentiful for me the
portions of gifts from Thy
granting of awards, and

نَوَالِكَ

وَوَفِّرْ عَلَيَّ حُطُوطَ الْإِحْسَانِ مِنْ إِفْضَالِكَ	WA WAF-FIR A'LAY-YA H'UZ'OOZ'AL-IH'-SAANI MIN IF- Z'AALIK	fill out for me the shares of beneficence from Thy bestowal of bounty!
وَاجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ وَهَمِّي مُسْتَفْرَغًا لِمَا هُوَ لَكَ	WAJ-A'L QAL-BEE WAATHIQAM-BIMAA I'NDAK WA HAM-MEE MUS-TAF- RAGHAL-LIMAA HUWA LAK	Make my heart trust in what is with Thee and my concern free for what is Thine,
وَاسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَكَ	WAS-TAA'-MIL-NEE BIMAA TAS-TAA'-MILU BIHEE KHAALIS'ATAK	employ me in that in which Thou employest Thy pure friends,
وَأَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ	WA ASH-RIB QAL-BEE I'NDA D'UHOOLIL-U'QWLI T'AAA'TAKA	drench my heart with Thy obedience when intellects are distracted, and
وَأَجْمَعْ لِي	WAJ-MAA' LEEA	combine within me
الْغِنَى وَالْعِفَافَ	AL-GHINAA WAL-A'FAAF	independence continence,
وَالدَّعَاةَ وَالْمُعَافَاةَ	WAD-DAATA WAL- MUA'AFAAH	ease, release,
وَالصَّحَّةَ وَالسَّعَةَ	WAS'-S'IH'-H'ATA WAS-SAA'H	health, plenty,
وَالطَّمَأْنِينَ وَالْعَافِيَةَ	WAT'-TUMAA-NEENATA WAL- A'AFEEAH	tranquility, and well-being!
وَلَا تُخْطِئْ حَسَنَاتِي بِمَا يَشُوهُهَا مِنْ مَقْصِيكَ	WA LAA TUH'-BIT' H'ASANAATEE BIMAA YASHOOBUHAA MIM-MAA'- S'EEATIK	Make not fall my good deeds through my disobedience that stains them
وَلَا خُلُوتِي بِمَا يَعْصِرُ لِي مِنْ نَزَغَاتِ قِتْنِكَ	WA LAA KHALAWAATEE BIMAA YAA'-RIZ'U LEE MIN- NAZAGHAATI FIT-NATIK	or my private times of worship through the instigations of Thy trial

وكان من دعائه عليه السلام

يوم الأضحى و

يوم الجمعة

—48—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU YAW-
MAL-AZ'-H'AA
WAYAW-MAL-
JUMUA'H

His Supplication
(A.S)
**ON THE DAY OF
SACRIFICE²⁵²
AND ON FRIDAY**

اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَبْعُوثٌ

AL-LAAHUM-MA HAD'AA YAW-
MUM-MUBAARAKUM-MAY-
MOON

O ALLAH, this is a blessed
and fortunate day,

وَالْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِي

WAL-MUS-LIMOONA FEEHEE
MUJ-TAMIU'WNA FEE AQ-
TAARI AR-Z'IK

within which the Muslims are
gathered in the quarters of
Thy earth.

أَقْطَارِ أَرْضِكَ

يَشْهَدُ السَّائِلُ مِنْهُمْ وَالطَّالِبُ وَ

YASH-HADUS-SAAA-ILU MIN-
HUM WAT'-TAALIBU WAR-
RAAGHIBU WAR-RAAHIB

Among them are present the
asker, the seeker, the
beseecher, the fearful,

الرَّاعِبُ وَالرَّاهِبُ

وَأَنْتَ النَّاطِرُ فِي حَوَائِجِهِمْ

WA ANTAN-NAAZ'IRU FEE
H'AWAAA-IJIHIM-

while Thou art looking upon
their needs

فَأَسْأَلُكَ بِجُودِكَ وَكَرَمِكَ وَهَوَانِ

FAAS-ALUKA BIJOODIKA WA
KARAMIKA WA HAWAANI
MAA SAAL-TUKA A'LAY-KA

So ask Thee by Thy
munificence and
generosity—and easy upon
Thee is what I ask Thee!—

مَا سَأَلْتُكَ عَلَيْكَ

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ

AN TUS'AL-LEEA A'LAA
MUH'AM-MADIW-WA AAALIH

that Thou blassest
MUHAMMAD and his
Household.

وَأَسْأَلُكَ اللَّهُمَّ رَبَّنَا بِأَنْ

WA AS-ALUKAL-LAAHUM-MA
RAB-BANAA

And I ask Thee, O ALLAH, our
Lord—

²⁵² That is the tenth of ZUL-HIJJA, which marks the end of the HAJ and is one of the two major festivals (along with the feast of fast-breaking) celebrated universally throughout the Islamic world.

لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ	BI N-NA LAKAL-MUL-KA WA LAKAL-H'AM-D	for Thine is the kingdom and Thine is the praise;
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANTA	there is no god but Thou,
الْحَلِيمُ الْكَرِيمُ	AL-H'ALEEMUL-KAREEM	the Clement, the Generous,
الْحَنَّانُ الْمَنَّانُ	AL-H'AN-NAANUL-MAN-NAAN	the All-loving, the All-kind,
ذُو الْجَلَالِ وَالْإِكْرَامِ	D'OOL-JALAALI WAL-IK-RAAM	Possessor of majesty and munificence,
بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ	BADEEU'S-SMAAWAATI WAL- AR-Z"	Originator of the heavens and the earth—
مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ مِنْ	MAH-MAA QASAM-TA BAY-NA I'BAADIKAL-MOO-MINEENA MIN	whenever Thou apportionest among Thy faithful servants
خَيْرٍ أَوْ عَافِيَةٍ	KHAY-RIN AW A'AFEEAH	good, well-being,
أَوْ بَرَكَاتٍ أَوْ هُدًى	AW BARAKATIN AW HUDANA	blessing, guidance,
أَوْ عَمَلٍ بِطَاعَتِكَ	AW A'MALIM-BIT'AAA'TIK	works in obedience to Thee,
أَوْ خَيْرٍ نَمُنُ بِهِ عَلَيْهِمْ يُهْدِيهِمْ	AW KHAY-RIN TAMUN-NU BIHEE A'LAY-HIM TAH-DEEHIM BIHEEE ILAY-K	or good through which Thou art kind to them by guiding them to Thee,
بِهِ إِلَيْكَ		
أَوْ تَرْفَعُهُمْ عِنْدَكَ دَرَجَةً	AW TAR-FAU' LAHUM I'NDAKA DARAJAH	or raisest them up a degree with Thee,
أَوْ تُعْطِيَهُمْ بِهِ خَيْرًا مِنْ خَيْرِ	AW TUA'-TEEHIM BIHEE KHAY- RAM-MIN KHAY-RID-DUNYAA WAL-AKHIRAH	or givest them the good of this world or the next,
الدُّنْيَا وَالْآخِرَةِ		
أَنْ تُؤَفِّرَ حَظِّي وَنَصِيبِي مِنْهُ	AN TUWAF-FIRA H'AZ'-ZEE WANAS'EEBEE MIN-H	that Thou givest me amply my share and allotment of it.
وَأَسْأَلُكَ اللَّهُمَّ رَبَّنَا بِأَنْ	WA AS-ALUKAL-LAAHUM-MA RAB-BANAA BI AN-NA	And I ask Thee, O ALLAH—

لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ	LAKAL-MUL-KA WA LAKAL-H'AM-D	for Thine is the kingdom and the praise;
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANT	there is no god but Thou—
أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ	AN TUS'AL-LEEA A'LAA MUH'AM-MAD	that Thou bleesest MUHAMMAD,
عَبْدِكَ وَمُرْسُولِكَ	A'B-DIKA WARASOOLIK	Thy servant and Thy messenger,
وَحَبِيبِكَ وَصَفْوَتِكَ	WA H'ABEEBIKA WA S'AF-WATIK	Thy beloved and Thy selected friend,
وَخَيْرَتِكَ مِنْ خَلْقِكَ	WA KHEEARATIKA MIN KHAL-QIK	Thy chosen from among Thy creation, and
وَعَلَى آلِ مُحَمَّدٍ الْآبِرَارِ	WA A'LAAA AAALI MUH'AM-MAD AL-AB-RAARIT-	the Household of MUHAMMAD, the pious, the
أَطْهَارِينَ الْأَخْيَارِ	T'AAHIREENAL-AKH-YAAR	pure, the chosen,
صَلَاةٌ لَا يَقْوَى عَلَى إِخْصَائِهَا إِلَّا أَنْتَ	S'ALAATAL-LAA YAQ-WAA A'LAAA IH'-S'AAA-IHAAA IL-LAAA ANT	with a blessing no one has strength to count but Thou,
وَأَنْ تُشْرِكَنَا فِي صَالِحٍ مَنِ	WA AN TUSH-RIKANAA FEE S'AALIHEE MAN DAA'AKA FEE	that Thou associatest us with the most righteous of Thy
دَعَاكَ فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ	HAD'AAL-YAW-MI MIN I'BAADIKAL-MOO-MINEEN	faithful servants who supplicate Thee today
الْمُؤْمِنِينَ		
يَا رَبَّ الْعَالَمِينَ	YAA RAB-BAL-A'ALAMEEN	—O Lord of the worlds!—
وَأَنْ تَغْفِرَ لَنَا وَلَهُمْ	WA AN TAGH-FIRA LANAA WA LAHUM-	and that Thou forgivest us and them!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAK A'LAA KUL-LI SHAY-IN	Surely Thou art powerful over everything. ²⁵³
اللَّهُمَّ	QADEER AL-LAAHUM-MA	O ALLAH,
إِلَيْكَ تَعَمَّدْتُ بِحَاجَتِي	ILAY-KA TAA'M-MAT-TU	toward Thee I aim with my
وَبِكَ أَشْرَلْتُ الْيَوْمَ فَقْرِي وَفَاقَتِي	BIH'AAJATEE WA BIKI ANZAL-TUL-YAW-MA	need and before Thee I set my
وَمَسْكِنَتِي	FAQ-REE WA FAAQATEE WA MAS-KANATEE	poverty, my neediness, my misery,
وَإِنِّي بِمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْثَقُ	WA IN-NEE BIMAGH-FIRATIKA	for I have more trust in Thy
مِنِّي بِعَمَلِي	WA RAH'-MATIKA AW-THAQU MIN-NEE BIA'MALEE	forgiveness and Thy mercy than in my own works.
وَلَمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْسَعُ مِنْ	WA LAMAGH-FIRATUKA WA	Thy forgiveness and Thy
ذُنُوبِي	RAH'-MATUKA AW-SAU' MIN D'UNOOBEE	mercy are vaster than my sins.
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALI MUH'AM- MAD	So bless MUHAMMAD and the Household of MUHAMMAD, and
وَتَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي	WA TAWAL-LA QAZ'AAA-A KUL-LI H'AAJATIN HEEA LEE	attend to the accomplishment of every need of mine through
بِقُدْرَتِكَ عَلَيْهَا	BIQUD-RATIKA A'LAY-HAA	Thy power over it,
وَتَيْسِيرِ ذَلِكَ عَلَيْكَ	WA TAY-SEERI D'ALIKA A'LAY-K	its easiness for Thee.
وَبِفَقْرِي إِلَيْكَ	WA BIFAQ-REEE ILAY-K	my poverty toward Thee,
وَعِثَاكَ عَنِّي	WA GHINAAKA A'N-NEE	and Thy freedom from need for me!

فَإِنِّي	FA IN-NEE	I will come upon
لَمْ أَصِبْ خَيْرًا قَطُّ إِلَّا مِنْكَ	LAM US'IB KHAY-RANA QT-TU IL-LAA MINK	no good whatsoever unless through Thee,
وَلَمْ يَصْرِفْ عَنِّي سُوءًا قَطُّ أَحَدٌ غَيْرُكَ	WA LAM YAS'-RIF A'N-NEE SOOO-ANA QAT-TU AH'ADUN GHAY-RUK	no one other than Thou will turn any evil away from me, and
وَلَا أَرْجُو لِأَمْرِ آخِرِي وَدُنْيَايَ سِوَاكَ	WA LAAA AR-JOO LIAM-RI AAAKHIRATEE WA DUNYAAYA SIWAAK	I have hope in none but Thee for my affair in the next world and in this world.
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
مَنْ تَهَيَّأَ وَتَعَبَّأَ وَأَعَدَّ وَاسْتَعَدَّ لِوَفَادَةِ إِلَى مَخْلُوقٍ	MAN TAHAY-YAA WA TAA'B- BAA WA AA'D-DA WAS-TAA'D- DA LIWIFAADATIN ILAA MAKH-LWQ	If anyone has ever arranged, made ready, prepared, and drawn himself up to be received by a creature
مَرْجَاءَ مَرْفِدِهِ وَتَوَافِلِهِ	RAJAAA-A RIF-DIHEE WA NAWAAFILIH	in hope of his support and awards, and
وَطَلَبَ نَيْلِهِ وَجَابِزَتِهِ	WA TALABA NAY-LIHEE WAJAAA-IZATIH	In seeking to attain to him and his prize.
فَالْيَوْمَ يَا مَوْلَايَ كَأَنَّكَ الْيَوْمَ تَهَيَّئْتَنِي وَتَعَبَّيْتَنِي	FAALAY-KA YAA MAW-LAAYA KAANATIL-YAW-M TAH-YI-ATEE WATAAA'-BI-ATEE	then today toward Thee, my Master, Is my arrangement, my making ready,
وَإِعْدَادِي وَاسْتِعْدَادِي	WA IA'-DAADEE WAS-TIA'- DAADEE	my preparation, and my drawing up,
مَرْجَاءَ عَفْوِكَ وَمَرْفِدِكَ	RAJAAA-A A'F-WIKA WARIF- DIK	In hope of Thy pardon and support and
وَطَلَبَ نَيْلِكَ وَجَابِزَتِكَ	WA TALABA NAY-LIKA WA JAAA-IZATIK	in seeking to attain to Thee and Thy prize.

اَللّٰهُمَّ فَصِّلْ عَلٰى مُحَمَّدٍ وَّآلِ
مُحَمَّدٍ

AL-LAAHUM-MA FAS'AL-LI
A'LAA MUH'AM-MADIW-
WAAAALI MUH'AM-MAD

O ALLAH, so bless
MUHAMMAD and the
Household of MUHAMMAD,

وَلَا تُخَيِّبِ الْيَوْمَ ذٰلِكَ مِنْ
مَّرَجَائِيْ

WA LAA TUKHAY-YIBIL-YAW-
MA D'ALIKA MIR-RAJAAA-EE

and disappoint not my hope
in that today!

يَا مَنْ لَا يُخَفِّيهٖ سَآئِلٌ

YAA MAL-LAA YUH'-FEEHEE
SAAA-IL

O He who is not troubled by
those who ask and

وَلَا يَنْقُصُهُ نَآئِلٌ

WA LAA YANQUS'UHOO
NAAA-IL

diminished by those who
attain their desire!

فَإِنِّي لَمُؤْتِكِ ثِقَةٌ مِّنِيْ

FA IN-NEE LAM AAATIKA
THIQATAM-MIN-NEE

I come not before Thee
trusting

بِعَمَلٍ صَالِحٍ قَدْ مَتَّعُهُ

BI 'MALIN S'AALIH'IN QAD-
DAM-TUH

In a righteous work I have
sent ahead,

وَلَا شَفَاعَةَ مَخْلُوقٍ مَّرْجُوْتُهُ

WA LAA SHAFAAAA'TI MAKH-
LOOQIR-RAJAW-TUH

nor in the intercession of
any creature in whom I have
hope,

إِلَّا شَفَاعَةَ مُحَمَّدٍ وَآهْلِ بَيْتِهِ

IL-LAA SHAFAAAA'TA MUH'AM-
MADIW-WA AH-LI BAY-TIH

except the intercession of
MUHAMMAD and the Folk of
his House

عَلَيْهِ وَعَلَيْهِمْ سَلَامٌ

A'LAY-HEE WA A'LAY-HIM
SALAAMUK

(upon him and upon them
be Thy peace).

أَتَيْتُكَ مُّسْرًا بِالْجُرْمِ وَالْإِسَاءَةِ إِلَى

ATAY-TUKA MUQIR-RAM-BIL-
JUR-MI WAL-ISAAA-ATI ILAA
NAF-SEE

I come to Thee admitting sin
and evil doing toward
myself.

نَفْسِيْ

أَتَيْتُكَ أَرْجُو عَظِيْمَ عَفْوِكَ الَّذِيْ

ATAY-TUKA AR-JOO A'ZEEMA
A'F-WIKAL-LAD'EE A'FAW-TA
BIHEE A'NIL-KHAATI-EEN

I come to Thee hoping for
Thy abounding pardon
through which Thou hast
pardoned the offenders,

عَفَوْتَ بِهِ عَنِ الْخَاطِئِيْنَ

ثُمَّ لَمْ يَنْفَكْ طُولُ عُكُوفِهِمْ	THUM-MA LAM YAM-NAA'-KA TOOLU U'KOOFIHIM A'LAA	while their long persistence in dreadful sin did not
عَلَى عَظِيمِ الْجُرْمِ أَنْ عُدتَ	A'ZEEMIL-JUR-MI AN UT-TA	prevent Thee from returning
عَلَيْهِم بِالرَّحْمَةِ وَالْمَغْفِرَةِ	A'LAY-HIM BIR-RAH'-MATI WAL-MAGH-FIRAH	toward them with mercy and forgiveness!
فَبِمَا مِنْ رَحْمَتِهِ وَاسِعَةٍ	FAYAA MAR-RAH'-MATUHOO WAASIA'H	He whose mercy is wide and
وَعَفْوُهُ عَظِيمٌ	WA A'F-WUHOO A'ZEEM	whose pardon is abounding!
يَا عَظِيمُ يَا عَظِيمُ	YAA A'ZEEMU YAA A'ZEEM	O All-mighty! O All-mighty!
يَا كَرِيمُ يَا كَرِيمُ	YAA KAREEMU YAA KAREEM	O All-generous! O All-generous!
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM- MADI'W-WAAALI MUH'AM- MAD	Bless MUHAMMAD and the Household of MUHAMMAD
وَعُدْ عَلَيَّ بِرَحْمَتِكَ	WA U'D A'LAY-YA BIRAH'- MATIK	return toward me through Thy mercy,
وَتَعَطَّفْ عَلَيَّ بِفَضْلِكَ	WA TAAT'-TAF A'LAY-YA BIFAZ'-LIK	be tender toward me through Thy bounty, and
وَتَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ	WA TAWAS-SAA' A'LAY-YA BIMAGH-FIRATIK	spread out Thy forgiveness upon me!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنَّ هَذَا الْمَقَامَ لِخَلَفَائِكَ وَ	IN-NA HAD'AAL-MAQAAMA LIKHULAFAAAA-IKA WA AS'-	this station belongs to Thy vicegerents, Thy chosen,
أَصْفِيَائِكَ	FEEAAAA-IK	

وَمَوَاضِعُ أَسْنَابِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدْ أَبْتَرَوْهَا	WA MAWAAZ'IA' UMANAAA- IKA FID-DARAJATIR- RAFEEA'TIL-LATEE AKH-TAS'AS'- TAHUM BIHAA QADI AB-TAZ- ZOOHAA	while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped! ²⁵⁴
وَأَنْتَ الْمُقَدِّرُ لَذَلِكَ لَا يَغَالِبُ أَمْرُكَ	WA ANTAL-MUQAD-DIRU LID'ALIK LAA YUGHAALABU AM-RUK	But Thou art the Ordainer of that— Thy command is not overcome,
وَلَا يُجَاوِزُ الْمُخْتَوَمُ مِنْ تَدْبِيرِكَ	WA LAA YUJAAWAZUL-MAH'- TWMU MIN TAD-BEERIK	the Inevitable in Thy governing is not overstepped!
كَيْفَ شِئْتَ وَأَنْتَ شِئْتَ وَلَمَّا أَنْتَ أَعْلَمُ بِهِ	KAY-FA SHI-T WA AN-NAA SHI- T WA LIMAAA ANTA AA'-LAMU BIH	However Thou wiltest and whenever Thou wiltest! In that which Thou knowest best,
غَيْرُ مُنْهَمٍ عَلَى خَلْقِكَ وَلَا لِإِمْرَادِكَ	GHAY-RU MUT-TAHAMIN A'LAA KHAL-QIKA WA LAA LIIRAADATIK	Thou art not accused for Thy creation or Thy will!
حَتَّى عَادَ صَفْوَتُكَ وَخَلْفَاؤُكَ مَغْلُوبِينَ مَقْهُورِينَ مَبْتَرِينَ بِرُؤْدِ حُكْمِكَ مُبَدَّلًا	H'AT-TAA A'ADA S'AF-WATUKA WAKHULAFAAA-WUKA MAGH- LOOBEENA MAQ-HOOREENA MUB-TAZ-ZEEN YARAW-N H'UK-MAKA MUBAD-DALAA	Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see Thy decree replaced,

²⁵⁴ By 'this station' is meant the leading of the prayer of Friday and of the Day of Sacrifice. The latter of these prayers is obligatory according to the SHI-A'HS, in contrast to the SUNNI. ZAYN AL-A'ABIDEEN alludes to the SHI-A'H view that the IMAMS are the rightful leaders of these prayers for all Islam, not the Umayyad caliphs and their representatives. In explaining the meaning of this passage, SAYYID A'LIKHAH quotes a HADEETH from JA'FAR AS-SADIQ: 'Both festivals of the Muslims, that of fast-breaking and that of Sacrifice, renew the sorrow of the Household of MUHAMMAD, for they see therein their right in the hands of others.'

وَكِتَابِكَ مَسْبُودًا	WA KITAABAKA MAMBOOD'AA	Thy Book discarded,
وَفَرَّابِضِكَ مُحَرَّفَةً عَنْ جِهَاتٍ	WA FARAAA-IZ"AKA MUH'AR- RAFATAN A'N JIHAATI ASH- RAAI'K	Thy obligations distorted from the aims of Thy laws,
أَشْرَاعِكَ		
وَسُنَنَ نَبِيِّكَ مَسْرُوكَةً	WA SUNANA NABEE-YIKA MAT-ROOKAH	and the SUNNA of Thy Prophet abandoned!
اللَّهُمَّ اَلْعَن اَعْدَاءَهُمْ	AL-LAAHUM-MAL-A'N AA'- DAAA-AHUM	O ALLAH, curse their enemies
مِنَ الْأَوَّلِينَ وَالْآخِرِينَ	MINAL-AW-WALEENA WAL- AAAKHIREEN	among those of old and the later folk, and
وَمَنْ رَضِيَ بِفِعَالِهِمْ	WA MAR-RAZ"EEA BIFIA'ALIHIM-	all those pleased with their acts, and
وَأَشْيَاءَهُمْ وَاتِّبَاعَهُمْ	WA ASH-YAAAA'HUM WA AT- BAAA'HUM-	their adherents and followers!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAAAI MUH'AM-MAD	O ALLAH bless MUHAMMAD and the Household of MUHAMMAD
إِنَّكَ حَمِيدٌ مُجِيدٌ	IN-NAKA H'AMEEDUM- MAJEED	(surely Thou art All-O ALLAH, laudable, All-glorious)
كَصَلَوَاتِكَ وَبَرَكَاتِكَ وَ	KAS'ALAWAATIKA WA BARAKAATIKA WA TAH'EE- YAAATIKA A'LAAA AS'-FEEAAA- IKA IB-RAAHEEMA WA AAALI IB-RAAHEEM	like Thy blessing, benedictions, and salutations upon Thy chosen Abraham and the people of Abraham!
آلِ إِبْرَاهِيمَ		
وَعَجِّلِ الْفَرَجَ وَالرَّوْحَ وَالنُّصْرَةَ وَ	WA A'J-JILIL-FARJA WAR-RAW- H'A WAN-NUS'-RATA WAT- TAM-KEENA WAT-TAA-YEEDA LAHUM-	O ALLAH, and hasten for them relief, ease, help, strengthening, and confirmation!
الْتَّمَكِينَ وَالتَّائِيدَ لَهُمْ		
اللَّهُمَّ وَاجْعَلْنِي مِنْ أَهْلِ	AL-LAAHUM-MA WAJ-A'L-NEE MIN AH-L	make me one of the people who

اَتَّوْحِيدُ وَ الْاِيْمَانِ بِكَ	AT-TAW-H'EEDI WALEE-MAANI BIK	profess Thy Unity, have faith in Thee, and
وَالْتَّصَدِيقِ بِرَسُوْلِكَ وَ الْاَيْمَةِ الَّذِيْنَ حَمَمْتَ طَاعَتَهُمْ	WAT-TAS'-DEEQI BIRASOOLIKA WAL-A-IM-MATIL-LAD'EENA H'ATAM-TA T'AAA'TAHUM-	attest to Thy Messenger and the IMAMs toward whom Thou hast enjoined obedience, and
مِمَّنْ يَخْرِي ذَاكَ بِهِ وَعَلَى يَدَيْهِ	MIM-MAY-YAJ-REE D'ALIKA BIHEE WAA'LAA YADAY-H	one of those through whom and at whose hands this takes place! ²⁵⁵
اَمِيْنَ رَبِّ الْعَالَمِيْنَ	AAAMEENA RAB-BAL- A'ALAMEEN	Amen, Lord of the worlds!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَيْسَ يَرُدُّ غَضَبَكَ اِلَّا حِلْمُكَ	LAY-SA YARUD-DU GHAZ"ABAKA IL-LAA H'IL-MUK	nothing repels Thy wrath but Thy clemency,
وَلَا يَرُدُّ سَخَطَكَ اِلَّا عَفْوُكَ	WA LAA YARUD-DU SAKHATAKA IL-LAA A'F-WUK	nothing repels Thy displeasure but Thy pardon,
وَلَا يُجِيرُ مِنْ عِقَابِكَ اِلَّا رَحْمَتُكَ	WA LAA YUJEERU MIN I'QAABIKA IL-LAA RAH'-MATUK	nothing grants sanctuary from Thy punishment but Thy mercy, and
وَلَا يُجِنِّي مِنْكَ اِلَّا اَتَّصِرُّ اِلَيْكَ وَ بَيْنَ يَدَيْكَ	WA LAA YUNJEENEE MINKA IL- LAAT-TAZ'AR-RUU' ILAY-KA WA BAY-NA YADAY-K	nothing will deliver me from Thee except pleading to Thee before Thee, ²⁵⁶
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALI MUH'AM- MAD	so bless MUHAMMAD and the Household of MUHAMMAD, and

²⁵⁵ i.e., those who actually put the profession of Unity, faith, and attestation into practice.

²⁵⁶ Allusion to the Prophet's supplication quoted in the Introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

وَهَبْ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ فَرَجًا بِالْقُدْرَةِ الَّتِي	WA HAB LANAA YAAA ILAAHEE MIL-LADUNKA FARAJAM-BIL-QUD-RATIL- LATEE	give us on Thy part, my God, relief by means of the power through which Thou
بِهَا تُحْيِي أَمْوَاتَ الْعِبَادِ وَبِهَا تَنْشُرُ مَيِّتَ الْبِلَادِ	BIHAA TUH'-EEY AM-WAATAL- I'BAAD WA BIHAA TANSURU MAY- TAL-BILAAD	bringest the dead servants to life and revivest the dead lands. ²⁵⁷
وَلَا تُؤْلِكْنِي يَا إِلَهِي غَمًّا حَتَّى	WA LAA TUH-LIK-NEE YAAA ILAAHEE GHAM-MANA	Destroy me not through gloom, my God, before Thou
تَسْتَجِيبَ لِي	H'AT-TAA TAS-TAJEEBA LEE	respondest to me and
وَتُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي	WA TUA'R-RIFANEEL-IJAABATA FEE DUA'AA-EE	givest me the knowledge of Thy response to my supplication!
وَأَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي	WA AD'IQ-NEE TAA'-MAL- A'AFEEATI ILAA MUNTAHAHA AJALEE	Let me taste the flavor of well-being to the end of my term!
وَلَا تُشْمِتْ بِي عَدُوِّي	WA LAA TUSH-MIT BEE A'DOO- WEE	And let not my enemy gloat over me,
وَلَا تُمَكِّنْهُ مِنْ عُنُقِي	WA LAA TUMAK-KIN-HOC MIN U'NUQEE	place not my neck in his power, and
وَلَا تَسْلُطْهُ عَلَيَّ	WA LAA TUSAL-LIT'-HOO A'LAY	give him not authority over me!
إِلَهِي	ILAAHEEE	My God,
إِنْ مَرَّفَعَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي؟	IR-RAFAA'-TANEE FAMAN D'AAL-LAD'EE YAZ"AU'NEE?	If Thou raisest me up, who is there to push me down?

²⁵⁷ Allusion to 43: 11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

وَإِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي
WIW-WAZ"AA'-TANEE FAMAN D'AAL-LAD'EE YAR-FAU'NEE? If Thou pushest me down,
who is there to raise me up?

يَرْفَعُنِي؟

وَإِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي
WA IN AK-RAM-TANEE FAMAN D'AAL-LAD'EE YUHEENUNEE? If Thou honourest me, who is
there to humiliate me?

يُهِنُنِي؟

وَإِنْ أَهْتَنِي فَمَنْ ذَا الَّذِي
WA IN AHANTANEE FAMAN D'AAL-LAD'EE YUK-RIMUNEE? If Thou humiliatest me, who
is there to honor me?

يُكْرِمُنِي؟

وَإِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي
WA IN A'D'-D'AB-TANEE FAMAN D'AAL-LAD'EE YAR-H'AMUNEE? If Thou chastisest me, who is
there to have mercy upon me?

يَرْحَمُنِي؟

وَإِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي
WA IN AH-LAK-TANEE FAMAN D'AAL-LAD'EE YAA'-RIZ"U LAKA FEE A'B-DIKA AW YAS-ALUKA A'N AM-RIHI? If Thou destroyest me, who is
there to stand up for Thy servant against or ask Thee about his affair?

أَمْرُهُ؟

وَقَدْ عَلِمْتُ أَنَّهُ
WAQAD A'LIM-TU AN-NAHOO But I know that

لَيْسَ فِي حُكْمِكَ ظُلْمٌ
LAY-SA FEE H'UK-MIKA Z'UL-M there is no wrong In Thy
decree and

وَلَا فِي نِقْمَتِكَ عَجَلَةٌ
WA LAA FEE NAQIMATIKA A'JALAH no hurry In Thy vengeance.

وَإِنَّمَا يُعْجِلُ مَنْ يَخَافُ الْفُوتَ
WA IN-NAMAA YAA'-JALU MAY-YAKHAAFUL-FAW-T He alone hurries who fears
to miss, and

وَإِنَّمَا يَخْتِجُ إِلَى الظُّلْمِ الضَّعِيفُ
WA IN-NAMAA YAH'-TAAJU ILAAZ-Z'UL-MIZ"-Z"AE'EF only the weak needs to
wrong.

وَقَدْ تَعَالَيْتَ يَا إِلَهِي عَنِ ذَلِكَ
WA QAD T-TAA'ALAY-TA YAAA ILAAHEE A'N D'ALIKA U'LOO-WANA KABEERAA But Thou art exalted, my
God, high indeed above all that!

عُلُوًّا كَبِيرًا

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

AL-LAAHUM-MA S'AL-LI A'LAA
MUH'AM-MADIW-WAAALI
MUH'AM-MAD

O ALLAH, bless MUHAMMAD
and the Household of
MUHAMMAD.

وَلَا تَجْعَلْنِيْ لِلْبَلَاءِ غَرَضًا وَلَا
لِنَقِمَتِكَ نَصَبًا

WA LAA TAJ-A'L-NEE LIL-
BALAAA-I GHARAZ"AA WA
LAA LINAQ-MATIKA NAS'ABAA

make me not the target of
affliction nor the object of
Thy vengeance.

وَمَهْلِيْ وَنَفْسِيْ

WA MAH-HIL-NEE WA NAF-
FIS-NEE

respite me, comfort me,

وَأَقْلِيْ عَثْرِيْ

WA AQIL-NEE A'TH-RATEE

release me from my
stumble, and

وَلَا تُبْتَلِنِيْ بِبَلَاءٍ عَلٰى أَثَرِ بَلَاءٍ

WA LAA TAB-TALEEAN-NEE
BIBALAAA-IN A'LAAA ATHARI
BALAAA-

afflict me not with an
affliction in the wake of an
affliction,

فَقَدْ تَرَى صَعْفِيْ، وَقِلَّةَ حِيلَتِيْ، وَ
تَضَرُّعِيْ إِلَيْكَ

FAQAD T-TARAA Z"AA'-FEE WA
QIL-LATA H'EELATEE WA
TAZ"AR-RUE'EY ILAY-K

for Thou hast seen my frailty,
the paucity of my
stratagems, and my
pleading to Thee!

أَعُوْذُ بِكَ اَللّٰهُمَّ الْيَوْمَ مِنْ غَضَبِكَ

AU'WD'U BIKAL-LAAHUM-MAL-
YAW-MA MIN GHAZ"ABIK

I seek refuge in Thee today,
my God, from Thy wrath,

فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَأَعِزِّنِيْ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WAAALIHEE WA AJD'-
NEE

so bless MUHAMMAD and his
Household and give me
refuge!

وَأَسْتَجِبِرُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ

WA AS-TAJEERU BIKAL-YAW-
MA MIN SAKHAT'IK

I seek sanctuary in Thee
today from Thy displeasure,

فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَأَجِرْنِيْ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WAAALIHEE WA AJIR-
NEE

so bless MUHAMMAD and his
Household, and give me
sanctuary!

وَأَسْأَلُكَ أَمْنًا مِنْ عَذَابِكَ

WA AS-ALUKA AM-NAM-MIN
A'D'AABIK

I ask Thee security from Thy
chastisement,

فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَأَمِّنِيْ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALIHEE WA
AAAMIN-NEE

so bless MUHAMMAD and his
Household, and give me
security!

وَاسْتَهْدِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَاهْدِنِي	WA AS-TAH-DEEK FAS'ALI A'LAA MUH'AM-MADIW-WA AAALIHEE WAH-DINEE	I seek guidance from Thee, so bless MUHAMMAD and his Household and guide me!
وَاسْتَنْصِرْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَأَنْصُرْنِي	WA AS-TANS'IRUK FAS'AL-LI A'LAA MUH'AM-MADIW- WAAALIHEE WAANS'UR-NEE	I seek help from Thee, so bless MUHAMMAD and his Household and help me!
وَاسْتَزِرْجُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَأَمْرِحْنِي	WA AS-TAR-H'IMUK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAR-H'AM-NEE	I ask Thee for mercy, so bless MUHAMMAD and his Household and have mercy upon me!
وَاسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَآكْفِنِي	WA AS-TAK-FEEK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAK-FINEE	I seek sufficiency from Thee, so bless MUHAMMAD and his Household and suffice me!
وَاسْتَزِرْزُقْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَأَمْرِزْنِي	WA AS-TAR-ZIQUKA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAR-ZUQ-NEE	I seek provision from Thee, so bless MUHAMMAD and his Household and provide for me!
وَاسْتَعِينُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْنِي	WA AS-TAE'ENUK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA AI'N-NEE	I seek assistance from Thee, so bless MUHAMMAD and his Household and assist me!
وَاسْتَغْفِرْكَ لِمَا سَلَفَ مِن ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْ لِي	WA ASTAGH-FIRUKA LIMAA SALAF MIN D'UNOBBEE FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHEE WAGH- FIR LEE	I pray forgiveness for my past sins, so bless MUHAMMAD and his Household and forgive me.
وَاسْتَعْصِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَاعْصِنِي	WA AS-TAA'-S'IMUK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAA'-S'IM-NEE	I ask Thee to preserve me from sin, so bless MUHAMMAD and his Household and preserve me,

فَإِنِّي لَنْ أَعُودَ لَشَيْءٍ كَرِهْتَهُ مَنِي إِنْ شِئْتَ ذَلِكَ	FA IN-NEE LAN AU'WDA LISHAY-IN KARIH-TAHOO MIN- NEE IN SHI-TA D'ALIK	for I will not return to anything Thou dislikest from me, if Thou wilt that!
يَا رَبِّ يَا رَبِّ	YAA RAB-BI YAA RAB	My Lord! My Lord!
يَا حَنَّانُ يَا مَنَّانُ	YAA H'AN-NAANU YAA MAN- NAAN	O All-loving! O All-kind!
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK- RAAM	O Possessor of majesty and munificence!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household, and
وَاسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَطَلَبْتُ إِلَيْكَ وَرَغَبْتُ فِيهِ إِلَيْكَ	WAS-TAJIB LEE JAMEEA' MAA SAAL-TUKA WAT'ALAB-TU ILAY- KA WA RAGHIB-TU FEEHEEE ILAY-K	grant me everything that I ask from Thee, seek from Thee, and beseech from Thee!
وَأْمُرْهُ وَقَدِّرْهُ وَأَقْضِهِ وَ أَمْضِهِ	WA ARID-HOO WA QAD-DIR- HOO WA AQ-Z'IHEE WA AM- Z'IH	Will it, ordain it, decree it, and accomplish it!
وَخَيْرُ لِي فِيمَا تَقْضِي مِنْهُ	WA KHIR LEE FEEMAA TAQ- Z'EE MIN-H	Give me good in that of it which Thou decreest!
وَبَارِكْ لِي فِي ذَلِكَ	WA BAARIK LEE FEE D'ALIK	Bless me in that,
وَتَقْضِلْ عَلَيَّ بِهِ	WA TAFAZ"-Z'AL A'LAY-YA BIH	be gratuitously bountiful toward me through it,
وَأَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ	WA AS-I'D-NEE BIMAA TUA'- TEENEE MIN-H	make me happy in that of it which Thou givest to me,
وَزِدْنِي مِنْ فَضْلِكَ وَسَعَةٍ مَا عِنْدَكَ	WA ZID-NEE MIN FAZ"-LIKA WA SAATI MAA I'NDAK	and increase me in Thy bounty and the plenty of what is with Thee,
فَإِنَّكَ وَاسِعٌ كَرِيمٌ	FA IN-NAKA WAASIU'N KAREEM	for Thou art Boundless, Generous!

وَصَلِّ ذَلِكَ بِخَيْرِ الْآخِرَةِ وَ
نَعِيمِهَا

WA S'IL D'ALIKA BIKHAY-RIL-
AAAKHIRATI WA NAE'EMIHA

And link that to the good
and the bliss of the next
world,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEENA

O Most Merciful of the
mercifull

((ثُمَّ تَدْعُو بِمَا بَدَأَ لَكَ وَتُصَلِّي عَلَى

((THUM-MA TAD-U'W BIMAA
BADAA LAKA WATUS'AL-LEE

THEN YOU SUPPLICATE AS
SEEMS PROPER TO YOU AND

مُحَمَّدٍ وَآلِهِ أَلْفَ مَرَّةٍ. هَكَذَا

A'LAA MUH'AM-MADIW-WA
AAALIHEEE AL-FA MAR-RATIN.

ON MUHAMMAD AND HIS
HOUSEHOLD ONE THOUSAND

كَانَ يَفْعَلُ عَلَيْهِ السَّلَامُ))

HKAD'AA KAANA YAF-A'LU
A'LAY-HIS-SALAAMU))

TIMES. THIS IS WHAT HE USED
TO DO (UPON HIM BE PEACE)

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

—49—

His Supplication
(A.S)

فِي دَفْعِ كَيْدِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEE

IN REPELLING
THE TRICKERY

الْأَعْدَاءِ وَرَدِّ

DIFAAI' KAY-DIL-AA'-
DAAA-I WA RAD-DA
BAA-SIHIM

OF ENEMIES
AND DRIVING

بِأَسْمِهِمْ

AWAY THEIR
SEVERITY

إِلَهِي هَدَيْتَنِي فَلَهَوْتُ

ILAAHEE HADAY-TANEE
FALAHAW-T

My God, Thou guided me
but I diverted myself,

وَعَظَّتْ فِقْسَوْتُ

WA WAA'Z'-TA FAQASAW-T

Thou admonished me but
my heart became
hardened,

وَأَبْلَيْتَ الْجَمِيلَ فَعَصَيْتُ

WA AB-LAY-TAL-JAMEELA
FAA'S'AY-T

Thou tried me graciously but
I disobeyed.

ثُمَّ عَرَفْتُ مَا أَصْدَرْتِ إِذْ

THUM-MA A'RAF-TU MAAA
AS'ADAR-TA ID' A'R-
RAFTANEH

Then, when Thou caused me
to know It, I came to know
that from which Thou hadst
turned [me] away,

عَرَفْتَنِي

فَأَسْتَغْفِرُ فَأَقْلْتُ

FAS-TAGH-FAR-TU FAAQAL-T

so I prayed forgiveness and
Thou released, and

فَعُدْتُ فَسَرْتُ	FAU'T-TU FASATAR-T	I returned and Thou covered over.
فَلَكَ إِلَهِي الْحَمْدُ	FALAKA ILAAHEEL-H'AM-D	So Thine, my God, is the praise!
تَقَعَّمْتُ أَوْدِيَةَ الْهَلَاكِ	TAAQAH'-H'AM-TU AW-DEEATAL-HALAAK	I plunged into the valleys of destruction and
وَحَلَلْتُ شِعَابَ تَلَفٍ	WA H'ALAL-TU SHIA'ABA TALAF	settled in the ravines of ruin,
تَعَرَّضْتُ فِيهَا لِسَطْوَاتِكَ	TAA'R-RAZ"-TU FEEHAA LISATAWAATIK	exposing myself to Thy chastisements and
وَبَحَلُولِهَا عِقُوبَاتِكَ	WA BIH'ULOOIHAA U'QOOBAATIK	the descent of Thy punishments!
وَوَسِيلَتِي إِلَيْكَ اتَّوْحِيدُ	WA WASEELATEEE ILAY-KAT-TAW-H'EED	My mediation with Thee is the profession of Unity,
وَذَرِيعَتِي أَنِّي لَمْ أَشْرِكْ بِكَ	WA D'AREEA'TEEE AN-NEE LAM USH-RIK BIKA SHAY-AA	my way of coming to Thee that I associate nothing with Thee,
شَيْئًا		
وَلَمْ أَتَّخِذْ مَعَكَ إِلَهًا	WA LAM ST-TAKHID' MAA'KA ILAHAA	nor do I take along with Thee a god;
وَقَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي	WA QAD FARAR-TU ILAY-KA BINAFA-SEE	I have fled to Thee with my soul---
وَالْإِلَيْكَ مَقَرُّ الْمُسِيءِ	WA ILAY-KA MAFAR-RUL-MUSEE-	in Thee is the place of flight for the evildoer,
وَمَقَرُّ الْمُضْطَّعِ لِحَظِّ نَفْسِهِ الْمَلْتَجِي	WA MAF-ZAU'L-MUZ"AY-YII' LH'AZ'-Z'I NAF-SIHIL-MUL-TAJI-	the place of escape for him who has squandered the share of his soul and seeks asylum.
فَكَمْ مِنْ عَدُوٍّ	FAKAM MIN A'DOOIN	How many an enemy has
انْتَصَى عَلَى سَيْفِ عَدَاوَتِهِ	INTAZ"AA A'LAY-YA SAY-FA A'DAAWATIH	unsheathed the sword of his enmity toward me,
وَشَحَذَ لِي ظُبَّةَ مَدِينَةٍ	WA SHAH'AD'A LEE Z'UBATA MUD-YATIH	honed the cutting edge of his knife for me,

وَأَرْهَفَ لِي شَبَابَ حَدِّهِ	WA AR-HAFA LEE SHABAA H'AD-DIH	sharpened the tip of his blade for me,
وَدَافَ لِي قَوَاتِلَ سُومِيهِ	WA DAAFA LEE QAWAATILA SUMOOMIH	mixed his killing potions for me,
وَسَدَّدَ نَحْوِي صَوَائِبَ سِهَامِيهِ	WA SAD-DADA NAH'-WEE S'AWAAA-IBA SIHAAMIH	pointed toward me his straight-flying arrows,
وَلَمْ تَتَمَّ عَنِّي عَيْنُ حِرَاسَتِهِ	WA LAM TANAM A'N-NEE AY- NU H'IRAASATIH	not allowed the eye of his watchfulness to sleep toward me, and
وَأَضْمَرَ أَنْ يَسُومَنِي الْمَكْرُوهُ	WA AZ"-MARA AY- YASOOMANEEL-MAK-ROOH	secretly thought of visitng me with something hateful
وَيُجَرِّعُنِي مِرْعَاقَ مَرَامَرِيهِ	WA YUJAR-RIA'NEE ZUA'AQA MARAARATIH	and making me gulp down the bitter water of his bile!
فَنَظَرْتُ يَا إِلَهِي إِلَى	FANAZ'AR-TA YAAA ILAAHEEE ILAA	So Thou looked, my God, at
ضَعْفِي عَنْ اخْتِمَالِ الْفَوَاحِشِ	Z"AA'-FEE A'NI AH'-TIMAALIL- FAWAADIH'	my weakness in bearing oppressive burdens,
وَعَجْزِي عَنِ الْإِنْتِصَارِ مِمَّنْ	WA A'J-ZEE A'NILINTS'AARI MIM-MAN QAS'ADANEE	my inability to gain victory over him who aims to war against me, and
قَصَدَنِي بِمُحَارَبَتِهِ	BIMUH'AARABATIH	
وَوَخَدَنِي فِي كَثِيرٍ عَدَدٍ مِّنْ	WA WAH'-DATEE FEE KATHEERI A'DADI MAN-NAAWAANEE	my being alone before the great numbers of him who is hostile toward me and
نَاوَانِي		
وَأَرْصَدَ لِي بِالْبَلَاءِ فِيمَا لَمْ أُغْمِلْ	WA AR-SADA LEEAL-BALAAA- A FEEMAA LAM UA'-MIL FEEHEE FIK-REE	lies in wait for me with an affliction about which I have not thought.
فِيهِ فِكْرِي		
فَأَبْدَأْتَنِي بِنَصْرِكَ	FAB-TADAA-TANEE BINAS'-RIK	Thou set out at once to help me and
وَشَدَدْتَ أَمْرِي بِقُوَّتِكَ	WA SHADAT-TA AZ-REE BIQOO-WATIK	Thou braced up my back!
ثُمَّ فَلَلْتَ لِي حَدَّهُ	THUM-MA FALAL-TA LEE H'AD- DAH	Thou blunted for me his blade,

وَصَيَّرْنَاهُ مِنْ بَعْدِ جَمْعٍ عَدِيدٍ
وَحْدَهُ

WA S'AY-YAR-TAHOO MIM-
BAA'-DI JAM-I'N A'DEEDIW-
WAH'-DAH

made him, after a great
multitude, solitary,

وَأَعْلَيْتَ كَعْبِي عَلَيْهِ
وَجَعَلْتَ مَا سَدَدَهُ مَرْدُودًا عَلَيْهِ
فَرَدَدْتَهُ

WA AA'-LAY-TA KAA'-BEE
A'LAY-H

raised up my heel over him,
and

WA JAA'L-TA MAA SAD-
DADAHOO MAR-DOODANA
A'LAY-H

turned back upon him what
he had pointed straight.

FARADAT-TAHOO

So Thou sent him back,

لَمْ يَشْفِ غَيْظُهُ

LAM YASH-FI GHAY'ZAH

his rage not calmed,

وَلَمْ يَسْكُنْ غَلِيلُهُ

WA LAM YAS-KUN GHAEELUH

his burning thirst not
quenched!

قَدْ عَضَّ عَلَى شَوَاهِرُ

QAD A'Z'-Z'A A'LAY-YA
SHAWAAH

Bitting his fingers,

وَأَدْبَرَ مُؤَيَّا قَدْ أَخْلَفَتْ سَرَائَاهُ

WA AD-BARA MUWAL-LEEANA
QAD AKH-LAF-TA SARAAYA AH

he turned his back in flight,
his columns having been of
no use.

وَكَمَ مِنْ بَاغٍ

WA KAM MIM-BAAGH

How many an oppressor has

بَغَانِي بِمَكَايِدِهِ

BAGHAANEE BIMAKAAA-IDIH

oppressed me with his tricks,

وَنَصَبَ لِي شِرَاكَ مَصَائِدِهِ

WA NAS'ABA LEE SHIRAAKA
MAS'AAA-IDIH

set up for me the net of his
snares,

وَوَكَّلَ بِي تَفَقُّدَ مِرْعَاتِيهِ

WA WAK-KALA BEE TAFAG-
QUDA RIA'AYATIH

appointed over me the
inspection of his regard,

وَأَضْبَأَ إِلَيَّ إِضْبَاءَ السَّيِّ

WA AZ'-BAA ILAY-YA IZ'-BAAA-
AS-SABUI' LIT'AREEDATIH

and lay in ambush for me,
the lying in ambush of a
predator for its game,

لَطْرِيدَتِهِ

أَنْتِظَارًا لِأَنْتِهَانِ الْفَرْصَةِ

ANTIZ'AARAL-LIANTIHAAZIL-
FUR-S'ATI LIFAREESATIH

waiting to take advantage
of its prey,

لَفَرِيْسَتِهِ

وَهُوَ يُظْهِرُ لِي بِشَاشَةِ الْوَلَقِ

WA HUWA YUZ'-HIRU LEE
BASHAASHATAL-MALAQ

while he showed me the
smile of the flatterer and

وَيَنْظُرُنِي عَلَى شِدَّةِ الْحَقِّ

WA YANZ'URUNEE A'LAA SHID-
DATIL-H'ANAQ

looked at me with the
intensity of fury

فَلَمَّا رَأَيْتَ يَا إِلَهِي تَبَارَكْتَ وَ

FALAM-MAA RAAY-TA YAAA
ILAAHEE TABAARAK-TA WA
TAA'ALAY-T

So when Thou saw, my God,
(blessed art Thou and high
exalted)

تَعَالَيْتَ

دَخَلَ سَرِيرَتِهِ

DAGHALA SAREERATIH

the depravity of his secret
thoughts and

وَفُجَّ مَا أَنْطَوَى عَلَيْهِ

WA QUB-H'A MANTAWAA
A'LAY-H

the ugliness of what he
harbored,

أَمْ كُنْتَهُ لَأُمِّ رَأْسِهِ فِى

AR-KAS-TAHOO LIUM-MI RAA-
SIHEE FEE ZUB-YATIH

Thou threw him on his head
into his own pitfall and

نَزَيْتَهُ

وَمَرَدَّدْتَهُ فِى مَهْوَى حُفْرَتِهِ

WA RADAT-TAHOO FEE MAH-
WAA H'UF-RATIH

dumped him into the hole of
his own digging.

فَانْقَمَعَ بَعْدَ اسْتِطْلَاقِهِ ذَلِيلًا فِى

FAANQAMAA' BAA'-DA AS-
TIT'AALATIHEE D'ALEELAN FEE

So he was brought down
low, after his overbearing,

مِرْبَقِ حِكَايَتِهِ الَّتِى كَانَ يَقْدِرُ أَنْ

RIBAQI H'IBAALATIHIIL-LTEE
KAANA YUQAD-DIRU AY-
YARAANEE FEEHAA

by the nooses of his own
snare, wherein he had
thought he would see me;

يَرَانِ فِيهَا

وَقَدْ كَادَ أَنْ يَحُلَّ بِى لَوْلَا

WA QAD KAADA AY-YAH'UL-
LA BEE LAW-LAA RAH'-

and what came down upon
his courtyard—had it not
been for Thy mercy —was
on the point of coming
down upon me!

مَرْحَمَتِكَ مَا حَلَّ بِسَاحَتِهِ

MATUKA MAA H'AL-LA
BISAAH'ATIH

وَكَمْ مِنْ حَاسِدٍ قَدْ

WA KAM MIN H'AASIDIN QAD

How many an envier has

شَرِقَ بِي بِفَضْتِهِ	SHARIQA BEE BIGHUS'-S'ATI	choked upon me in his agony,
وَشَجَى نِي بِفَيْظِهِ	WA SHAJEEA MIN-NEE BIGHAY-ZIH	fumed over me in his rage,
وَسَلَفَنِي بِحَدِّ لِسَانِهِ	WA SALAQANEE BIH'AD-D LISAANI	cut me with the edge of his tongue,
وَوَحَرَنِي بِقَرْفِ عَيْبِهِ	WA WAH'ARANEE BIQAR-FI UYOOBIH	showed malice toward me by accusing me of his own faults,
وَجَعَلَ عِرْضِي غَرَضًا لِمَرَامِهِ	WA JAA'LA I'R-Z'EE GHARAZ'AL-LIMARAAMEEH	made my good reputé the target of his shots,
وَقَلَّدَنِي خِلَالًا لِمُتَرَكِّ فِيهِ	WA QAL-LADANEE KHILAAL- LAM TAZAL FEEH	collared me with his own constant defects,
وَوَحَرَنِي بِكَيْدِهِ	WA WAH'ARANEE BIKAYDIH	showed malice toward me with his trickery, and
وَقَصَّدَنِي بِكَيْدِهِ	WA QAS'ADANEE BIMAKEEDATH	aimed at me with his tricks!
فَنَادَيْتُكَ يَا إِلَهِي	FANAADAY-TUKA YAAA !LAAHEE	So I called upon Thee, my God,
مُسْتَعِينًا بِكَ	MUS-TAGHEETHAM-BIK	seeking aid from Thee,
وَأَتَمَّ سُرْعَةَ إِجَابَتِكَ	WAATHIQAM-BISUR-ATI LAASATIK	trusting in the speed of Thy response,
عَالِمًا أَنَّ	A'ALIMAN AN-NAH	knowing that
لَا يَنْفَعُ مَنْ أَوَى إِلَى ظِلِّ	LAA YUZ'-TAHADU MAN AWAAA ILAA ZIL-LI KANAFIK	he who seeks heaven in the shadow of Thy win will not be mistreated, and
كَفِّكَ		
وَلَنْ يَنْفَعُ مَنْ لَجَأَ إِلَى مَقْبَلِ	WA LAY-YAF-ZAA' MAL-LAJAA ILAA MAA'-QILI ANTIS'AARIK	he who seeks asylum in the stronghold of Thy victory will not be frightened.
أَنْتِظَامِكَ		

فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

FAH'AS'-S'ANTANEE MIM-BAA-SIHEE BIQUD-RATIK

So Thou fortified me against his severity through Thy power. |

وَكَهْ مِنْ

WA KAM MIN-

How many

سَحَابٍ مَكْرُوهٍ جَلَّيْتُهَا عَنِّي

SAH'AAA-IBI MAK-ROOHIN JAL-LAY-TAHAA A'N-NEE

a cloud of detested things Thou hast dispelled from me,

وَ سَحَابٍ نَعْمٍ أَنْطَرْتُهَا عَلَيَّ

WA SAH'AAA-IBI NIA'MIN AM-TAR-TAHAA A'LAY

a cloud of favor Thou hast made rain down upon me,

وَجَدَّاءٍ مَرَحْمَةٍ نَشَرْتُهَا

WA JADAAWILI RAH'-MATIN-NASHAR-TAHAA

a stream of mercy Thou hast let flow,

وَعَافِيَةٍ الْبَسْتُهَا

WA A'AFEEATIN AL-BAS-TAHAA

a well-being in which Thou hast clothed me,

وَأَعْيُنٍ أَخْدَاكِ طَمَسْتُهَا

WA AA'-YUNI AH'-DAATHIN TAMAS-TAHAA

an eye of mishap Thou hast blinded, and

وَعَوَاشِي كُرْبَاتٍ كَشَفْتُهَا

WA GHAWAASHEEA KURUBAATIN KASHAF-TAHAA

a wrap of distress Thou hast removed |

وَكَهْ مِنْ

WA KAM MIN-

How many

ظَنِّ حَسَنٍ حَقَّقْتُ

ZAN-NIN H'ASANIN H'AQ-QAQ-T

a good opinion Thou hast verified,

وَعَدَمٍ جَبَرْتُ

WA A'DAMIN JABAR-T

a destitution Thou hast redressed,

وَصَرَعَةٍ أَنْعَشْتُ

WA S'ARATIN AN-A'SH-T

an infirmity Thou hast restored to health, and

وَمَسَكَةٍ حَوَّلْتُ

WA MAS-KANATIN H'AW-WAL-T

a misery Thou hast transformed |

كُلِّ ذَلِكَ إِنْعَامًا وَتَطَوُّلاً مِنْكَ ، وَ

KUL-L D'ALIKA IN-A'AMAW-WATATAW-WULAM-MINK WA FEE JAMEEI'HEE AN-HIMAAKAM-MIN-NEE A'LAA MAA'AS'EEK

All of that was favor and graciousness from Thee, and in all of it I was occupied with acts of disobeying Thee.

فِي جَمِيعِهِ أَنْهَكَكَ مَنْى عَلَى

مَعَاصِيكَ

لَمْ تَنْفَكْ إِسَاءَتِي عَنْ إِيْسَامِ إِحْسَانِكَ	LAM TAM-NAA'-KA ISAAA-ATEE A'N IT-MAAMI IH'-SAANIK	My evil doing did not hinder Thee from completing Thy beneficence,
وَلَا حَجَرَ سِي ذَالِكَ عَنِ أَمْرِ تَكَابِ مَسَاطِطِكَ	WA LAA H'AJARANEE D'ALIKA A'NI AR-TIKAABI MASAACHIT'IK	nor was I stopped from committing acts displeasing to Thee.
لَا تُسْأَلُ عَمَّا تَعْمَلُ	LAA TUS-ALU A'M-MAA TAF-A'L	Thou art not questioned as to what Thou dost! ²⁵⁸
وَلَقَدْ سُئِلْتَ فَأَعْطَيْتَ	WA LAQAD SU-IL-TA FAAA'- TAY-T	Thou wert asked, and Thou bestowed.
وَلَمْ تُسْأَلْ فَأَبْتَدَأْتَ	WA LAM TUS-AL FAB-TADAA-T	Thou wert not asked, and Thou began.
وَاسْتَبِجَ فَضْلُكَ فَمَا أَكْدَيْتَ	WAS-TUMEEH'A FAZ"-LUKA FAMAAA AK-DAY-T	Thy bounty was requested, and Thou didst not skimp.
أَبَيْتَ يَا مَوْلَايَ إِلَّا إِحْسَانًا وَ أَمْنًا وَتَطَوُّلاً وَإِنْعَامًا	ABAY-TA YAA MAWLAAY IL- LAAA IH'-SAANAW-WA AM- TINAANAW-WA TAT'AW- WULAW-WA IN-A'AMAA	Thou refused, my Master, everything but beneficence, kindness, graciousness, and favor,
وَأَبَيْتُ إِلَّا	WA ABAY-TU IL-LAA	and I refused everything but
تَقَحُّمًا لِحُرْمَاتِكَ	TAQAH'-H'UMAL- LIH'URUMAATIK	plunging into what Thou hast made unlawful
وَتَعْدِيًا لِحُدُودِكَ	WA TAA'D-DEEAL- LH'UDOODIK	transgressing Thy bounds.
وَغَفْلَةً عَنْ وَعِيدِكَ	WA GHAF-LATAN A'W- WAE'EDIK	and paying no heed to Thy threat!
فَلَكَ الْحَمْدُ إِلَهِي مِنْ	FALAKAL-H'AM-DU ILAAHEE MIN-	So Thine is the praise, my God,

²⁵⁸ Allusion to 21: 23: He is not questioned as to what He does, but they shall be questioned.

مُقْتَدِرٍ لَا يُغْلَبُ	MUQ-TADIRIL-LAA YUGH-LAB	the All-powerful who is not overcome, and
وَذِي أَنَاةٍ لَا يُعْجَلُ	WA D'EEE ANAATIL-LAA YAA'-JAL	the Possessor of patient waiting who does not hurry!
هَذَا مَقَامٌ مِنْ	HAD'AA MAQAAMU MANI	This is the station of one who
اعْتَرَفَ بِسُوءِ النِّعَمِ	AA'-TARAF BISUBOOGHIN-NIA'M	confesses to lavishness of favors,
وَقَابَلَهَا بِالتَّقْصِيرِ	WA QAABALAHAA BIT-TAQ-S'EER	counters them with shortcomings, and
وَشَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ	WA SHAHIDA A'LAA NAF-SIHEE BIT-TAZ"-YEEA'-	bears witness to his own negligence.
اللَّهُمَّ فَإِنِّي أَتَقَرَّبُ إِلَيْكَ	AL-LAAHUM-MA FA IN-NEEE ATAQAR-RABU ILAY-KA	O ALLAH, so I seek nearness to Thee through
بِالْمُحَمَّدِيَّةِ الرَّفِيعَةِ	BIL-MUH'AM-MADEE-YATIR-RAFEEA'H	the elevated rank of MUHAMMAD and
وَالْعُلُوَّةِ الْبَيَاضَةِ	WAL-A'LAWEY-YTIL-BAY-Z"AAA- 	the radiant degree of A'LI,
وَأَتَوَجَّهُ إِلَيْكَ بِهَمٍّ أَنْ تُعِيدَنِي مِنْ	WA ATAWAJ-JAHOOO ILAY-KA BIHIMAAA AN TUE'ED'ANEE	and I turn to Thee through them so that Thou wilt give me refuge from the evil of
شَرٍّ كَذَا وَكَذَا فَإِنَّ ذَلِكَ	MIN SHAR-RI KAD'AA WA KAD'AA FA IN-NA D'ALIKA	[so and so], ²⁵⁹ for that will
لَا يَضِيقُ عَلَيْكَ فِي وَجْدِكَ	LAA YAZ"EEQU A'LEEKAA FEE WUJ-DIK	not constrain Thee in Thy wealth,
وَلَا يَبْكَأُكَ فِي قُدْرَتِكَ	WA LAA YATAKAAA-AADUKA FEE QUD-RATIK	nor trouble Thee in Thy power, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything! ²⁶⁰

²⁵⁹ For 'so and so' the supplicant should supply words appropriate to his own situation.

فَهَبْ لِي يَا إِلَهِي مِنْ مَرَحِمِكَ وَ
دَوَامِ تَوْفِيقِكَ مَا آتَيْتَهُ سُلَّمًا

FAHAB LEE YAAA ILAAHEE
MIR-RAH'-MATIKA WA
DAWAAMI TAW-FEEQIK MAT-
TAKHID'-HOO SUL-LAMAN

So give me, my God, by Thy
mercy and Thy lasting
bestowal of success, that
which I may take as a
ladder with which

أَعْرُجُ بِهِ إِلَى مَرْضَوَانِكَ

AA'-RUJU BIH ILAA RIZ'-
WAANIK

to climb to Thy good
pleasure and

وَأَمْنُ بِهِ مِنْ عِقَابِكَ

WA AAAMANU BIH MIN
I'QAABK

be secure from Thy
punishment,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AM-R-RAAH'IMEEN

O Most merciful of the
merciful!

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ

فِي الرَّهْبَةِ

—50—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIR-
RAH-BAH

His Supplication
(A.S)

IN FEAR

اللَّهُمَّ إِنَّكَ

AL-LAAHUM-MA IN-NAK

O ALLAH, Thou

خَلَقْتَنِي سَوِيًّا

KHALAQ-TANEE SAWEE-YAA

created me without fault,

وَمَرْبَّبْتَنِي صَغِيرًا

WA RAB-BAY-TANEE
S'AGHEERAA

nurtured me when small,
and

وَمَرْقَنِي مَكْفِيًّا

WA RAZAQ-TANEE MAK-FEE-
YAA

provided me with
sufficiency.

اللَّهُمَّ إِنِّي وَجَدْتُ فِيهَا

AL-LAAHUM-MA IN-NEE
WAJAT-TU FEEMAA

O ALLAH, I found in the Book

أَنْزَلْتَ مِنْ كِتَابِكَ

ANZAL-TA MIN KITAABIK

which Thou sent down and

وَبَشَّرْتَ بِهِ عِبَادَكَ

WA BASH-SHAR-TA BIHEE
I'BAADAK

through which Thou gave
good news to Thy servants,

أَنْ قُلْتَ:

AN QUL-TA:

that Thou said,

﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ	(YAA I'BAADDEEAL-LAD'EENA	(O My servants who have
أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ	AS-RAFOO A'LAAA ANFUSIHM	been prodigal against
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ﴿٢٦١﴾	LAA TAQ-NAT'OO MIR-RAH'-	yourselves, do not despair
وَقَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ وَمَا	MATIL-LAAH	of ALLAH's mercy,
أَنْتَ أَعْلَمُ بِهِ مِنِّي	IN-NAL-LAAHA YAGH-FIRUD'-	surely ALLAH forgives all
فَيَا سَوَاءَ مَا أَحْصَاهُ عَلَىٰ	D'UNOOBA JAMEEA'A)	sins). ²⁶¹
كِتَابِكَ	WAQAD T-TAQAD-DAMA	but there has gone ahead
فَلَوْلَا الْمَوَاقِفُ الَّتِي أُؤَمِّلُ مِنْ عَفْوِكَ	MIN-NEE MAA QAD A'LIM-TA	from me what Thou knowest
الَّذِي شَمِلَ كُلَّ شَيْءٍ لَا أَقْبِيْتُ	WA MAAA ANTA AA'-LAMU	(and of which Thou knowest
بِيَدِي	BIHEE MIN-NEE	more than I)!
وَلَوْ أَنَّ أَحَدًا اسْتَطَاعَ الْهَرَبَ مِن	FAYAA SAW-ATAA MIM-MAAA	O the shame of what Thy
رَبِّهِ لَكُنْتُ أَنَا أَحَقُّ بِالْهَرَبِ	AH'-S'AAHOO A'LAY-YA	Book has counted against
مِنْكَ	KITAABUK	me! ²⁶²
	FALAW-LAAL-MAWAAQIFU AL-	Were It not for the places
	LATEEE OO-AM-MILU MIN A'F-	where I expectantly hope
	WIKAL-LAD'EE SHAMILA KUL-	for Thy pardon, which
	LA SHAYIL-LA AL-QAY-TU	enfolds all things, I would
	BEEADEE	have thrown myself down [in
		despair]!
	WA LAW AN-NA AH'ADANA	Were anyone able to flee
	AS-TATAAAA'L-HARABA MIR-	from his Lord, I would be the
	RAB-BIHEE LAKUNTU ANA	most obligated to flee from
	AH'AQ-QA BIL-HARABI MINK	Thee!

²⁶¹ 39: 53

²⁶² This is the Book of Records on the Day of Judgment, mentioned, for example, in 18: 49: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. 17: 13-14.

وَأَنْتَ لَا تَخْفَى عَلَيْكَ خَافِيَةٌ فِي

الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا

أَنْتَ بِهَا

وَكَفَى بِكَ جَانِبًا

وَكَفَى بِكَ حَسِيبًا

اللَّهُمَّ إِنَّكَ

طَالِبِي إِنْ أَنَا هَرَبْتُ

وَمُذْرِكِي إِنْ أَنَا فَارَرْتُ

فَهَا أَنَا ذَا بَيْنَ يَدَيْكَ

خَاضِعٌ ذَلِيلٌ مَرَاغِمٌ

إِنْ تُعَذِّبْنِي فَإِنِّي لَذَلِكَ أَهْلٌ وَهُوَ بَا

مَرَبِّ مِنْكَ عَدْلٌ

وَإِنْ تُغْفِرْ عَنِّي فَقَدِيمًا شَمَلَنِي

عَفْوُكَ وَالْبَسْتَنِي عَافِيَتَكَ

WA ANTA LAA TAKH-FAA
A'LAY-KA KHAAFEEATUN FIL-
AR-Z'I WA LAA FIS-SAMAAA-I
IL-LAAA ATAY-TA BIHAA

WA KAFAA BIKI JAAZEEAA

WA KAFAA BIKI H'ASEEBAA

AL-LAAHUM-MA IN-NAK

T'AALIBEE IN ANA HARAB-T

WA MUD-RIKEE IN ANA
FARAR-T

FAHAAA ANA D'AA BAY-NA
YADAY-K

KHAAZ'IU'N D'ALEELUR-
RAAGHIM

IN TUA'D-D'IB-NEE FA IN-NEE
LID'ALIKA AH-LOO-WA HUWA
YAA RAB-BI MINKA A'D-L

WA IN TAA'-FU A'N-NEE
FAQADEEMANA SHAMALANEE
A'F-WUK WA AL-BAS-TANEE
A'AFEEATAK

But not a secret in earth and
heaven is concealed from
Thee, except that Thou
bringest it.²⁶³

Thou sufficest as a
recompenser!

Thou sufficest as a
reckoner!²⁶⁴

O ALLAH, surely Thou wouldst

seek me if I flee and

catch me if I run.

So here I am before Thee,

abject, lowly, abased.

If Thou chastisest me, I am
worthy of that, and it would
be, my Lord, an act of
justice from Thee.

But if Thou pardonest me,
anciently has Thy pardon
enfolded me and Thy well-
being garmented me!

²⁶³ Allusion to such QURANIC verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller than that, or greater, but it is in a Manifest Book (34: 3).

²⁶⁴ Allusion to 4: 6, 33: 39: ALLAH suffices as a reckoner.

فَأَسْأَلُكَ اللَّهُمَّ FAAS-ALUKAL-LAAHUM-MA

So I ask Thee, O ALLAH,

بِالْمَخْزُونِ مِنْ أَسْمَائِكَ BIL-MAKH-ZOONI MIN AS-MAAA-IK

by Thy names stored in Thy treasury²⁶⁵ and

وَبِمَا وَاسَمُهُ الْحُجُبُ مِنْ بَهَائِكَ WA BIMAA WAARAT-HUL-H'UJUBU MIM-BAHAAA-IK

Thy splendor masked by the vells!

إِلَّا مَرَحِمْتَ هَذِهِ النَّفْسَ الْجَزُوعَةَ IL-LAA RAH'IM-TA HD'IHIN-NAF-SAL-JAZOOA'H WA

If Thou hast no mercy upon this anxious soul and these uneasy, decaying bones—

وَهَذِهِ الرِّمَّةَ الْهَلُوعَةَ HD'IHIR-RIM-MATAL-HALOOA'H

الَّتِي لَا تَسْتَطِيعُ حَرَّ شَمْسِكَ AL-LATEE LAA TAS-TATEEU' H'AR-RA SHAM-SIK

he cannot endure the heat of Thy sun,

فَكَيْفَ تَسْتَطِيعُ حَرَّ نَارِكَ؟ FAKAY-FA TAS-TATEEU' H'AR-RA NAARIKA?

so how can he endure the heat of Thy Fire?

وَالَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِكَ WAL-LATEE LAA TAS-TATEEU' S'AW-TA RAA'-DIK

He cannot endure the sound of Thy thunder,

فَكَيْفَ تَسْتَطِيعُ صَوْتَ غَضَبِكَ؟ FAKAY-FA TAS-TATEEU' S'AW-TA GHAZ'ABIKA?

so how can he endure the sound of Thy wrath?

فَاَمْرَحْمِنِي اللَّهُمَّ FAR-H'AM-NEEL-LAAHUM

So have mercy upon me, O ALLAH,

فَإِنِّي أَمْرٌ حَقِيرٌ FA IN-NEE AM-ROO-UN H'AQEER

for I am a vile man and

وَخَطَرِي بَسِيرٌ WA KHATAREE YASEER

my worth is little.

وَلَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي WA LAY-SA A'D'AABEE MIM-MAA YAZEEDU FEE MUL-KIKA

Chastising me will not add the weight of a dust mote to Thy kingdom.

مُلْكِكَ مِثْقَالَ ذَرَّةٍ MITH-QAALA D'AR-RAH

²⁶⁵ Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (AHMAD 1, 391, 402).

وَلَوْ أَنَّ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ	WA LAW AN-NA A'D'AABEE MIM-MAA YAZEEDU FEE MUL- KIK	Were chastising me something that would add to Thy kingdom,
لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ وَ أَحَبُّتُ أَنْ يَكُونَ ذَلِكَ لَكَ وَلَكِنْ سُلْطَانُكَ اللَّهُمَّ أَغْظَمُ وَمُلْكُكَ أَذْوَمُ مِنْ أَنْ تَرِيدَ فِيهِ طَاعَةُ الْمُطِيعِينَ أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ فَأَرْحَمَنِي	LASAAL-TUKAS'-S'AB-RA A'LAY- H WA AH'-BAB-TU AY-YAKOONA D'ALIKA LAK WA LAKIN-NA SUL-T'AANUKAL- LAAHUM-MA AA'-Z'AM WA MUL-KUKA AD-WAM MIN AN TAZEEDA FEEHEE T'AAATUL-MUTE'EE'EN AW TANQUS'A MIN-HOO MAA'-S'EEATUL-MUD'-NIBEEEN FAR-H'AM-NEE	I would ask Thee for patience to bear it and would love for it to belong to Thee; but Thy authority, my God, is mightier, and Thy kingdom more lasting, than that the obedience of the obeyers should increase it or the disobedience of the sinners diminish it! So have mercy upon me,
يَا أَرْحَمَ الرَّاحِمِينَ وَتَجَاوَزْ عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَتُبْ عَلَيَّ	YAAA AR-H'AMAR- RAAH'IMEEN WA TAJAAWAZ A'N-NEE YAA D'AAL-JALAALI WAL-IK- RAAM WA TUB A'LAY-YA	O Most Merciful of the merciful Show me forbearance, O Possessor of majesty and munificence! And turn toward me,
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ	IN-NAKA ANTAT-TAW- WAABUR-RAH'EEM	Surely Thou art Ever-turning, All-Compassionate! ²⁶⁶

وكان من دعائه عليه السلام

—51—

فِي التَّضَرُّعِ وَ
الِاسْتِكَانَةِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIT-
TAZ'AR-RUI' WALIS-
TIKAANAH

His Supplication
(A.S)
IN PLEADING
AND ABASEMENT

إِلَهِي أَحْمَدُكَ وَأَنْتَ لِلْحَمْدِ أَهْلٌ
عَلَى

ILAAHEEE AH'-MADUK WA
ANTA LIL-H'AM-DI AH-LUN
A'LAA

My God, I praise Thee—and
Thou art worthy of praise—
for

حُسْنِ صَنِيعِكَ إِلَيَّ

H'US-NI S'ANEEI'KA ILAY

Thy benefaction toward me,

وَسُبُوغِ تَعْمَايِكَ عَلَيَّ

WA SUBOOGHI NAA'-MAAA-
IKA A'LAY

the lavishness of Thy favors
toward me, and

وَجَزِيلِ عَطَايِكَ عِنْدِي

WA JAZEELI A'TAAA-IKA
I'NDEE

Thy plentiful bestowal upon
me, and

وَعَلَى مَا

WA A'LAA MAA

for

فَضْلَتَنِي مِنْ مَرَحْمَتِكَ

FAZ'-Z'AL-TANEE MIR-RAH'-
MATIK

showing bounty toward me
through Thy mercy and

وَأَسْبَغْتَ عَلَيَّ مِنْ نِعَمِكَ

WA AS-BAGH-TA A'LAY-YA
MIN-NIA'-MATIK

lavishing Thy favor upon me.

فَقَدْ أَصْطَنَفْتَ عِنْدِي مَا يَعْجزُ

FAQADI AS'-TANAA'-TA I'NDEE
MAA YAA'-JIZU A'N-HOO
SHUK-REE

Thou hast done well toward
me and I am Incapable of
thanking Thee.

عَنْهُ شُكْرِي

وَلَوْ لَا إِخْسَانُكَ إِلَيَّ

WA LAW-LAAA IH'-SAANUKA
ILAY

Were it not for Thy
beneficence toward me

وَسُبُوغِ تَعْمَايِكَ عَلَيَّ

WA SUBOOGHU NAA'-MAAA-
IKA A'LAY

and the lavishness of Thy
favors upon me,

مَا بَلَغْتَ إِخْرَازَ حَظِّي

MAA BALAGH-TU IH'-RAAZA
H'AZ'-Z'EE

I would not have reached
the taking of my share

وَلَا إِصْلَاحَ نَفْسِي

WA LAAA IS'-LAAH'A NAF-SEE

nor would my soul have
been set right,

وَلَكِنَّكَ ابْتَدَأْتَنِي بِالْإِحْسَانِ وَمَرَّرْتَنِي فِي أُمُورِي كُلِّهَا الْكَفَايَةَ	WA LKIN-NAKA AB-TADAA- TANEE BIL-IH'-SAAN WA RAZAQ-TANEE FEE UMWREE KUL-LIHAAL- KIFAAAYAH	but Thou began with beneficence toward me, provided me sufficiency in all my affairs,
وَصَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ وَمَنَعْتَ مِنِّي مَخْذُومَ الْقَضَاءِ إِلَهِي	WA S'ARAF-TA I'N-NEE JAH- DAL-BALAAA- WA MANAA'-TA MIN-NEE MAH'-D'OORAL-QAZ"AAA-I ILAAHEE	turned away from me the toll of affliction, and held back from me the feared decree. My God,
فَكَمْ مِنْ بَلَاءٍ جَاهِدَ قَدْ صَرَفْتَ عَنِّي	FAKAM MIM-BALAAA-IN JAAHIDIN QAD S'ARAF-TA A'N-NEE	how many a toilsome affliction which Thou hast turned away from me!
وَكَمْ مِنْ نِعْمَةٍ سَابَغَتْ أَقْرَبَتْ بِهَا عَيْنِي	WA KAM MIN-NIA'-MATIN SAABIGHATIN AQ-RAR-TA BIHAA A'Y-NEE	How many a lavish favor with which Thou hast gladdened my eye!
وَكَمْ مِنْ صَبِيغَةٍ كَرِيمَةٍ لَكَ عِنْدِي	WA KAM MIN S'ANEEA'TIN KAREEMATIL-LAKA I'NDEE	How many a generous benefaction of Thine which is present with me!
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou who
أَجَبْتَ عِنْدَ الْإِضْطِرَارِ دَعْوِي	AJAB-TA I'NDALIZ"-T'IRAARI DAA'-WATEE	responded to my supplication at the time of distress,
وَأَقَلْتَ عِنْدَ الْعِثَارِ نَزْلِي	WA AQAL-TA I'NDAL-I'THAARI ZAL-LATEE	released me from my slip in stumbling, and
وَأَخَذْتَ لِي مِنَ الْأَعْدَاءِ بَظْلَامِي	WA AKHAD'-TA LEE MINAL- AA'-DAAA-I BIZ'ULAAMATEE	took my enemies to task for doing wrong to me.
إِلَهِي مَا وَجَدْتُكَ	ILAAHEE MAA WAJAT-TUK	a miser when I asked of Thee

بَخِيلًا حِينَ سَأَلْتُكَ	BAKHEELANA H'EENA SAAL-TUK	My God, I did not find Thee
وَلَا مُنْقَبِضًا حِينَ أَرَدْتُكَ	WA LAA MUNQABIZ'ANA H'EENA ARAT-TUK	nor a withholder when I desired from Thee.
بَلْ وَجَدْتُكَ لِدُعَائِي سَامِعًا	BAL WAJAT-TUKA LIDUA'AA-EE SAAMIA'A	No, I found Thee a hearer of my supplication and
وَلِمَطَالِبِي مُعْطِيًا	WA LIMAT'AALIBEE MUA'-TEEAA	a bestower of my requests;
وَوَجَدْتُ نِعْمَكَ عَلَيَّ سَابِغَةً	WA WAJAT-TU NUA'-MAAKA A'LAY-YA SAABIGHATAN	I found Thy favors toward me lavish
فِي كُلِّ شَأْنٍ مِنْ شَأْنِي	FEE KUL-LI SHAA-NIM-MIN SHAA-NEE	In my every situation
وَكُلِّ زَمَانٍ مِنْ زَمَانِي	WA KUL-LI ZAMAANIM-MIN ZAMAANEE	In my every time.
فَأَنْتَ عِنْدِي مَحْمُودٌ	FAANTA I'NDEE MAH'-MOOD	So Thou art praised by me
وَصَنِيْعُكَ لَدَيَّ مَبْرُورٌ	WA S'ANEEU'KA LADAY-YA MAB-ROOR	and Thy benefaction honored.
تَحْمَدُكَ نَفْسِي وَلِسَانِي وَعَقْلِي	TAH'-MADUKA NAF-SEE WALISAANEE WA A'Q-LEE	My soul, my tongue, and my Intelligence praise Thee.
حَمْدًا يَبْلُغُ الْوَقَاءَ وَحَقِيقَةَ	H'AM-DAY-YAB-LUGHUL-WAFAAAA-A WA	a praise that reaches fulfillment and the reality of
الْأَشْكَرِ	H'AQEEQATASH-SHUK-R	thanksgiving,
حَمْدًا يَكُونُ مَبْلَغَ مَرْضَاكَ عَنِّي	H'AM-DAY-YAKOONU MAB-LAGHA RIZ'AAKA A'N-NAY	a praise that attains to Thy good pleasure with me—
فَتَجَنِّبْنِي مِنْ سَخَطِكَ	FANAJ-JINEE MIN SAKHAT'IK	so deliver me from Thy displeasure!
يَا كَهْفِي حِينَ تُغَيِّبُنِي الْمَذَاهِبُ	YAA KAH-FEE H'EENA TUA'-YEENEEL-MAD'AAHIB	O my cave when the ways thwart me!
وَيَا مُقْبِلِي عَشْرَتِي	WA YAA MUQEELEE A'TH-RATEE	O He who releases me from my stumble!

فَلَوْلَا سَتْرُكَ عَوْرَتِي لَكُنْتُ مِنْ الْمُضْوَحِينَ	FALAW-LAA SAT-RUKA A'W- RATEE LAKUNTU MINAL-MAF- Z'OOH'EEN	Were it not for Thy covering my shameful defects, I would be one of the disgraced.
وَيَا مُؤَيِّدِي بِالْغَضْرِ	WA YAA MOO-AY-YIDEE BIN- NAS'R	O my confirmer through help!
فَلَوْلَا نَصْرُكَ إِنِّي لَكُنْتُ مِنْ الْمَغْلُوبِينَ	FALAW-LAA NAS'-RUKA EE- YAAYA LAKUNTU MINAL- MAGH-LOOBEEN	Were it not for Thy helping me, I would be one of the overcomer!
وَيَا مَنْ وَضَعَتْ لَهُ الْمُلُوكُ نِيرَ الْمَذَلَّةِ عَلَى أَعْنَاقِهَا فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ	WA YAA MAW-WAZ'AA'T LAHUL-MULWKU NEERAL- MAD'AL-LATI A'LAAA AA'- NAAQIHAA FAHUM MIN SATAWAATIHEE KHAAA- IFOON	O He before whom kings place the yoke of lowliness around their necks, fearing His penalties!
وَيَا أَهْلَ التَّقْوَى	WA YAAA AH-LAT-TAQ-WAA	O worthy of reverent fear!
وَيَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى	WA YAA MAL-LAHUL-AS- MAAA-UL-H'US-NAA	O He to whom belong the names most beautiful ²⁶⁷
أَسْأَلُكَ أَنْ تَغْفِرَ عَنِّي وَتَغْفِرَ لِي	AS-ALUKA AN TAA'-FUWA A'N- NEE WA TAGH-FIRA LEE	I ask Thee to pardon me and to forgive me,
فَلَسْتُ بِرِيئًا فَأَعْتَذِرُ	FALAS-TU BAREE-ANA FAAA'- TAD'IR	for I am not innocent that I should offer excuses,
وَلَا بِذِي قُوَّةٍ فَأَنْتَصِرُ	WA LAA BID'EE QOO-WATIN FAANTAS'IR	nor a possessor of strength that I should gain victory,
وَلَا مَقَرٌّ لِي فَأَفِرُّ	WA LAA MAFAR-RA LEE FAAFIR	nor have I any place of flight that I should flee!
وَأَسْقِ بِكَ عَشْرَتِي	WA AS-TAQEELUKA A'THARAATEE	I ask Thee to release me from my stumbles, and

وَأَتَّصِلُ إِلَيْكَ مِنْ ذُنُوبِي الَّتِي قَدْ	WA ATANAS'-S'ALU ILAY-KA MIN D'UNWBEEAL-LATEE	before Thee I disavow my sins, which have
أَوْتَقَتْنِي وَأَحَاطَتْ بِي	QAD AW-BAQAT-NEE WA AH'AAT'AT BEE FAAH-LAKAT- NEE	laid me waste, encompassed me, and destroyed me!
فَاهْلَكْتَنِي		
مِنْهَا فَرَمْتُ إِلَيْكَ رَبِّ	MIN-HAA FARAR-TU ILAY-KA RAB-BI	I flee from them to Thee, my Lord,
تَائِبًا قَتَبَ عَلَيَّ	TAAA-IBANA FATUB A'LAY	turning repentantly, so turn toward me,
مُعَوِّذًا فَأَعِزَّنِي	MUTAA'W-WID'ANA FAAI'D'- NEE	seeking refuge, so grant me refuge,
مُسْتَجِيرًا فَلَا تَخْذُلْنِي	MUS-TAJEERANA FALAA TAKH- D'UL-NEE	asking sanctuary, so abandon me not,
سَائِلًا فَلَا تَحْرِمْ نِي	SAAA-ILANA FALAA TAH'-RIM- NEE	requesting, so deprive me not,
مُعْتَصِمًا فَلَا تُسَلِّمْنِي	MUA'-TAS'IMANA FALAA TUS- LIM-NEE	holding fast, so leave me not,
دَاعِيًا فَلَا تُرَدِّنِي خَائِبًا	DAAE'EANA FALAA TARUD- DANEE KHA AAA-IBAA	supplicating, so send me not back disappointed!
دَعْوَتِكَ يَا رَبِّ	DAAW-TUKA YAA RAB	I have supplicated Thee, my Lord, as one
مُسَكِينًا مُسْتَكِينًا	MIS-KEENAM-MUS-TAKEENAA	miserable, abased,
مُشْفِقًا خَائِفًا	MUSH-FIQANA KHA AAA-IFAA	apprehensive, fearful,
وَجَلًا فَقِيرًا	WAJILANA FAQEERAA	quaking, poor,
مُضْطَرًّا إِلَيْكَ	MUZ'-TAR-RAN ILAY-K	driven to have recourse to Thee!
أَشْكُو إِلَيْكَ يَا إِلَهِي	ASH-KW ILAY-KA YAAA ILAAHEE	I complain to Thee, my God,

صَعَفَ نَفْسِي عَنِ الْمُسَامَرَةِ فِيمَا

وَعَدْتَهُ أَوْلِيَاءَكَ وَالْمُجَابَةِ عَمَّا

حَذَرْتَهُ أَغْدَاكَ

Z'AA'-FA NAF-SEE A'NIL-
MUSAARAA'TI FEEMAA WAA'T-
TAHOOO AW-LEEAAA-AK
WAL-MUJAANABATI A'M-MAA
H'AD'-D'AR-TAHOOO AA'-
DAAA-AK

of my soul—which is too
weak to hurry to that which
Thou hast promised Thy
friends or to avoid that
against which Thou hast
cautioned Thy enemies—

وَكَثْرَةَ هُمُومِي

وَسَوَسَةَ نَفْسِي

WA KATH-RATA HUMOOMEE
WA WAS-WASATA NAF-SEE

and of the multitude of my
concerns, and
of my soul's confusing
thoughts.

إِلَهِي لَمْ تَفْضَحْنِي بِسِرِّي

ILAAHEE LAM TAF-Z'AH'-NEE
BISAREERATEE

My God, Thou hast not
disgraced me through my
secret thoughts

وَلَمْ يُلْكِنِي بِجَرِيرَتِي

WA LAM TUH-LIK-NEE
BIJAREERATEE

or destroyed me because of
my misdeeds!

أَدْعُوكَ قَبِيحِي وَإِنْ كُنْتُ

بَطِيئًا حِينَ تَدْعُونِي

AD-U'WKA FATUJEEBUNEE WA
IN KUNTU BATEE-ANA H'EENA
TAD-U'WNEE

I call upon Thee, and Thou
responded, even if I am
slow when Thou callest upon
me.

وَأَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ

حَوَائِجِي

WA AS-ALUKA KUL-LAMAA
SHI-TU MIN H'AWAAA-IJEE

I ask Thee everything I want
of my needs, and

وَحَيْثُ مَا كُنْتُ وَصَعْتُ عِنْدَكَ

سِرِّي

WA H'AY-THU MAA KUNTU
WAZ'AA'-TU I'NDAKA SIR-REE

I deposit with Thee my secret
wherever I may be.

فَلَا أَدْعُو سِوَاكَ

FALAAA AD-U'W SIWAAK

I supplicate no one besides
Thee, and

وَلَا أَرْجُو غَيْرَكَ

WA LAAA AR-JOO GHAY-RAK

I hope for no one other than
Thee.

لَيْكَ لَيْكَ

LAB-BAY-KA LAB-BAY-K

At Thy service! At Thy
service!

تَسْمَعُ مَنْ شَكََا إِلَيْكَ	TAS-MAU' MAN SHAKAAA ILAY-K	Thou hearest him who complains to Thee!
وَتَلْقَى مَنْ تَوَكَّلَ عَلَيْكَ	WA TAL-QAA MAN TAWAK- KALA A'LAY-K	Thou receivest him who has confidence in Thee!
وَتُخَلِّصُ مَنْ اِعْتَصَمَ بِكَ	WA TUKHAL-LIS'U MANI AA'- TAS'AMA BIK	Thou savest him who holds fast to Thee!
وَتَنْفِجُ عَنِّ لَذًا بِكَ	WA TUFAR-RIJU A'M-MAL- LAAD'A BIK	Thou givest relief to him who seeks shelter in Thee!
إِلَهِي	ILAAHEE	My God,
فَلَا تُخْرِسْنِي خَيْرَ الْآخِرَةِ وَ	FALAA TAH'-RIM-NEE KHAY- RAL-AKHIRATI WAL-OOLAA	so deprive me not of the good of the last world and
الْأُولَى لِقَلَّةِ شُكْرِي	LIQIL-LATI SHUK-REE	the first because of the paucity of my thanksgiving and
وَاعْفِرْ لِي مَا تَعْلَمُ مِنْ ذُنُوبِي	WAGH-FIR LEE MAA TAA'- LAMU MIN D'UNOOBEE	forgive me the sins of mine which Thou knowest!
إِنْ تَعَذَّبُ فَإِنَّا	IN TUA'D'-D'IB FAANAA	If Thou chastisest, I am
الظَّالِمُ الْمَقْرِطُ	AZ'-ZAA LIMUL-MUFAR-RIT	the wrongdoer, the neglector,
الْمُصِيعُ الْآثِمُ	AL-MUZ'AY-YIU'L-AAATHIM	the negligent, the sinner,
الْمَقْصِرُ الْمُضْجِعُ	AL-MUQAS'-S'IRUL-MUZ'AJ- JIA'	the derelict, the sluggard,
الْمُغْفِلُ حَظَّ نَفْسِي	AL-MUGH-FILU H'AZ'-ZA NAF- SEE	the heedless of the share of my soul and
وَإِنْ تَغْفِرْ فَإِنَّ أَرْحَمَ الرَّاحِمِينَ	WA IN TAGH-FIR FAANTA AR- H'AMUR-RAAH'IMEEN	If Thou forgivest—Thou art the Most Merciful of the mercifull

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

فِي الْإِلْحَامِ عَلَى

اللَّهِ تَعَالَى

—52—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIL-IL-
H'AAHEE A'LAAL-
LAAHEE TAA'ALAA

His Supplication
(A.5)

IN IMPLORING

ALLAH

(exalted is He)

يَا اللَّهُ الَّذِي لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	YAAL-LAAHOOL-LAD'EE LAA YAKH-FAA A'LAY-HEE SHAY-UN FIL-AR-Z'I WA LAA FIS- SAMAAA-I	O ALLAH, from whom nothing is concealed in earth or heaven
وَكَيفَ يَخْفَى عَلَيْكَ يَا إِلَهِي مَا أَنْتَ خَلَقْتَهُ؟	WA KAY-FA YAKH-FAA A'LEEKA YAAA ILAAHEE MAAA ANTA KHALAQ-TAHU?	How should what Thou hast created, my God, be concealed from Thee?
وَكَيفَ لَا تُخْصِي مَا أَنْتَ صَعَنْتَهُ؟	WAKAY-FA LAA TUH'-S'EE MAAA ANTA S'ANAA'-TAHU?	How shouldst Thou not number what Thou hast made?
أَوْ كَيْفَ يَغِيبُ عَنْكَ مَا أَنْتَ تُدْبِرُهُ؟	AW KAY-FA YAGHEEBU A'NKA MAAA ANTA TUDAB-BIRUHU?	How should what Thou governest be absent from Thee?
أَوْ كَيْفَ يَسْتَطِيعُ أَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ؟	AW KAY-FA YAS-TAT'EEU' AY- YAH-RUBA MINKA MAL-LAA H'AYAATA LAHOOO IL-LAA BIRIZ-QIKA?	How should one who has no life except through Thy provision have the ability to flee from Thee?
أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَذْهَبَ لَهُ فِي غَيْرِ مُلْكِكَ؟	AW KAY-FA YANJOO MINKA MAL-LAA MAD'-HABA LAHOO FEE GHAY-RI MUL-KIKA?	How should one who has no road except in Thy kingdom escape from Thee?
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
أَخْشَى خَلْقِكَ لَكَ أَعْلَمُهُمْ بِكَ	AKH-SHAA KHAL-QIKA LAKA AA'-LAMUHUM BIK	He among Thy creatures who fears Thee most knows Thee best, ²⁶⁸
وَأَخْضَعُهُ لَكَ أَعْلَمُهُمْ بِطَاعَتِكَ	WA AKH-Z'AU'HUM LAKA AA'- MALUHUM BITAAATIK	he among them most bent in humility is most active in obeying Thee, and

²⁶⁸ Allusion to 35: 28: Only those of His servants fear ALLAH who have knowledge.

وَأَهْوَاهُ عَلَيْكَ مَنْ أَنْتَ تَرْبِيهِهُ وَهُوَ يَبْدُ غَيْرُكَ سُبْحَانَكَ	WA AH-WANUHUM A'LAY-KA MAN ANTA TAR-ZUQUHOO WA HUWA YAA'-BUDU GHAY- RAK SUB-H'AANAK	he among them whom Thou providest while he worships another, is most contemptible before Thee! Glory be to Thee!
لَا يَنْقُصُ سُلْطَانُكَ مَنْ أَشْرَكَ بِكَ وَكَذَبَ رُسُلَكَ	LAA YANQUS'U SUL-T'AANAKA MAN ASH-RAKA BIKI WAKAD'-D'ABA RUSULAK	He who associates others with Thee and denies Thy messenger diminishes not Thy authority.
وَلَيْسَ يَسْتَطِيعُ مَنْ كَرِهَ قَضَاءَكَ أَنْ يَرُدَّ أَمْرَكَ	WA LAY-SA YAS-TATEEU' MAN KARIHA QAZ'AAA-AKA AY- YARUD-DA AM-RAK	He who dislikes Thy decree cannot reject Thy command.
وَلَا يَمْتَنِعُ مِنْكَ مَنْ كَذَبَ بِقُدْرَتِكَ	WA LAA YAM-TANIU' MINKA MAN KAD'-D'ABA BIQUUD- RATIK	He who denies Thy power keeps himself not away from Thee.
وَلَا يَقُولُكَ مَنْ عَبَدَ غَيْرُكَ وَلَا يُعَمِّرُنِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ	WA LAA YAFOOTUKA MAN A'BADA GHAY-RAK WA LAA YUA'M-MARU FID- DUNYAA MAN KARIHA LIQAAAA-AK	He who worships other than Thee escapes Thee not. He who dislikes meeting Thee will not be given endless life in this world.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
مَا أَغْظَمَ شَأْنُكَ	MAAA AA'-ZAMA SHAA-NAK	How mighty is Thy station,
وَأَقْهَرَ سُلْطَانُكَ	WA SQ-HARA SUL-T'AANAK	overpowering Thy authority,
وَأَشَدَّ قُوَّتِكَ	WA SSHAD-DA QOO-WATAK	Intense Thy strength,
وَأَفْذَأَ أَمْرَكَ	WA ANFAD'A AM-RAK	penetrating Thy command!
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!

قَصَّيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمَوْتَ	QAZ'AY-TA A'LAA JAMEEI'	Thou hast decreed death for
	KHAL-QIKAL-MAW-T	all Thy creatures,
مَنْ وَحَدَّكَ وَمَنْ كَفَرَ بِكَ	MAW-WAH'-H'ADAKA WA	both him who professes Thy
	MAN KAFARA BIK	Unity and him who
		disbelieves in Thee;
وَكُلُّ ذَائِقُ الْمَوْتِ	WA KUL-LU D'AAA-IQUL-MAWT	each one will taste
		death, ²⁶⁹
وَكُلُّ صَابِرٌ إِلَيْكَ	WA KUL-LU S'AAA-IRUN ILAY-	each one will come home
	KA	to Thee.
تَبَارَكْتَ وَتَعَالَيْتَ	FATABAARAK-TA WATAA'ALAY-	Blessed art Thou and high
	T	exalted!
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANTA	There is no god but Thou
		Thou alone,
وَحَدَّكَ لَا شَرِيكَ لَكَ	WAH'-DAKA LAA SHAREEKA	who hast no associate.
	LAK	
أَمَنْتُ بِكَ	AAAMANTU BIK	I have faith in Thee,
وَصَدَّقْتُ رُسُلَكَ	WA S'AD-DAQ-TU RUSULAK	I attest to Thy messengers,
وَقَبِلْتُ كِتَابَكَ	WA QABIL-TU KITAABAK	I accept Thy Book,
وَكَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ	WA KAFAR-TU BIKUL-LI MAA'-	I disbelieve in every object
	BOODIN GHAY-RIK	of worship other than Thee,
وَبَرَّيْتُ مَعَنَ عَبْدٍ سِوَاكَ	WA BARI-TU MIM-MAN	I am quit of anyone who
	A'BADA SIWAAK	worships another!
اللَّهُمَّ إِنِّي أَصْبِحُ وَأُمْسِي	AL-LAAHUM-MA IN-NEEE US'-	O ALLAH, I rise in the
	BIHOO WA UM-SEE	morning and enter the
		evening
مُسْتَقِلًّا لِعَمَلِي	MUS-TAQIL-LAL-LIA'MALEE	making little of my good
		works,

²⁶⁹ Reference to 29: 17: Every soul shall taste death, then unto Us you shall be returned.

مُعْتَرِفًا بِذُنُوبِي	MUA'-TARIFAM-BID'AMBEE	confessing my sins,
مُقِرًّا بِخَطَايَايَ	MUQIR-RAM-BIKHATAAYAA	admitting my offenses;
أَنَا بِاسْرَافِي عَلَى نَفْسِي ذَلِيلٌ	ANAA BIIS-RAAFEE A'LAA NAFSEE D'ALEEL	I am abased because of my prodigality against myself.
عَمَلِي أَهْلَكَنِي	A'MALEEE AH-LAKANEE	My works have destroyed me,
وَهَوَايَ أَمَرَدَانِي	WA HAWAAYA AR-DAANEE	my caprice has ruined me,
وَشَهَوَاتِي حَرَمَتْنِي	WA SHAHAWAATEE H'ARAMAT-NEE	my passions have deprived me.
فَأَسْأَلُكَ يَا مَوْلَايَ سُؤَالَ مَنْ	FAAS-ALUKA YAA MAWLAAYA SOO-AALA MAN	So I ask Thee, my Master, the asking of him
نَفْسُهُ لَا هَيْبَةَ لَطُولِ أَمَلِهِ	NAF-SUHOO LAAHEEATUL- LITOOOL AMALIH	whose soul is diverted by his drawn out expectations,
وَبَدَنُهُ غَافِلٌ لِسُكُونِ عُرُوقِهِ	WA BADANUHOO GHAAFILUL- LISUKOONI U'ROOQIH	whose body is heedless because of the stillness of his veins, 270
وَقَلْبُهُ مَقْتُونٌ بِكَثْرَةِ النِّعَمِ عَلَيْهِ	WA QAL-BUHOO MAF- TWNUM-BIKATH-RATIN-NIA'MI A'LAY-H	whose heart is entranced by the multitude of favors done for him,
وَفِكْرُهُ قَلِيلٌ لَمَّا هُوَ صَائِرٌ إِلَيْهِ	WA FIK-RUHOO QALEELUL- LIMAA HUWA S'AAA-IRUN ILAY-H	whose reflection is little concerning that to which he is coming home;
سُؤَالَ مَنْ قَدْ	SOO-AALA MAN	the asking of him whom
غَلَبَ عَلَيْهِ الْأَمَلُ	QAD GHALABA A'LAY-HIL- AMAL	false expectation has overcome,

270 The commentator suggests that the Stillness of his veins' alludes to the health of his body, which in turn brings about comfort and ease, making him heedless of ALLAH and the next world.

وَقَنَّهٗ ٱلْهُوَىٰ	WA FATANAHUL-HAWAA	caprice has entranced,
وَٱسْتَمَكَّنْتَ مِنْهُ ٱلدُّنْيَا	WAS-TAM-KANAT MIN-HUD-DUNYAA	and this world has mastered,
وَٱظْلَمَهُ ٱلْأَجَلُ	WA AZ'AL-LAHUL-AJAL	and
سُؤَالَ مَنِ ٱسْتَكْثَرَ ذُنُوبَهُ	SOO-AALA MAN IS-TAK-THARA D'UNOOBAH	over whom death has cast its shadow;
وَٱعْتَرَفَ بِخَطِيئَتِهِ	WA AA'-TARAF BIKHATEE-ATIH	the asking of him who makes much of his sins
سُؤَالَ مَنِ لَّا رَبَّ لَهُ غَيْرُكَ	SOO-AALA MAL-LAA RAB-BA LAHOO GHAY-RUK	and confesses his offense;
وَ لَا وَلِيَّ لَهُ دُونَكَ	WA LAA WALEE-YA LAHOO DOONAK	the asking of him who has no Lord but Thou,
وَ لَا مُقَدِّدَ لَهُ مِنْكَ	WA LAA MUNQID'A LAHOO MINK	no friend besides Thee,
وَ لَا مَلْجَأَ لَهُ مِنْكَ إِلَّا إِلَيْكَ	WA LAA MAL-JAA LAHOO MINKA IL-LAAA ILAY-K	no one to deliver him from Thee, and
إِلَهِىَ ٱسْأَلُكَ	ILAAHEEE AS-ALUKA	no asylum from Thee except In Thee. 271
بِحَقِّكَ ٱلْوَاجِبِ عَلَىٰ جَمِيعِ خَلْقِكَ	BIH'AQ-QIKAL-WAAJIBI A'LAA JAMEEI' KHAL-QIK	My God, I ask Thee
وَ بِٱسْمِكَ ٱلْعَظِيمِ ٱلَّذِى أَمَرَ	WA BIS-MIKAL-A'Z'EEMIL-LAD'EEE AMAR-TA	by Thy right Incumbent upon all Thy creatures,
رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ	RASOOLAKA AY-YUSAB-BIH'AKA BIH	by Thy mighty name with which Thou commanded Thy messenger to glorify Thee, and
وَ بِجَلَالِ وَجْهِكَ ٱلْكَرِيمِ ٱلَّذِى	WA BIJALAALI WAJ-HIKAL-KAREEMIL-LAD'EE	by the majesty of Thy generous face, which

271 Allusion to the Prophet's supplication quoted in the Introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

لَا يَلْنِ وَلَا يَنْغَيِّرُ

LAA YAB-LAA WA LAA
YATAGHAY-YAR

ages not, nor changes,

وَلَا يَحُولُ وَلَا يَنْفِي

WA LAA YAH'OOLU WA LAA
YAF-NAA

nor alters, nor passes away,

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

AN TUS'AL-LEEA A'LAA
MUH'AM-MADIW-WA AAALI
MUH'AM-MAD

that Thou blestest
MUHAMMAD and the
Household of MUHAMMAD,

وَأَنْ تُنْجِيَنِي عَنْ كُلِّ شَيْءٍ

WA AN TUGH-NEEANEY A'N
KUL-LI SHAY-IM-BII'BAADATIK

that Thou freest me from
need for all things through
worshiping Thee,

بِعِبَادَتِكَ

وَأَنْ تُسَلِّيَ نَفْسِي عَنِ الدُّنْيَا

WA AN TUSAL-LEEA NAF-SEE
A'NID-DUNYAA
BIMAKHAAAFATIK

that Thou distractest my soul
from this world through fear
of Thee, and

بِمَخَافَتِكَ

وَأَنْ تُثَبِّتَنِي بِالْكَثِيرِ مِنْ

WA AN TUTH-NEEANEY BIL-
KATHEERI MIN KARAAMATIKA
BIRAH'-MATIK

that Thou turnest me back
toward Thy abundant
generosity through Thy
mercy

كَرَامَتِكَ بِرَحْمَتِكَ

فَالَيْكَ أَفِرُّ

FAALAY-KA AFIR

To Thee I flee

وَمِنْكَ أَخَافُ

WA MINKA AKHAAF

Thee I fear,

وَبِكَ أَسْتَعِيْثُ

WA BIKAS-TAGHEETH

from Thee I seek aid,

وَبِإِيَّاكَ أَرْجُو

WA EE-YAAKA AR-JOO

In Thee I hope,

وَلَكَ أَدْعُو

WA LAKA AD-UW

Thee I supplicate,

وَبِإِيَّاكَ أَلْبَأُ

WA ILAY-KA AL-JAA

In Thee I seek asylum,

وَبِكَ أَتَوَكَّلُ

WA BIKA ATHIQ

In Thee I trust,

وَبِإِيَّاكَ أَسْتَعِيْنُ

WA EE-YAAKA AS-TAE'EN

from Thee I ask help,

وَبِكَ أُوْمِنُ	WA BIKI OO-MIN	In Thee I have faith,
وَعَلَيْكَ أَتَوَكَّلُ	WA A'LAY-KA ATAWAK-KAL	in Thee I have placed my confidence, and
وَعَلَى جُودِكَ وَكَرَمِكَ أَتَكِلُ	WA A'LAA JOODIKA WAKARAMIKA AT-TAKIL	upon Thy munificence and Thy generosity I rely.

وَكَاَنَّ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

فِي التَّذَلُّلِ لِلَّهِ

(عَنْ وَجَلِّ)

—53—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIT-
TAD'AL-LULI LIL-LAHEE
A'Z-ZA WAJAL

His Supplication
(A.S)

**IN ABASING
HIMSELF BEFORE**

ALLAH
(Mighty and
Majestic is He)

رَبِّ أَفْحَمْتَنِي ذُنُوبِي	RAB-BI AF-H'AMAT-NEE D'UNOOBEE	My Lord, my sins have silenced me, and
وَأَنْقَطَعَتْ مَقَالَتِي	WANQATAAT MAQAALATEE	my words have been cut off.
فَلَا حُجَّةَ لِي	FALAA H'UJ-JATA LEE	I have no argument,
فَأَنَا الْأَسِيرُ بِكَلْبَتِي	FAANAAL-ASEERU BIBALEE- YATEE	for I am the prisoner of my own affliction,
الْمُرْتَهَنُ بِعَمَلِي	AL-MUR-TAHANU BI 'MALEE	the hostage to my works,
الْمُسَرَّدُ فِي خَطِيئَتِي	AL-MUTARAD-DIDU FEE KHATEE-ATEE	the frequenter of my own offense,
الْمُتَحَيِّرُ عَنْ قَصْدِي	AL-MUTAH'AY-YIRU A'N QAS'- DEE	the confused in my intended way,
الْمُنْقَطِعُ بِي	AL-MUNQATI'U' BEE	the thwarted.
قَدْ أَوْقَفْتُ نَفْسِي	QAD AW-QAF-TU NAF-SEE	I have brought myself to a halt in
مَوْقِفَ الْأَذِلَّةِ الْمَذْنِينَ	MAW-QIFAL-AD'IL-LAAA-IL- MUD'-NIBEEEN	the halting place of the abased sinners,

مَوْقِفَ الْأَشْقِيَاءِ الْمُبْجَرِينَ عَلَيْكَ الْمُسْتَخْفِينَ بِوَعْدِكَ	MAW-QIFAL-ASH-QEEAAA-IL- MUTAJAR-RI-EENA A'LAY-KAL- MUS-TAKHIF-FEENA BIWAA'- DIK	the halting place of the wretched and insolent, those who think lightly of Thy promise.
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
أَيَّ جُرْأَةٍ أَجْتَرَأْتُ عَلَيْكَ؟	AY-YA JUR-ATIN AJ-TARAA-TU A'LAY-KA?	What Insolence I have Insolently shown toward Thee!
وَأَيَّ تَقْرِيرٍ غَرَرْتُ بِنَفْسِي؟	WA AY-YA TAGH-REERIN GHAR-RAR-TU BINAF-SEE?	What delusion with which I have deluded myself!
مَوْلَايَ أَرْحَمُ	MAW-LAAYA AR-H'AM-	My Master, have mercy on
كَبَوِي لِحُرٍّ وَجْهِي	KAB-WATEE LIH'UR-RI WAJ-HEE	my falling flat on my face
وَمِرَّةَ قَدَمِي	WA ZAL-LATA QADAMEE	the slipping of my foot,
وَعُدَّ حِلْمِكَ عَلَيَّ جَهْلِي	WA U'D BH'IL-MIKA A'LAA JAH- LEE	grant me my Ignorance through Thy clemency,
وَبِإِحْسَانِكَ عَلَيَّ إِسَاءَتِي	WA BIIH'-SAANIKA A'LAAA ISAAA-ATEE	and my evil doing through Thy beneficence,
فَأَنَا الْمُعْرِضُ بِذَنْبِي	FAANAAL-MUQIR-RU BID'AMBEE	for I admit my sin and
الْمُعْتَرِفُ بِخَطِيئَتِي	AL-MUA'-TARIFU BIKHATEE- ATEE	I confess my offense:
وَهَذِهِ يَدِي وَنَاصِيَتِي	WA HD'IHEE YADEE WA NAAS'EEATEE	Here are my hand and my forelock
أَسْتَكِينُ بِالْقَوْدِ مِنْ نَفْسِي	AS-TAKEENU BIL-QAWADI MIN-NAF-SEE	I am resigned to retaliation against my soul,
أَرْحَمُ شَيْبَتِي	IR-H'AM SHAY-BATEE	Have mercy on my white hair,
وَنَفَادَ أَيَّامِي	WA NAFAADA AY-YAAMEE	the depletion of my days,
وَأَقْتِرَابَ أَجَلِي	WAQ-TIRAABA AJALEE	the nearing of my term,

وَصَفْنِي وَمَسْكَنتِي	WA Z'AA'-FEE WA MAS-KANATEE	my frailty, my misery, and
وَقِلَّةَ حِيلَتِي	WA QIL-LATA H'EELATEE	the paucity of my stratagems
مَوْلَايَ وَ أَرْحَمْنِي إِذَا	MAW-LAAYA WAR-H'AM-NEEE ID'AA	My Master, and have mercy upon me when
أَقْطَعُ مِنَ الدُّنْيَا أَثَرِي	ANQAT'AA' MINAD-DUNYAAA ATHAREE	my trace is cut off from this world,
وَأَمَحَى مِنَ الْمَخْلُوقِينَ ذِكْرِي	WAM-MAH'AA MINAL-MAKH-LOOQEENA D'IK-REE	my mention is effaced among the creatures, and
وَكُنْتُ فِي الْمُسَيَّنِّ كَمَنْ قَدْ نَسِيَ	WA KUNTU FIL-MANSEE-YEENA KAMAN QAD NUSEE	I join the forgotten, like the forgotten ones
مَوْلَايَ وَ أَرْحَمْنِي عِنْدَ تَغْيِيرِ صُورَتِي وَ حَالِي إِذَا	MAW-LAAYA WAR-H'AM-NEE I'NDA TAGHAY-YURI S'OORATEE WA H'AALEE	My Master, and have mercy upon me at the change of my form and state when
يَلِيَّ جِسْمِي	ID'AA BALEEA JIS-MEE	my body decays,
وَنَفَرَّتْ أَغْصَابِي	WA TAFAR-RAQAT AA'-Z'AAA-EE	my limbs are scattered, and
وَنَقَطْتُ أَوْصَالِي	WA TAQAT-TAA'T AW-S'AALEE	my joints are dismembered
يَا غَفْلَتِي عَمَّا يُرَادُ بِي	YAA GHAF-LATEE A'M-MAA YURAADU BEE	O my heedlessness toward what was wanted from me
مَوْلَايَ وَ أَرْحَمْنِي فِي حَشَرِي وَ نَشَرِي	MAW-LAAYA WAR-H'AMNEE FEE H'ASH-REE WA NASH-REE	My Master, have mercy upon me at my mustering and uprising and
وَأَجْعَلْ فِي ذَلِكَ الْيَوْمِ	WAJ-A'L FEE D'ALIKAL-YAWMI	on that day, appoint
مَعَ أَوْلِيَايَ مَوْفِي	MAA' AW-LEAAAA-IKA MAW-QIFEE	my standing place with Thy friends,

وَفِي أَحْبَابِكَ مَصْدَرِي	WA FEE AH'IB-BAAA-IKA MAS'-DAREE	my place of emergence with Thy beloveds, and
وَفِي جِوَارِكَ مَسْكِنِي	WA FEE JIWAARIKA MAS- KANE	my dwelling in Thy neighborhood
يَا رَبَّ الْعَالَمِينَ	YAA RAB-BAL-A'ALAMEEN	O Lord of the worlds!

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

—54—

His Supplication
(A.S)

فِي اسْتِكْشَافِ

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FIS-TIK-
SHAAFIL-HUMOOM

FOR THE
REMOVAL OF
WORRIES

الْهُمُومِ

يَا فَارِجَ الْهَمِّ	YAA FAARIJAL-HAM	O Reliever of worry!
وَكَاشِفَ الْغَمِّ	WA KAASHIFAL-GHAM	O Remover of grief!
يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ	YAA RAH'-MAANAD-DUNYAA WAL-AKHIRATI	O Merciful in this world and the next and
وَرَحِيمَهُمَا	WARAH'EEMAHUMAA	Compassionate in both!
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALI MUH'AM- MAD	Bless MUHAMMAD and his Household,
وَأَفْرِجْ هَمِّي	WAF-RUJ HAM-MEE	relieve my worry, and
وَاكْشِفْ غَمِّي	WAK-SHIF GHAM-MEE	remove my grief
يَا وَاحِدُ يَا أَحَدُ يَا صَدُّ	YAA WAAH'IDU YAAA AH'ADU YAA S'AMAD	O One, O Unique, O Eternal Refugel
يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ	YAA MAL-LAM YALID WALAM YOOLAD-	O He who has not begotten, nor has been begotten, and

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ	WA LAM YAKUL-LAHOO KUFUWAN AH'AD	equal to Him is not any one! ²⁷²
أَعْصِمْنِي وَطَهِّرْنِي وَارْحَمْنِي وَاقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾	IA-S'IM-NEE WATAH-HIR-NEE WAD'-HAB BIBALEE-YATEE WAQ-RAA AAAYATAL-KUR- SEE-YI WAL-MUA'W- WAD'ATAY-NI WA (QUL HUWAL-LAAHOOO AH'AD) WAQUL:	Preserve me, purify me, and take away my affliction! HERE YOU SHOULD RECITE THE THRONE VERSE (2: 255), THE TWO SURAS OF TAKING REFUGE (113-114), AND UNITY (112). THEN SAY:
وَقُلْ:		
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ سَوْالَ مَنْ اَسْتَدَّتْ فَاَقْتَهُ	AL-LAAHUM-MA IN-NEEE AS- ALUKA SOO-AALA MAN ISHTAD-DAT FAAQATUH	O ALLAH, I ask Thee with the asking of him whose neediness is intense,
وَصَعَفَتْ قُوَّتُهُ	WA Z'AU'FAT QOO-WATUH	whose strength is frail,
وَكَثُرَتْ ذُنُوبُهُ	WA KATHURAT D'UNOOBUH	whose sins are many,
سَوْالَ مَنْ لَا يَجِدُ لِفَاقَتِهِ مُعِينًا	SOO-AALA MAL-LAA YAJIDU LIFAAQATIHEE MUGHEETHAA	the asking of one who finds no helper in his neediness,
وَلَا لِصَعْفِهِ مَقْوِيًا	WA LAA LIZ'AA'-FIHEE MUQAW-WEEAA	no strengthener in his frailty,
وَلَا لِذَنْبِهِ غَافِرًا غَيْرَكَ	WA LAA LID'AMBIHEE GHAAFIRAN GHAY-RAK	no forgiver of his sin other than Thee,
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK- RAAM	O Possessor of majesty and munificence
اَسْأَلُكَ	AS-ALUK	I ask of Thee
عَمَلًا تَحِبُّ بِهِ مِنْ عَمَلٍ بِهِ	A'MALANA TUH'IB-BU BIHEE MAN A'MILA BIH	a work through which Thou wilt love him who works it

وَيَقِينَا تَنْفَعُ بِهِ مَنِ اسْتَيْقَنَ بِهِ حَقَّ الْيَقِينِ فِي نَقَازِ أَمْرِكَ	WA YAQEEENANA TANFAU' BIHEE MANI AS-TAY-QANA BIHEE H'AQ-QAL-YAQEENI FEE NAFAAD'I AM-RIK	and a certainty by which Thou wilt profit him who is certain with the truth of certainty concerning the execution of Thy command!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and the Household of MUHAMMAD,
وَ أَتَبِضْ عَلَى الصِّدْقِ نَفْسِي وَ أَقْطَعْ مِنَ الدُّنْيَا حَاجَتِي	WAQ-BIZ' A'LAAS'-S'ID-QI NAF-SEE WAQ-T'AA' MINAD-DUNYAA H'AAJATEE	take my soul while it is firm in sincerity, cut off my need for this world,
وَ اجْعَلْ فِيمَا عِنْدَكَ مَرْغَبَتِي شَوْقًا إِلَى لِقَائِكَ	WAJ-A'L FEEMAA I'NDAKA RĀGH-BATEE SHAW-QAN ILAA LIQAAA-IK	make my desire for what is with Thee become a yearning to meet Thee,
وَ هَبْ لِي صِدْقَ التَّوَكُّلِ عَلَيْكَ أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَا	WA HAB LEE S'ID-QAT-TAWK- KULI A'LAY-K AS-ALUKA MIN KHAY-RI KITAABIN QAD KHALAA	and give me true confidence in Thee! I ask of Thee the good of the writ that has been made and
وَ أَعُوذُ بِكَ مِنْ شَرِّ كِتَابٍ قَدْ خَلَا	WA AU'WD'U BIK MIN SHAR- RI KITAABIN QAD KHALAA	I seek refuge with Thee from the evil of the writ that has been made. ²⁷³
أَسْأَلُكَ	AS-ALUK	I ask of Thee
خَوْفَ الْعَابِدِينَ لَكَ	KHAW-FAL-A'ABIDEENA LAK	the fear of The worshippers,
وَعِبَادَةَ الْخَاشِعِينَ لَكَ	WA I'BAADATAL- KHAASHIE'ENA LAK	the worship of those humbly fearful of Thee,

²⁷³ Allusion to such verses as 8: 68: Had it not been for a prior writ from ALLAH, there had been afflicted you, for what you took, a dreadful chastisement.

وَيَقِينُ الْمُتَوَكِّلِينَ عَلَيْكَ

WA YAQEEENAL-MUTAWAK-
KILEENA A'LAY-K

the certainty of those who
have confidence in Thee,

وَتَوَكَّلِ الْمُؤْمِنِينَ عَلَيْكَ

WA TAWAK-KULAL-MOO-
MINEENA A'LAY-K

and the confidence of those
who have faith in Thee.

اللَّهُمَّ اجْعَلْ

AL-LAAHUM-MA AJ-A'L-

O ALLAH, make

مِرْعَبَتِي فِي مَسْأَلَتِي مِثْلَ مِرْعَبَةِ

RAGH-BATEE FEE MAS-ALATEE
MITH-LA RAGH-BATI AW-
LEEAAA-IKA FEE MASAAA-
ILIHIM-

my desire in my asking like
the desire of Thy friends in
their asking, and

أَوْلِيَائِكَ فِي مَسَائِلِهِمْ

وَمَرْهَبَتِي مِثْلَ مَرْهَبَةِ أَوْلِيَائِكَ

WA RAH-BATEE MITH-LA RAH-
BATI AW-LEEAAA-IK

my fear like the fear of Thy
friends!

وَأَسْتَغْمِلْنِي فِي مَرْضَاتِكَ عَمَلًا لَا

WAS-TAA'-MIL-NEE FEE MAR-
Z'AATIKA A'MALAL-LAAA AT-
RUKU MAA'HOO SHAY-AM-
MIN DEENIKA MAKHAAFATA
AH'ADIM-MIN KHAL-QIK

Employ me in Thy good
pleasure through works in
which I will not leave aside
anything of Thy religion
fearing any of Thy creatures!

أَتْرُكُ مَعَهُ شَيْئًا مِنْ دِينِكَ مَخَافَةَ

أَحَدٍ مِنْ خَلْقِكَ

اللَّهُمَّ هَذِهِ حَاجَتِي

AL-LAAHUM-MA HD'IHEE
H'AAJATEE

O ALLAH, this my need,

فَأَعْظِمْ فِيهَا مِرْعَبَتِي

FAAA'-Z'IM FEEHAA RAGH-
BATEE

so make my desire for it
great,

وَأُظْهِرْ فِيهَا عُذْرِي

WA AZ'-HIR FEEHAA U'D'-REE

within it make manifest my
excuse,

وَلَقِّنِي فِيهَا حُجَّتِي

WA LAQ-QINEE FEEHAA H'UJ-
JATEE

through it instill me with my
argument, and

وَعَافِ فِيهَا جَسَدِي

WA A'AFI FEEHAA JASADEE

by means of it make well my
body

اللَّهُمَّ مَنْ أَصْبَحَ لَهُ نَفْسٌ أَوْ مَرَجَأٌ

AL-LAAHUM-MA MAN AS'-
BAH'A LAHOO THIQATUN AW
RAJAAA-UN GHAY-RUK

O ALLAH, some rise in the
morning having trust or
hope in other than Thee.

غَيْرِكَ

فَقَدْ أَصْبَحْتُ وَأَنْتَ تُفَتِّى وَ

مَرْجَايَ فِي الْأُمُورِ كُلِّهَا

فَأَقْضِ لِي بِخَيْرِهَا عَاقِبَةً

وَنَجِّنِي مِنْ مُضِلَّاتِ الْفِتَنِ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

رَسُولِ اللَّهِ الْمُصْطَفَى وَعَلَى آلِهِ

الطَّاهِرِينَ

FAQAD AS'-BAH'-TU WA ANTA
THIQATEE WA RJAAA-EE FIL-
UMOORI KUL-LIHAA

FAQ-Z'I LEE BIKHAY-RIHAA
A'AQIBAH

WA NAJ-JINEE MIM-MUZ'IIL-
LAA TI ALFITAN

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

WA S'AL-LAAL-LAAHOO A'LAA
SAY-YIDINAA MUH'AM-MADIR-
RASOOLIL-LAAHIL-MUS'-
T'AFAA WA A'LAAA AAALIHIT-
T'AAHIREEN

I rise in the morning, and
Thou art my trust and my
hope in all affairs,

so decree for me those
which are best in outcome

and deliver me from
misguiding trials,

O Most Merciful of the
merciful

And ALLAH bless our chief,
MUHAMMAD the Messenger
of ALLAH, the chosen, and
his Household, the pure!

ADDENDA

The Following Supplications are Appended to some copies of the
SAH'EEFA:

Addenda

- 55 A Glorification
- 56 A Supplication and Magnification
- 57 In Mentioning the Household of Muhammad
- 58 In Calling down Blessings upon Adam
- 59 In Distress and Seeking Release
- 60 against that which he Feared and Dreaded
- 61 In Abasing himself

His Supplications for the Days of the Week

- 62 for Sunday
- 63 for Monday
- 64 for Tuesday
- 65 for Wednesday
- 66 for Thursday
- 67 for Friday
- 68 for Saturday

The Whispered Prayers of.....

- 69 the Repenters
- 70 the Complainers
- 71 the Fearful
- 72 the Hopeful
- 73 the Beseechers
- 74 the Thankful
- 75 the Obedient Toward Allah
- 76 the Devotees
- 77 the Lovers
- 78 those Asking for Mediation
- 79 the Utterly Poor
- 80 the Knowers
- 81 the Rememberers
- 82 those who Hold Fast
- 83 the Abstainers

كان من تسبيحه

أعني زرين العابدین علیہ السلام

—55—

KAANA MIN TAS-
BEEH'HEEE AA'-NEE
ZAY-NAL-A'ABIDEENA
A'LY-HIS-SALAAM

ONE OF HIS
GLORIFICATION
that is, of Zayn Al-
A'abideen (A.S)

سُبْحَانَكَ اللَّهُمَّ وَحَاشَانِكَ

SUB-H'AANAKAL-LAAHUM-MA
WA H'ANAANAY-K

Glory be to Theel, O ALLAH,
and I beg Thy loving care!

سُبْحَانَكَ اللَّهُمَّ وَتَعَالَيْتَ

SUB-H'AANAKAL-LAAHUM-MA
WA TAA'ALAY-T

Glory be to Theel, O ALLAH,
and high art Thou exalted!

سُبْحَانَكَ اللَّهُمَّ وَالْعِزُّ بِإِزْمَارِكَ

SUB-H'AANAKAL-LAAHUM-MA
WAL-'IZ-ZU IZAARUK

Glory be to Theel, O ALLAH,
and might is Thy
loincloth!²⁷⁴

سُبْحَانَكَ اللَّهُمَّ وَالْعِظَمَةُ بِرِدَاؤِكَ

SUB-H'AANAKAL-LAAHUM-MA
WAL-A'Z'AMATU RIDAAAW-UK

Glory be to Theel, O ALLAH,
and mightiness is Thy cloak!

سُبْحَانَكَ اللَّهُمَّ وَالْكِبَرِيَاءُ

SUB-H'AANAKAL-LAAHUM-MA
WAL-KIB-REEAAA-U SUL-
TAANUK

Glory be to Theel, O ALLAH,
and magnificence is Thy
authority!

سُلْطَانُكَ

سُبْحَانَكَ مِنْ عَظِيمٍ مَا أَغْطَمَكَ

SUB-H'AANAKA MIN
A'ZEEMIM-MAAA AA'-Z'AMAK

Glory be to Theel, All-Mighty!
How mighty Thou art!

سُبْحَانَكَ سَبَّحْتَ فِي الْأَعْلَى تَسْمَعُ

SUB-H'AANAKA SUB-BIH'-TA
FIL-AA'-LAA TAS-MAU' WA
TARAA MAA TAH'-TATH-
THARAA

Glory be to Theel Thou art
glorified in the highest!²⁷⁵
Thou hearest and seest what
is under the soil!²⁷⁶

وَتَرَى مَا تَحْتَ الْأَرْضِ

سُبْحَانَكَ أَنْتَ شَاهِدُ كُلِّ نَجْوَى

SUB-H'AANAKA ANTA
SHAAHIDU KUL-LI NAJ-WAA

Glory be to Theel Thou art
witness over every
whispered conversation!²⁷⁷

²⁷⁴ This verse and the following allude to the well-known HADEETH QUDSI: 'Might is My loincloth and mightiness My cloak. If anyone contends with Me in either of these, I will cast him into GEHENNAM' Cf. W. GRAHAM, Divine Word and Prophetic Word, pp. 162-3

²⁷⁵ This is probably an allusion to the Highest Assembly, the angels mentioned in 37: 8 and 38: 69

²⁷⁶ Cf. 20: 6.

²⁷⁷ Cf. 9: 78: Know they not that ALLAH knows their secret and their whispered conversation, and

سُبْحَانَكَ مَوْضِعُ كُلِّ شَكْوَى	SUB-H'AANAKA MAW-Z'IU' KUL-LI SHAK-WAA	Glory be to Thee!, the place where every complaint is put down!
سُبْحَانَكَ حَاضِرُ كُلِّ مَلَأ	SUB-H'AANAKA H'AAZ'IIRU KUL- LI MALAA	Glory be to Thee!, present in every assembly!
سُبْحَانَكَ عَظِيمُ الرَّجَاءِ	SUB-H'AANAKA A'Z'EEMUR- RAJAAA-I	Glory be to Thee!, object of great hopes!
سُبْحَانَكَ تَرَى مَا فِي قَعْرِ الْمَاءِ	SUB-H'AANAKA TARAA MAA FEE QAA'-RIL-MAAA-I	Glory be to Thee! Thou seest what is at the lowest depth of the water!
سُبْحَانَكَ تَسْمَعُ أَنْفَاسَ الْحَيَّاتِ فِي قُعُورِ الْبَحَارِ	SUBH'AANAKA TAS-MAU' ANFAASAL-H'EETAANI FEE QUU'WRIL-BIH'AAR	Glory be to Thee! Thou hearest the breaths of the fish in the lowest depths of the oceans!
سُبْحَانَكَ تَعْلَمُ وَزْنَ السَّمَوَاتِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAS-SAMAWAAT	Glory be to Thee! Thou knowest the weight of the heavens!
سُبْحَانَكَ تَعْلَمُ وَزْنَ الْأَرْضِينَ	SUB-H'AANAKA TAA'-LAMU WAZ-NAL-ARAZ'EEN	Glory be to Thee! Thou knowest the weight of the earths
سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّمْسِ وَ الْقَمَرِ	SUB-H'AANAKA TAA'-LAMU WAZ-NASH-SHAM-SI WAL- QAMAR	Glory be to Thee! Thou knowest the weight of the sun and the moon!
سُبْحَانَكَ تَعْلَمُ وَزْنَ الظُّلْمَةِ وَ النُّورِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAZ-Z'UL-MATI WAN- NOOR	Glory be to Thee! Thou knowest the weight of the darkness and the light!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفَيْءِ وَ
الْهَوَاءِ

SUB-H'AANAKA TAA'-LAMU
WAZ-NAL-FAY-I WAL-
HAWAAA-A

Glory be to Thee! Thou
knowest the weight of the
shadow and the air!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الرِّيحِ
كَمْ هِيَ مِنْ مِثْقَالِ ذَرَّةٍ

SUB-H'AANAKA TAA'-LAMU
WAZ-NAR-REEHEE KAM HEEA
MIM-MITH-QALI D'AR-RAH

Glory be to Thee! Thou
knowest the weight of the
wind, how many times it is
greater than the weight of a
dust mote!

سُبْحَانَكَ قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ

SUB-H'AANAKA QUD-DOOSUN
QUD-DOOSUN QUD-DOOS

Glory be to Thee! All-holy,
All-holy, All-holy!

سُبْحَانَكَ عَجَبًا مَنْ عَرَفَكَ كَيْفَ
لَا يَخَافُكَ

SUB-H'AANAKA A'JABAM-MAN
A'RAFAKA KAY-FA LAA
YAKHAAFUK

Glory be to Thee! I wonder
how any who knows Thee
could fear Thee not!

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

SUB-H'AANAKAL-LAAHUM-MA
WA BIH'AM-DIK

Glory be to Thee! O ALLAH,
and Thine is the praise!

سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ

SUB-H'AANAL-LAAHIL-A'LEE-
YIL-A'ZEEM

Glory be to ALLAH, the All-
high, the All-Mighty!

مَرْوَى الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ قَالَ :

RAWAAZ-ZUH-REE-YU A'N
SAE'EDIB-NIL-MUSAY-YAB

AL-ZUHRI related from SAE'ED
BIN AL-MUSAYYAB.²⁷⁸ He
said:

²⁷⁸ BIN SHIHAB AZ-ZUHRI (d. 124/742) was a well known jurist and traditionist and, as mentioned in the Introduction, is credited with being the first to call the IMAM by the title 'ZAYN AL-'ABIDEEN'. SAE'ED BIN AL-MUSAYYAB (d. 94/712-713), one of the seven jurists of MADEENA, was known as the 'Chief of the Followers' SAYYID AT-TABEEN), that is, those who followed the generation of the Prophet's Companions.

كَانَ الْقَوْمُ لَا يَخْرُجُونَ مِنْ
مَكَّةَ حَتَّى يَخْرُجَ عَلَى بْنِ
الْحُسَيْنِ سَيِّدِ الْعَالَمِينَ عَلَيْهِ
السَّلَامُ فَخَرَجَ وَخَرَجَتْ مَعَهُ

فَنَزَلَ فِي بَعْضِ الْمَسَامِلِ فَصَلَّى
مَرَكَمِينَ فَسَبَّحَ فِي سُجُودِهِ
يَعْنِي بِهَذَا التَّسْبِيحِ

فَلَمْ يَبْقَ شَجَرٌ وَلَا مَدْرٌ إِلَّا
سَبَّحَ مَعَهُ فَفَرَّغْنَا فَرَقَعَ رَأْسَهُ
فَقَالَ يَا سَعِيدُ أَفَرِغْتَ فَقُلْتُ نَعَمْ يَا
ابْنَ رَسُولِ اللَّهِ

فَقَالَ هَذَا التَّسْبِيحُ الْأَعْظَمُ
حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا تَبْقَ
الذُّنُوبُ مَعَ هَذَا التَّسْبِيحِ

QAALA KAANAL-QAW-MU LAA
YAKH-RUJOONA MIM-MAK-
KATA H'AT-TAA YAKH-RUJA
A'LEE-YUB-NUL-H'USAY-NI SAY-
YIDUL-A'ABIDEENA A'LAY-HIS-
SALAAM FAKHARAJA WA
KHARAJ-TU MAA'HOO

FANAZALA FEE BAA'-Z'IL-
MANAAZILI FAS'AL-LAA RAK-
A'TAY-NI FASAB-BAH'A FEE
SUJOODIHEE YAA'-NEE
BIHAD'AAT-TAS-BEEH'

FALAM YAB-QA SHAJAROO-
WA LAA MADARUN IL-LAA
SAB-BAH'A MAA'HOO
FAFAZIA'-NAA FARAFAA' RAA-
SAHOO FAQAALA YAA
SAE'EDU AFAZIA'-TA FAQUL-TU
NAA'M YAAB-NA RASOOLIL-
LAAH

FAQAALA HAD'AAT-TAS-
BEEH'UL-AA'-ZAMU H'AD-
DATHANEE ABEE A'N JAD-
DEE RASOOLIL-LAAHEE S'AL-
LAAL-LAAHOO A'LAY-HEE WA
AAALIHEE LAA TAB-QAD'-
D'UNOOBU MAA' HAD'AAT-
TAS-BEEH'

The people were not going out of Mecca until A'LI BIN al Husayn, the chief of the worshipers (upon him be peace) went out. So he went out, and they went out with him.

He stopped in one of the way stations and prayed two rak'as. Then he glorified ALLAH—I mean with this glorification—during his prostration.

There was no tree and no clod of earth that did not glory along with him, so we were frightened. He raised his head. He said: O Sa'id, are you frightened? I said: Yes, O son of the Messenger of ALLAH!

He said: This is the greatest glorification. It was related to me by my father from his grandfather from the Messenger of ALLAH (ALLAH bless him and his Household). No sins remain with this.

وَأَنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا خَلَقَ
جِبْرِيلَ الْهَمَّةُ هَذَا التَّسْيِيحَ وَهُوَ
أَسْمُ اللَّهِ الْأَكْبَرُ

WA AN-NAL-LAAHA JAL-LA
JALAALUHO LAM-MAA
KHALAQA JAB-RA-EELA AL-
HAMAHOO HAD'AAT-TAS-
BEEH'A WA HUWA AS-MUL-
LAAHIL-AK-BARU.

When ALLAH (majestic is His
majesty) created Gabriel,
He inspired him with this
glorification. It is ALLAH's
greatest name.

دُعَاءُ وَتَمْجِيدُ لَهُ

عليه السلام

—56—

DUA'AA-OO-WA
TAM-JEEDUL-LAHOO
A'LAY-HIS-SALAAM

A Supplication and
Magnification by
him (A.S)

الْحَمْدُ لِلَّهِ الَّذِي

AL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,
who

تَجَلَّى لِلْقُلُوبِ بِالْعِظَمَةِ

TAJAL-LAA LIL-QULOOBI BIL-
A'ZAMAH

disclosed Himself to hearts
through mightiness,

وَ اخْتَجَبَ عَنِ الْأَبْصَارِ بِالْعِزَّةِ

WAH'-TAJABA A'NIL-AB-S'AARI
BIL-I'Z-ZAH

veiled Himself from eyes
through might, and

وَ اقْتَدَرَ عَلَى الْأَشْيَاءِ بِالْقُدْرَةِ

WAQ-TADARA A'LAAL-ASH-
YAAA-I BIL-QUD-RAH

exercises power over the
things through power

فَلَا الْأَبْصَارُ ثَبَّتْ لِرُؤْيَيْهِ

FALAAL-AB-S'AARU TATH-BUTU
LIROO-YATIH

Eyes are not firm enough to
see Him and

وَلَا الْأَوْهَامُ تُبْلَغُ كَنَّهُ عِظَمِهِ

WA LAAL-AW-HAAMU TAB-
LUGHU KUN-HA A'ZAMATIH

Imaginations reach not the
core of His mightiness.

تَجَبَّرَ بِالْعِظَمَةِ وَالْكِبَرِيَاءِ

TAJAB-BARA BIL-A'ZAMATI
WAL-KIB-REEAAA-I

He displays His
overwhelming power in
mightiness and
magnificence,

وَتَعَطَّفَ بِالْعِزِّ وَالْبِرِّ وَ الْجَلَالِ

WA TAA'T-TAFA BIL-I'Z-ZI WAL-
BIR-RI WAL-JAALAL

robes Himself in might,
goodness, and majesty,

وَتَقَدَّسَ بِالْحُسْنِ وَ الْجَمَالِ

WA TAQAD-DASA BIL-H'US-NI
WAL-JAMAAL

Is far removed from
imperfection through
comeliness and beauty,

وَتَجَدَّدَ بِالْفَخْرِ وَ الْبَهَاءِ

WA TAMAJ-JADA BIL-FAKH-RI
WAL-BAHAAA-I

assumes His glory in pride
and splendor,

وَتَجَلَّلَ بِالْمَجْدِ وَالْأَلَاءِ	WA TAJAL-LALA BIL-MAJ-DI WAL-AAALAAA-	puts on His majesty through glory and boons, and
وَأَسْتَخْلَصَ بِالنُّورِ وَالضِّيَاءِ	WAS-TAKH-LAS'A BIN-NOORI WAZ"-Z"EEAAA-I	has chosen for Himself light and radiance.
خَالِقٌ لَا نَظِيرَ لَهُ	KHAALIQUL-LAA NAZ'EERA LAH	He is a Creator who has no equal,
وَاحِدٌ لَا نَدَّ لَهُ	WA AH'ADUL-LAA NID-DA LAH	a Unique who has no rival,
وَوَاحِدٌ لَا ضِدَّ لَهُ	WA WAAH'IDUL-LAA Z"ID-DA LAH	a One who has no opposite
وَصَدُّ لَا كُفُولَ لَهُ	WA S'AMADUL-LAA KUF-WA LAH	an Eternal Refuge who has no match,
وَإِلَهُ لَا ثَانِيَ مَعَهُ	WA ILAHUL-LAA THAANEEA MAA'H	a God who has no second,
وَفَاطِرٌ لَا شَرِيكَ لَهُ	WA FAAT'IRUL-LAA SHAREEKA LAH	an Initiator who has no partner,
وَمُرَاقِبٌ لَا مُعِينَ لَهُ	WA RAAZIQUL-LAA MUE'ENA LAH	a Provider who has no helper.
وَالْأَوَّلُ بِلَا زَوَالٍ	WAL-AW-WALU BILAA ZAWAL	He is the First without disappearance,
وَالدَّائِمُ بِلَا فَنَاءٍ	WAD-DAAA-IMU BILAA FANAAA-	the Everlasting without annihilation,
وَالْقَائِمُ بِلَا عَنَاءٍ	WAL-QAAA-IMU BILAA A'NAAA-	the Standing without difficulty,
وَالْمُؤْمِنُ بِلَا نِهَابَةٍ	WAL-MOO-MINU BILAA NIHAAYAH	the Security-giver without end,
وَالْمُبْدِي بِلَا أَمَدٍ	WAL-MUB-DI-U BILAAA AMAD	the Originator without term,
وَالصَّانِعُ بِلَا أَحَدٍ	WAS'-S'AANIU' BILAAA AH'AD	the Maker without anything
وَالرَّبُّ بِلَا شَرِيكَ	WAR-RAB-BU BILAA SHAREEK	the Lord without partner,
وَالْفَاطِرُ بِلَا كُفْلَةٍ	WAL-FAAT'IRU BILAA KUL-FAH	the Initiator without discomfort,

وَالْفَعَالُ بِلَا عَجْزٍ	WAL-FAA'-A'ALU BILAA A'J-Z	the Accomplisher without incapacity.
لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ	LAY-SA LAHOO H'AD-DUN FEE MAKAAAN	He has no bound in space and
وَلَا غَايَةَ فِي زَمَانٍ	WA LAA GHAAAYATUN FEE ZAMAAN	no limit in time;
لَمْ يَزَلْ وَلَا يَزُولُ وَلَنْ يَزَالَ	LAM YAZAL WA LAA YAZOOLU WA LAY-YAZAALA KAD'ALIKA ABADAA	He ever was, He ever is, He ever will be the same, endlessly.
كَذَلِكَ أَبَدًا		
هُوَ إِلَهِهُ الْحَيُّ الْقَيُّومُ	HUWAL-ILAHUL-H'AY-YUL-QAY-YOOM	He is ALLAH, the Living, the Self-subsistent,
الدَّائِمُ الْقَدِيمُ	AD-DAAA-IMUL-QADEEMU	the Everlasting, the Eternal,
الْقَادِرُ الْحَكِيمُ	AL-QAADIRUL-H'AKEEM	the All-powerful, the All-wise.
إِلَهِي	ILAAHEE	My God,
عَبْدُكَ فِي بَيْتِكَ	U'BAY-DUKA BIFINAAA-IK	Thy little slave is in Thy courtyard,
سَائِلُكَ فِي بَيْتِكَ	SAAA-ILUKA BIFINAAA-IK	Thy beggar is in Thy courtyard,
فَقِيرُكَ فِي بَيْتِكَ (ثَلَاثًا)	FAQYRUKA BIFINAAA-IKA (THALAATHANA)	Thy poor one is in Thy courtyard! (THREE TIMES)
إِلَهِي	ILAAHEE	My God,
لَكَ يَرْهَبُ الْمُسَرَّهَبُونَ	LAKA YAR-HABUL-MUTARAH-HIBOON	before Thee tremble the pious tremblers,
وَإِلَيْكَ أَخْلَصَ الْمُسْتَهِلُونَ	WA ILAY-KA AKHALAS'AL-MUS-TAHIL-LOON	to Thee devote themselves the lamenters,
مَرْهَبَةٌ لَكَ وَرَجَاءٌ لِعَفْوِكَ	RAH-BATAL-LAK WA RAJAAA-AL-LIA'F-WIK	in fear of Thee, in hope of Thee!
يَا إِلَهَ الْحَقِّ	YAAA ILAHAL-H'Q	O ALLAH of Truth,

أَرْحَمُ دُعَاءِ الْمُسْتَظْرِعِينَ	AR-H'AM DUA'AA-AL-MUS-TAS'-RIKHEENA	have mercy upon the supplication of those who cry for help!
وَاعْفُ عَنْ جَرَائِمِ الْغَافِلِينَ	WAA'-FU A'N JARAAA-IMIL-GHAAFILEEN	Pardon the sins of the heedless!
وَزِدْ فِي إِحْسَانِ الْمُسِيئِينَ يَوْمَ الْوُفُودِ عَلَيْكَ	WA ZID FEE IH'-SAANIL-MUNEEBEENA YAW-MAL-WUFOODI A'LAY-KA	And increase beneficence toward those who keep turning [to Thee] on the Day they arrive before Thee.
يَا كَرِيمُ	YAA KAREEM	O Generous ALLAH!

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وكان من دعائه عليه السلام	WA KAANA MIIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE D'IK-RI AAALI MUH'AM-MADIN A'LY-HIMUS-SALAAM	His Supplication (A.S.)
فِي ذِكْرِ آلِ مُحَمَّدٍ		IN MENTIONING THE HOUSEHOLD OF MUHAMMAD
عليه السلام		(Peace be upon them)

اللَّهُمَّ يَا مَنْ	AL-LAHUM-MA YAA MAN-	O ALLAH, O He who
خَصَّ مُحَمَّدًا وَاللَّهُ بِالْكَرَامَةِ	KHAS'-S'A MUH'AM-MADAW-WA AAALAHOO BIL-KARAAMAH	singled out MUHAMMAD and his Household for honor,
وَجَاهَهُ بِالرِّسَالَةِ	WA H'ABAAHUM BIR-RISAALAH	showed favour toward them with messengerhood,
وَخَصَّهُم بِالْوَسِيلَةِ	WA KHAS'-S'AS'AHUM BIL-WASEELAH	specified them for the mediation, ²⁷⁹ So

²⁷⁹ Muslims hold that 'mediation' will be given to the Prophet (see note 172), while SHI-A'H tradition adds that it will also belong to the IMAMS. Cf. the chapter in MAJLISI's BIH'AR AL-ANWAR 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the Resurrection' (VII, 326-40). Among relevant sayings quoted in both SHI-A'H and SUNNI sources is that of A'LI: In the Garden there are two pearls within the Throne, one of them white and the other

وَجَعَلَهُمْ وَرَثَةً الْأَنْبِيَاءِ	WA JAA'LAHUM WARATHATAL- AMBEEAAA-I	appointed them the heirs to the prophets,
وَخَتَمَهُمُ الْأَوْصِيَاءُ وَالْأَيْمَةُ	WA KHATAMA BIHIMUL-AW- S'EEAAA-A WAL-A-IM-MAH	sealed with them the executors and the IMAMs,
وَعَلَّمَهُمْ عِلْمَ مَا كَانَ وَمَا يَكُونُ	WA A'L-LAMAHUM I'L-MA MAA KAANA WA MAA BAQEE	taught them the knowledge of what has been and what remains to be, and
وَجَعَلَ أَفْسَدَهُ مِنَ النَّاسِ تُهَوَّى إِلَيْهِمْ	WA JAA'LA AF-IDATAM- MINAN-NAASI TAH-WEEE ILAY- HIM-	made the hearts of the people incline toward them
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ	FAS'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHIT'- T'AAHIREEN	Bless MUHAMMAD and his Household, the pure, and
وَأَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ	WAF-A'L BINAA MAAA ANTA AH-LUHOO FID-DEENI WAD- DUNYAA WAL-AKHIRAH	act toward us with that of which Thou art worthy in religion, in this world, and in the next world
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything. ²⁸⁰

وكان من دعائه عليه السلام

فِي الصَّلَاةِ عَلَى آدَمَ

عليه السلام

—58—

WA KAANA MIN
DUA'AA-IHEE A'LAY-
HIS-SALAAMU FEES'-
S'ALAATI A'LAAA
AAADAMA (A.S.)

His Supplication
(A.S.)

**IN CALLING
DOWN
BLESSINGS UPON
ADAM
(A.S.)**

yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to MUHAMMAD and his Household, while the yellow belongs to IBRAHEEM and his household' (commentary on 5: 35: TABARSI, MAJMA AL-BAYAAN, MAYBUDI, KASHF AL-ASRAR).

اَللّٰهُمَّ وَاَدَمُ	AL-LAHUM-MA WA AAADAM	O ALLAH, as for Adam,
بَدِيعُ فَطْرَتِكَ	BADYU' FIT'-RATIK	the marvel of Thy creation,
وَأَوَّلُ مُعْتَرِفٍ مِّنَ الطِّينِ بِرُبُوبِيَّتِكَ	WA AW-WALU MUA'-TARIFIM-MINAT-'TEENI BIRUBOOBEE-YATIK	the first made of clay to confess Thy Lordship,
وَبَدْوُ حُجَّتِكَ عَلَى عِبَادِكَ وَبَرِيَّتِكَ	WA BAD-WU H'UJ-JATIKA A'LAA I'BAADIK WA BAREE-YATIK	the beginning of Thy argument against Thy servants and creatures,
وَالدَّلِيلُ عَلَى الْاِسْتِجَارَةِ بِعَفْوِكَ مِنْ عِقَابِكَ	WAD-DALEELU A'LAALIS-TIJAARATI BI 'F-WIKA MIN I'QAABIK	the guide to seeking sanctuary in Thy pardon from Thy punishment,
وَالنَّاهِجُ سَبِيلَ تَوْبَتِكَ	WAN-NAAHIJU SUBULA TAW-BATIK	the opener of the paths of repentance toward Thee,
وَالْمَوْسَلُ بَيْنَ الْخَلْقِ وَبَيْنَ مَعْرِفَتِكَ	WAL-MUWAS-SALU BAY-NAL-KHAL-QI WA BAY-NA MAA'-RIFATIK	the giver of the creatures access to knowledge of Thee,
وَالَّذِي لَقَّنْتَهُ مَا مَرَضَيْتَ بِهِ عَنْهُ بِمَنِّكَ عَلَيْهِ وَرَحْمَتِكَ	WAL-LAD'EE LAQ-QANTAHOO MAA RAZ'EETA BIHEE A'N-HOO BIMAN-NIKA A'LAY-HEE WA RAH'-MATIK	the one concerning whom Thou hast conveyed Thy good pleasure through Thy kindness and Thy mercy toward him,
وَالنُّيُبُ الَّذِي لَمْ يُصِرَّ عَلَى مَعْصِيَتِكَ	WAL-MUNEEBUL-LAD'EE LAM YUS'IR-RA A'LAA MAA'-S'EEATIK	the one who turned back and did not persist in disobeying Thee,

وَسَابِقُ الْمَذَلِّينَ بِحَلْقِ رَأْسِهِ فِي
حَرَمِكَ

WA SAABIQUL-MUTAD'AL-
LILEENA BIH'AL-QI RAA-SIHEE
FEE H'ARAMIK

the forerunner among the
self-abasers, who shaved his
head in Thy sacred precinct,
and

وَالْمُؤَسِّلُ بَعْدَ الْمُعْصِيَةِ بِالطَّاعَةِ
إِلَى عَفْوِكَ

WAL-MUTAWAS-SILU BAA'-
DAL-MAA'-S'EEATI BIT-T'AAA'TI
ILAA A'F-WIK

among the seekers of
access to Thy pardon,
through obedience after
disobedience, and

وَأَبُو الْأَنْبِيَاءِ الَّذِينَ أُذُوا فِي
جَنِّكَ

WA ABOOL-AMBEEAAA-IL-
LAD'EENA OOD'OO FEE
JAMBIK

the father of the prophets,
who were made to suffer for
Thy sake and

وَأَكْثَرُ سُكَّانِ الْأَرْضِ سَعْيًا
فِي طَاعَتِكَ

WA AK-THARU SUK-KAANIL-
AR-Z'I SAA'-YAN FEE T'AAATIK

who strove more than all the
earth's inhabitants in
obeying Thee—

فَصَلِّ عَلَيْهِ أَنْتَ يَا مَرْحُومًا وَ
مَلَائِكَتُكَ وَسُكَّانُ سَمَوَاتِكَ وَ
أَرْضِكَ كَمَا

FAS'AL-LI A'LAY-HEEE ANTA
YAA RAH'-MAANU WA
MALAAA-IKATUKA WA SUK-
KAANU SAMWAATIKA WA AR-
Z'IK KAMAA

bless him, Thou—O All-
merciful—Thy angels and
the inhabitants of Thy
heavens and Thy earth, just
as he

عَظَّمَ حُرْمَاتِكَ

A'Z'-ZAMA H'URUMAATIK

magnified Thy inviolable
commands and

وَدَلَّنَا عَلَى سَبِيلِ مَرْضَاتِكَ

WA DAL-LANA A'LAA SABEELI
MAR-Z'AATIKA

guided us upon the path of
Thy good pleasure,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
mercifull

وكان من دعائه عليه السلام

—59—

فِي الْكَرْبِ

الْإِقَالَةِ

WA KAANA MIN
DUA'AA-IHEE A'LY-
HIS-SALAAM FIL-KAR-
BI WAL-IQAALAH

His Supplication
(A.S.)

IN DISTRESS AND

SEEKING

RELEASE

إِلَهِي

ILAAHEE

My God,

لَا تُشْمِتْ بِي عَدُوِّي

LAA TUSH-MIT BEE A'DOO-
WEElet not my enemy gloat over
me and

وَلَا تَفْجِعْ بِي حَسِيْبِي وَصَدِيْقِي

WA LAA TAF-JAA' BEE
H'AMEEMEE WA S'ADEEQEEtorment not my dear
kinsman or friend through
me!

إِلَهِي هَبْ لِي لَحْظَةً مِنْ لَحْظَاتِكَ

ILAAHEE HAB LEE LAH'-
Z'ATAM-MIL-LAH'AZ'AATIKMy God, of Thy glances,
give me one glance, and
thereby

تَكْشِفْ بِهَا عَنِّي مَا أَتَلَيَّنِي

TAK-SHIFU BIHAA A'N-NEE
MAB-TALAY-TANEE BIHremove from me that by
which Thou hast afflicted me
and

بِهِ

وَعُيِّدْنِي إِلَى أَحْسَنِ عَادَاتِكَ عِنْدِي

WA TUE'EDUNEE ILAAA AH'-
SANI A'ADAATIKA I'NDEEreturn me to the best of Thy
customs with me!

وَأَسْتَجِبْ دُعَائِي وَدُعَاءَ مَنْ

WAS-TAJIB DUA'AA-EE WA
DUA'AA-A MAN AKH-LAS'A
LAKA DUA'AA-AHOO FAQAD-Respond to my supplication
and the supplication of him
who devotes his supplication
sincerely to Thee,

أَخْلَصَ لَكَ دُعَاءَهُ فَقَدْ

صَعَفَتْ قُوَّتِي

Z'AU'FAT QOO-WATEE

for my power has become
frail,

وَقَلَّتْ حِيلَتِي

WA QAL-LAT H'EELATEE

my stratagems few,

وَأَشَدَّتْ حَالِي

WASH-TAD-DAT H'AALEE

my situation severe, and

وَبَيْسْتُ مِمَّا عِنْدَ خَلْقِكَ

WA YA-IS-TU MIM-MAA I'NDA
KHAL-QIKI despair of what is with Thy
creatures,

فَلَمْ يَبْقَ لِي إِلَّا مَرْجَاؤُكَ عَلَيَّ

FALAM YAB-QA LEEE IL-LAA
RAJAAAW-UKA A'LAYso nothing remains for me
but hope in Thee!

إِلَهِي

ILAAHEE

My God,

إِنَّ قُدْرَتَكَ عَلَى كَشْفِ مَا أَنَا
KASH-FI MAAA ANA FEEHEE
فِيهِ كَقُدْرَتِكَ عَلَى مَا أَتَلَيْتَنِي
KAQUD-RATIKA A'LAA MAB-
TALAY-TANEE BIH

surely Thy power to remove
that in which I dwell is like
Thy power in that with which
Thou hast afflicted me!

بِهِ

وَإِنْ ذَكَرَ عَوَائِدِكَ يُؤْنِسُنِي
WA IN-NA D'IK-RA A'WAAA-
IDIKA YOO-NISUNEE

And surely the
remembrance of Thy acts of
kindliness comforts me

وَالرَّجَاءُ فِي إِنْعَامِكَ وَفَضْلِكَ
WAR-RAJAAA-A FEE IN-
A'AMIKA WA FAZ"-LIKA
يُقَوِّمُنِي
YUQAW-WEENEE

and hope in Thy showing
favour and Thy bounty
strengthens me,

لَأَنِّي لَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ
LIAN-NEE LAM AKH-LU MIN-
NIA'-MATIKA MUND'U
خَلَقْتَنِي
KHALAQ-TANEE

for I have not been without
Thy favour ever since Thou
created me.

وَأَنْتَ إِلَهِي
WA ANTA ILAAHEE

And Thou, my God, art

مَقَرِّي وَمَلْجَأِي
MAF-ZAE'E WA MAL-JA-EE

my place of flight, my
asylum,

وَالْحَافِظُ لِي وَالذَّابُّ عَنِّي
WAL-H'AAFIZ'U LEE WAD'-
D'AAAB-BU A'N-NEE

my protector, my defender,

الْمُحَنِّنُ عَلَيَّ الرَّحِيمُ بِي
AL-MUTAH'AN-NINU A'LAY-
YAR-RAH'EEMU BEE

the loving toward me, the
compassionate, and

الْمُكَفِّلُ بِرِزْقِي
AL-MUTAKAF-FILU BIRIZ-QEE

the guarantor of my
provision.

فِي قَضَائِكَ كَانَ مَا حَلَّ بِي
FEE QAZ"AAA-IKA KAANA
MAA H'AL-LA BEE

In Thy decree lay what has
settled upon me and

وَبِعِلْمِكَ مَا صِرْتُ إِلَيْهِ
WA BII'L-MIKA MAA S'IR-TU
ILAY-H

In Thy knowledge that to
which I have come home.

فَأَجْعَلْ يَا وَلِيِّي وَسَيِّدِي فِيمَا
FAJ-A'L YAA WALEE-YEE WA
SAY-YIDEE FEEMAA QAD-DAR-
تَقَدَّرْتَ وَقَضَيْتَ عَلَيَّ وَحَمَتَ
TA WA QAZ"AY-TA A'LAY-YA
WA H'ATAM-TA

So, my Patron and Master,
place within that which Thou
hast ordained, decreed,
and made unavoidable for
me,

عَافِيَتِي وَمَا فِيهِ صَلَاحِي وَ خَلَاصِي مِمَّا أَنَا فِيهِ	A'AFEEATEE WA MAA FEEHEE S'ALAAH'EE WA KHALAAS'EE MIM-MAAA ANA FEEH	my well-being and that wherein lies my soundness and my deliverance from that in which I am!
فَإِنِّي لَا أَرْجُو لِدْفَعِ ذَلِكَ غَيْرَكَ وَلَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ	FA IN-NEE LAAA AR-JOO LIDAF-I' D'ALIKA GHAY-RAK WA LAAA AA'-TAMIDU FEEHEEE IL-LAA A'LAY-K	I hope for none to repel this other than Thee, and I rely in it only upon Thee.
فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ	FAKU-Y-YAA D'AAL-JALAALI WAL-IK-RAAMI I'NDA AH'-SANI Z'AN-NEE BIK	O Possessor of majesty and munificence, be with my best opinion of Thee! ²⁸¹
وَ أَرْحَمَ صُغْفِي وَقَلَّةَ حِيلَتِي	WAR-H'AM Z'AA'-FEE WA QIL- LATA H'EELATEE	Have mercy upon my frailty and the paucity of my stratagems,
وَ اكْشِفْ كُرْبَتِي	WAK-SHIF KUR-BATEE	remove my distress,
وَ اسْتَجِبْ دَعْوِي	WAS-TAJIB DAA'-WATEE	grant my supplication,
وَ أَقْلِنِي عَثْرَتِي	WA AQIL-NEE A'TH-RATEE	ease me from my stumble,
وَ أَمْنُنْ عَلَيَّ بِذَلِكَ وَعَلَى كُلِّ دَاعٍ لَكَ	WAM-NUN A'LY-YA BID'ALIKA WA A'LAA KUL-LI DAA'I'L-LAK	and show kindness to me in that and to everyone who supplicates Thee!
أَمْرُنِي يَا سَيِّدِي بِالْأَدْعَاءِ وَ تَكَفَّلْتَ بِالْإِجَابَةِ	AMAR-TANEE YAA SAY-YIDEE BID-DUA'AA-I WA TAKAF-FAL- TA BIL-IJAABAH	My Master, Thou hast commanded me to supplicate and undertaken to respond, ²⁸² and

²⁸¹ Allusion to the HADEETH QUDSI, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'So let him think about Me what he will' Cf. W. GRAHAM, Divine Word, pp. 127-130).

²⁸² Again reference to 40: 60: Supplicate Me and I will respond to you.

وَوَعْدَكَ الْحَقُّ الَّذِي لَا خَلْفَ فِيهِ وَلَا تَبْدِيلَ	WA WAA'-DUKAL-H'AQ-QU AL- LD'EE LAA KHUL-FA FEEHEE WA LAA TAB-DEEL	Thy promise is the truth in which there is no failing, nor any change. ²⁸³
فَصَلِّ عَلَى مُحَمَّدٍ نَبِيِّكَ وَعَبْدِكَ	FAS'AL-LI A'LAA MUH'AM- MADIN-NABEE-YIKA WA A'B- DIK	So bless MUHAMMAD, Thy prophet and servant, and
وَعَلَى الطَّاهِرِينَ مِنْ أَهْلِ بَيْتِهِ وَأَغْنِنِي فَإِنَّكَ	WA A'LAAT-T'AAHIREENA MIN AH-LI BAY-TIH WA AGHITH-NEE FA IN-NAK	the pure, the Folk of his House, and help me, surely Thou art
غِيَاثُ مَنْ لَا غِيَاثَ لَهُ وَحِرْمَةُ مَنْ لَا حِرْمَةَ لَهُ	GHEEAATHU MAL-LAA GHEEAATHA LAH WA H'IR-ZA MAL-LAA H'IR-ZA LAH	the help of him who has no help and the stronghold of him who has no stronghold,
وَأَنَا الْمُضْطَرُّ الَّذِي أَوْجِبَتْ السُّوءُ	WA ANAAL-MUZ"-TAR-RUL- LAD'EE AW-JAB-TA IJAABATAH WA KASH-FA MAA BIHEE MINAS- SOOO-I	while I am the distressed the response to whom and the removal of evil from whom Thou hast made obligatory ²⁸⁴
فَاجْنِبْنِي وَآكْشِفْ هَمِّي وَفَرِّجْ غَمِّي	FAAJIB-NEE WAK-SHIF HAM- MEE WA FAR-RIJ GHAM-MEE	So respond to me, remove my concern, relieve my gloom,
وَأَعِزْ حَالِي إِلَى أَحْسَنِ مَا كَانَتْ عَلَيْهِ	WA AI'D H'AALEEE ILAAA AH'- SANI MAA KANAT A'LAY-H	return my state to the best it has been, and

²⁸³ Allusion to QURANIC verses such as: Surely ALLAH will not fail in His promise (13: 31), and There is no change for the words of ALLAH (10: 64).

²⁸⁴ Allusion to 27: 62.

وَلَا تُجَانِرْنِي بِأَسْتَحْقَاقٍ وَ
لَكِنْ بِرَحْمَتِكَ الَّتِي وَسِعَتْ
كُلَّ شَيْءٍ

WA LAA TUJAAZINEE BIIAS-
TIH'-QAAQI WA LAKIM-BIRAH'-
MATKAL-LATEE WASIAT KUL-LA
SHAY-IN

repay me not according to
what I deserve, but
according to Thy mercy
which embracest all things,
285

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

YAA D'AAL-JALAALI WAL-IK-
RAAM

O Possessor of majesty and
munificence!

وَاسْمَعْ وَأَجِبْ يَا عَزِيزُ

WAS-MAA' WA AJIB YAA
A'ZEEZ

Bless MUHAMMAD and the
Household of MUHAMMAD,
hear, and

respond, O All-mighty!

60

دَعَاءُهُ عَلَيْهِ السَّلَامُ
مِمَّا يَحْذَرُهُ وَيَخَافُ

DUA'AA-UHOO A'LY-
HIS-SALAAMU MIM-
MAA YAH'-
D'ARUHOO WA
YAKHAAF

His Supplication
(A.S)

AGAINST THAT
WHICH HE
FEARED AND
DREADED²⁸⁶

إِلَهِي إِنَّهُ

ILAAHEEE IN-NAHOO

My God,

لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ

LAY-SA YARUD-DU
GHAZ'ABAKA IL-LAA H'IL-MUK

nothing repels Thy wrath but
Thy clemency,

وَلَا يُجِي مِنْ عِقَابِكَ إِلَّا عَفْوُكَ

WA LAA YUNJEE MIN
I'QAABIKA IL-LAA A'F-WAK

nothing delivers from Thy
punishment but Thy pardon,

285 7: 156

286 The first passage of this supplication seems to be a slightly altered passage mentioned in supplication 48 which reads: O ALLAH, nothing repels Thy wrath but Thy clemency, nothing repels Thy displeasure but Thy pardon, nothing grants sanctuary from Thy punishment but Thy mercy, and nothing will deliver me from Thee except pleading to Thee before Thee, so bless MUHAMMAD and the Household of MUHAMMAD, and give us on Thy part, my God, relief by means of the power through which Thou bringest the dead servants to life and revivest the dead lands.

وَلَا يُخَلِّصُ مِنْكَ إِلَّا رَحْمَتُكَ وَ التَّصَرُّعُ إِلَيْكَ	WA LAA YUKHAL-LIS'U MINKA IL-LAA RAH'-MATUKA WAT- TAZ'AR-RUU' ILAY-K	nothing rescues from Thee but Thy mercy and pleading to Thee! ²⁸⁷
فَهَبْ لِي يَا إِلَهِي فَرَجًا بِأَلْقَدَمَةِ الَّتِي	FAHAB LEE YAAA ILAAHEE FARAJAM-BIL-QUD-RATIL- LATEE	So give me, my God, relief by means of the power through which
بِهَا تُخَيِّ مَيِّتَ الْبِلَادِ وَبِهَا تَنْشُرُ أَرْوَاحَ الْعِبَادِ	BIHAA TUH'-YEE MAY-TAL- BILAAD WABIHAA TANSURU AR- WAAH'AL-I'BAAD	Thou bringest the dead lands to life and revivest the spirits of the servants! ²⁸⁸
وَلَا تُهْلِكْنِي وَاعْرِفْنِي الْجَابَةِ	WA LAA TUH-LIK-NEE WA A'R- RIF-NEEL-IJAABAH	Destroy me not, and give me the knowledge of Thy response, my Lord!
يَا رَبِّ وَارْفَعْنِي وَلَا تَضَعْنِي وَانصُرْنِي وَارْفَعْنِي	YAA RAB-BI WAR-FAA'-NEE WA LAA TAZ'AA'-NEE WANS'UR-NEE WAR-ZUQ-NEE	Raise me up and push me not down, help me, provide for me,
وَاعْفِنِي مِنَ الْآفَاتِ	WA A'AFINEE MINAL-AAFAAT	and release me from every blight!
يَا رَبِّ	YAA RAB-BI	My Lord,
إِنْ تَرَفَعْنِي فَمَنْ يَضَعْنِي	IN TAR-FAA'-NEE FAMAY- YAZ'AU'NEE	If Thou raisest me up, who will push me down?
وَإِنْ تَضَعْنِي فَمَنْ يَرْفَعْنِي	WA IN TAZ'AA'-NEE FAMAY- YAR-FAU'NEE	If Thou pushest me down, who Will raise me up?

²⁸⁷ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

²⁸⁸ Allusion to 43: 11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

وَقَدْ عَلِمْتُ يَا إِلَهِي أَنْ	WA QAD A'LIM-TU YAAA ILAAHEEE AN	But I know, my God, that
لَيْسَ فِي حُكْمِكَ ظُلْمٌ	LAY-SA FEE H'UK-MIKA Z'UL-M	there is no wrong in Thy decree, and
وَلَا فِي تَقَمِّكَ عَجَلَةٌ	WA LAA FEE NAQIMATIKA A'JALATUN	no hurry in Thy vengeance.
وَإِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ	IN-NAMA YAA'-JALU MAY- YAKHAFUL-FAW-T	He alone hurries who fears to miss, and
وَيَخْتِاجُ إِلَى الظُّلْمِ الضَّعِيفُ	WA YAH'-TAAJU ILAAZ'-Z'UL- MIZ"-Z"AE'EF	only the weak needs to wrong.
وَقَدْ تَعَالَيْتَ عَنْ ذَلِكَ يَا سَيِّدِي	WA QAD T-TAA'ALAY-TA A'N D'LIKA YAA SAY-YIDEE U'LOO-	But Thou art exalted, my Master, high indeed above
عُلُوًّا كَبِيرًا	WANA KABEERAA	all that!
رَبِّ لَا تَجْعَلْنِي	RAB-BI LAA TAJ-A'L-NEE	My Lord, make me not
لِلْبَلَاءِ غَرَضًا	LIL-BALAAA-I GHARAZ"AA	the target of affliction
وَلَا لِنَقَمِكَ نَصَبًا	WA LAA LINAQIMATIKA NAS'ABAA	nor the object of Thy vengeance,
وَمَهْلَنِي وَنَقَسْنِي	WA MAH-HIL-NEE WA NAF- FIS-NEE	respice me, comfort me,
وَأَقِلْنِي عَثْرَتِي	WA AQIL-NEE ATH-RATEE	release me from my stumble, and
وَلَا تُبْعِثْنِي بِالْبَلَاءِ	WA LAA TUT-BIA'-NEE BIL- BALAAA-	send not affliction after me,
فَقَدْ تَرَى ضَعْفِي وَقِلَّةَ حِيلَتِي	FAQAD T-TARAA Z"AA'-FEE WA QIL-LATA H'EELATEE	for Thou hast seen my frailty, and the paucity of my stratagems.
فَصَبِّرْنِي فَإِنِّي يَا رَبِّ ضَعِيفٌ	FAS'AB-BIR-NEE FA IN-NEE YAA RAB-BI Z"AE'EFUM-	So give me patience, for I, my Lord, am weak, and I
مُسْتَغِيثُ إِلَيْكَ يَا رَبِّ	MUTAZ'AR-RIU'N ILAY-KA YAA RAB	plead to Thee, my Lord!

وَأَعُوذُ بِكَ مِنْكَ فَأَعِزَّنِي	WA AU'WD'U BIKI MINKA FAAI'D'-NEE	I seek refuge in Thee from Thee, so give me refuge! ²⁸⁹
وَأَسْتَجِيرُ بِكَ مِنْ كُلِّ بَلَاءٍ فَأَجِرْنِي	WA AS-TAJEERU BIKI MIN KUL-LI BALAAA-IN FAAJIR-NEE	I seek sanctuary in Thee from every affliction, so grant me sanctuary!
وَأَسْتَتِرُ بِكَ فَاسْتُرْنِي يَا سَيِّدِي مِمَّا أَخَافُ وَأَخْذَرُ	WA AS-TATIRU BIKI FAS-TUR- NEE YAA SAY-YIDEE MIM- MAAA AKHAAFU WA AH'-D'AR	I cover myself through Thee, so cover me, my Master, from what I fear and dread!
وَأَنْتَ الْعَظِيمُ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ	WA ANTAL-A'ZEEMU AA'- Z'AMU MIIN KUL-LI A'ZEEM	Thou art the All-mighty, mightier than every mighty thing!
بِكَ بِكَ بِكَ أَتَسْتَرْتُ	BIKA BIKI BIKAS-TATAR-T	Through Thee, through Thee, through Thee, I cover myself.
يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ	YAAL-LAAHOO (TEN TIMES),	O ALLAH (TEN TIMES),
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIHIT-T'AY- YBEENAT-T'AAHIREEN	Bless MUHAMMAD and his Household, the good, the pure!

ومن دعائه عليه السلام

فِي التَّذَلُّلِ

—61—

WA MIN DUA'AA-IHEE
A'LAY-HIS-SALAAMU
FIT-TAD'AL-LUL

His Supplication
(A.S.)

**IN ABASING
HIMSELF**
(A.S.)

²⁸⁹ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, my Master!
أَنْتَ الْمَوْلَى وَأَنَا الْعَبْدُ	ANTAL-MAW-LAA WA ANAL-A'B-D	Thou art the Master and I the servant!
وَهَلْ يَرْحَمُ الْعَبْدَ إِلَّا الْمَوْلَى	WA HAL YAR-H'AMUL-A'B-DA IL-LAAL-MAW-LAA	Has anyone mercy upon the servant but the master?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, my Master!
أَنْتَ الْغَرِيزُ وَأَنَا الذَّلِيلُ	ANTAL-A'ZEEZU WA ANAAD'-D'ALEEL	Thou art the Exalted and I the abased!
وَهَلْ يَرْحَمُ الذَّلِيلَ إِلَّا الْغَرِيزُ	WA HAL YAR-H'AMUD'-D'ALEELA IL-LAAL-A'ZEEZ	Has anyone mercy upon the abased but the exalted?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, my Master!
أَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ	ANTAL-KHAALIGU WA ANAL-MAKH-LOOQ	Thou art the Creator and I the creature!
وَهَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا الْخَالِقُ	WA HAL YAR-H'AMUL-MAKH-LOOQA IL-LAAL-KHAALIQ	Has anyone mercy upon the creature but the creator?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْمُعْطَى وَأَنَا السَّائِلُ	ANTAL-MUA'-TEE WA ANAAS-SAAA-IL	Thou art the Giver and I the asker!
وَهَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطَى	WA HAL YAR-H'AMUS-SAAA-ILA IL-LAAL-MUA'-TEE	Has anyone mercy upon the asker but the giver?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْمُغِيثُ وَأَنَا الْمُسْتَغِيثُ	ANTAL-MUGHEETHU WA ANAL-MUS-TAGHEETHU	Thou art the Helper and I the seeker of help!
وَهَلْ يَرْحَمُ الْمُسْتَغِيثَ إِلَّا الْمُغِيثُ	WA HAL YAR-H'AMUL-MUS-TAGHEETHA IL-LAAL-MUGHEETH	Has anyone mercy upon the seeker of help but the helper?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!

أَنْتَ الْبَاقِي وَأَنَا الْفَانِي	ANTAL-BAAQEE WA ANAL-FAANEE	Thou art the Subsistent and I the perishing!
وَهَلْ يَرْحَمُ الْفَانِي إِلَّا الْبَاقِي	WA HAL YAR-H'AMUL-FAANEEA IL-LAAL-BAAQEE	Has anyone mercy upon the perishing but the subsistent?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ الدَّائِمُ وَأَنَا الزَّائِلُ	ANTAD-DAAA-IMU WA ANAAZ-ZAAA-IL	Thou art the Everlasting and I the vanishing!
وَهَلْ يَرْحَمُ الزَّائِلُ إِلَّا الدَّائِمُ	WA HAL YAR-H'AMUZ-ZAAA-ILA IL-LAAD-DAAA-IM	Has anyone mercy upon the vanishing but the everlasting?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ	ANTAL-H'AY-YU WA ANAL-MAY-YIT	Thou art the Living and I the dead!
وَهَلْ يَرْحَمُ الْمَيِّتُ إِلَّا الْحَيُّ	WA HAL YAR-H'AMUL-MAY-YITA IL-LAAL-H'AY	Has anyone mercy upon the dead but the living?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ الْقَوِيُّ وَأَنَا الضَّعِيفُ	ANTAL-QAWEE-YU WA ANAAZ"-Z"AE'EFU	Thou art the Strong and I the weak!
وَهَلْ يَرْحَمُ الضَّعِيفُ إِلَّا الْقَوِيُّ	WA HAL YAR-H'AMUZ"-Z"AE'EFA IL-LAAL-QAWEE	Has anyone mercy upon the weak but the strong?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ	ANTAL-GHANEY-YU WA ANA ALFAQEER	Thou art the Rich and I the poor!
وَهَلْ يَرْحَمُ الْفَقِيرُ إِلَّا الْغَنِيُّ	WA HAL YAR-H'AMU ALFAQYRA IL-LAAL-GHANEY	Has anyone mercy upon the poor but the rich?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ الْكَبِيرُ وَأَنَا الصَّغِيرُ	ANTAL-KABEERU WA ANAAS'-S'AGHEER	Thou art the Great and I the small!
وَهَلْ يَرْحَمُ الصَّغِيرُ إِلَّا الْكَبِيرُ	WA HAL YAR-H'AMUS'-S'AGHEERA IL-LAAL-KABEER	Has anyone mercy upon the small but the great?

مَوْلَايَ مَوْلَايَ

MAW-LAAYA MAW-LAAY

My Master, My Master!

أَنْتَ الْمَالِكُ وَأَنَا الْمَمْلُوكُ

ANTAL-MAALIKU WA ANAL-
MAM-LOOK

Thou art the Owner and I the
o.wned!

وَهَلْ يَرْحَمُ الْمَمْلُوكُ إِلَّا الْمَالِكُ

WA HAL YAR-H'AMUL-MAM-
LOOKA IL-LAAL-MAALIK

Has anyone mercy upon the
owned but the owner?

HIS SUPPLICATIONS FOR THE DAYS OF THE WEEK

دَعَاءُ يَوْمِ

—62—

The Supplication for

الْأَحَدِ

DUA'AA-U YAW-MIL-AH'AD

SUNDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM

In the Name of ALLAH, the All-merciful, the All-compassionate

بِسْمِ اللَّهِ الَّذِي

BIS-MIL-LAAHIL-LAD'EE

In the name of ALLAH,

لَا أَرْجُو إِلَّا فَضْلَهُ

LAAA AR-JOOO IL-LAA FAZ'-LAH

from whom I hope for nothing but bounty, and

وَلَا أَخْشَى إِلَّا عَدْلَهُ

WA LAAA AKH-SHAAA IL-LAA A'D-LAH

from whom I fear nothing but justice

وَلَا أَعْتَمِدُ إِلَّا قَوْلَهُ

WA LAAA AA'-TAMIDU IL-LAA QAW-LAH

I rely only upon His word, and

وَلَا أَتَمَسَّكَ إِلَّا بِحَبْلِهِ

WA LAAA ATAMAS-SAKU IL-LAA BIH'AB-LIH

I cling only to His cord

بِكَ أَسْتَجِيرُ

BIKA AS-TAJEER

In Thee I seek sanctuary

يَا ذَا الْعَفْوِ وَالرِّضْوَانِ

YAA D'AAL-A'F-WI WAR-RIZ'-WAAN

—O Possessor of pardon and good pleasure—

مِنَ الظُّلْمِ وَالْعُدْوَانِ

MINAZ'-ZUL-MI WAL-U'D-WAAN

from wrong and enmity,

وَمِنَ غَيْرِ الزَّمَانِ

WA MIN GHEEARIZ-ZAMAAN

from the changes of time

وَتَوَاتُرِ الْأَحْزَانِ

WA TAWATURIL-AH'-ZAAN

and the recurrence of sorrows,

وَمِنَ طَوَارِقِ الْحَدَثَانِ

WA MIN TAWAARIQIL-H'ADATHAAN

from the striking of mishaps and

وَمِنَ انْقِصَاءِ الْمُدَّةِ قَبْلَ التَّأَهُّبِ وَالْعُدَّةِ

WA MINI ANQIZ'AAA-IL-MUD-DATI QAB-LAT-TAAH-HUBI WAL-U'D-DAH

from the expiration of my term before preparation and readiness.

وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَ
الإِصْلَاحُ

WA EE-YAAKA AS-TAR-SHIDU
LIMAA FEEHIS'-S'ALAAHOO
WAL-IS'-LAAH'

From Thee I seek guidance
to that wherein is
righteousness and being set
right.

وَبِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَ
الإِنجَاحُ

WABIKA AS-TAE'ENU FEEMAA
YAQ-TARINU BIHIN-
NAJAAHOO WAL-INJAAH'

From Thee I seek help in that
which is linked to success
and favorable response.

وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَ
تَمَامِهَا وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا

WA EE-YAAKA AR-GHABU FEE
LIBAASIL-A'AFEEATI WA
TAMAAMIHAA WA
SHUMOOLIS-SALAAMATI WA
DAWAAMIHAA

Thee I beseech for the
garment of well-being and
its completion and for the
covering of health and its
permanence.

وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ
الشَّيَاطِينِ

WA AU'WD'U BIK YAA RAB-BI
MIN HAMAZAATISH-
SHAYAATEEN

I seek refuge in Thee, my
Lord, from the goadings of
the SATANs, and

وَأُخْتَرِنِي بِسُلْطَانِكَ مِنْ جَوْرِ
السَّلَاطِينِ

WA AH'-TARIZU BISUL-T'AANIKA
MIN JAW-RIS-SALAAATEENI

I seek protection in Thy
sovereignty from the
injustice of the sovereigns.

فَقَبَّلْ مَا كَانَ مِنْ صَلَاتِي وَ
صَوْمِي

FATAQAB-BAL MAA KAANA
MIN S'ALATEE WA S'AW-MEE

So accept my past prayers
and fasting and

وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ
سَاعَتِي وَيَوْمِي

WAJ-A'L GHADDEE WA MAA
BAA'-DAHOOO AF-Z'ALA MIN
SAAA'TEE WA YAW-MEE

make my tomorrow and
what is after better than my
present hour and my today!

وَاعِزَّنِي فِي عَشِيرَتِي وَقَوْمِي
وَاحْفَظْنِي فِي بَقَاطَتِي وَيَوْمِي

WA AJ'-Z-ZANEE FEE
A'SHEERATEE WA QAW-MEE

Exalt me in my clan and my
people and

WAH'-FAZ'-NEE FEE
YAQAZ'ATEE WA NAW-MEE

protect me in my waking
and my sleeping!

فَأَنْتَ اللَّهُ خَيْرُ حَافِظًا

FAANTAL-LAAHOO KHAY-RUN
H'AAFIZ'AA

For Thou art ALLAH, the Best
Guardian, and

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

WA ANTA AR-H'AMUR-
RAAH'IMEEN

Thou art the Most Merciful of
the merciful.²⁹⁰

اللَّهُمَّ إِنِّي أُبْرَأُ إِلَيْكَ

AL-LAHUM-MA IN-NEEE AB-
RA-U ILAY-KA

O ALLAH, I am quit before
Thee

فِي يَوْمِي هَذَا وَفِي مَا تَعْدُهُ مِنْ

FEE YAW-MEE HAD'AA WA FEE
MAA BAA'-DAHOO MINAL-
AAAH'AADI MINASH-SHIR-KI
WAL-IL-H'AAD

on this day of mine and on
all Sundays that follow it of
associating others with Thee
and of heresy, and

الْأَحَادِ مِنَ الشِّرْكِ وَالْإِلْحَادِ

وَأُخْلِصُ لَكَ دُعَايَ تَعَرُّضًا

WA UKH-LIS'U LAKA DUA'AA-EE
TAA'R-RUZ'AL-LIL-IJAABAHA

I devote my supplication
sincerely to Thee,
addressing myself to Thy
response.

لِلْإِجَابَةِ

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

FAS'AL-LI A'LAA MUH'AM-
MADIW-WA AAALI MUH'AM-
MAD

So bless MUHAMMAD and
the Household of
MUHAMMAD,

خَيْرِ خَلْقِكَ الدَّاعِيَ إِلَى حَقِّكَ

KHAY-RI KHAL-QIKAD-DAAE'EY
ILAA H'AQ-QIK

the best of Thy creation, the
summoner to Thy truth,

وَأَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ

WA AI'Z-ZANEE BII'Z-ZIKAL-
LAD'EE LAA YUZ'AAM

exalt me with Thy exaltation,
which is never made to
suffer loss, [

وَاحْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ

WAH'-FAZ'-NEE BI A'Y-NIKA-
LTEE LAA TANAAM

protect me with Thy eye,
which never sleeps, and

وَاخْتِمْ بِالْأَقْطَاعِ إِلَيْكَ أَمْرِي وَ

WAKH-TIM BIIANQIT'AAI' ILAY-
KA AM-REE WA BIL-MAGH-
FIRATI U'MUREE

seal my affair by cutting me
off from everything but Thee
and my life with forgiveness!

بِالْعَفْوِ عُمْرِي

إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

IN-NAKA ANTAL-
GHAFOORUR-RAH'EEM

Surely Thou art the All-
forgiving, the All-
compassionate!

دُعَاءُ يَوْمِ

الْاِثْنَيْنِ

—63—

DUA'AA-U YAWMIL-
ITH-NAY-N

The Supplication for
MONDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

الْحَمْدُ لِلَّهِ الَّذِي

AL-H'AM-DU LIL-LAAHIL-
LAD'EE

Praise belongs to ALLAH,

لَمْ يُشْهِدْ أَحَدًا حِينَ فَطَرَ

LAM YUSH-HID AH'ADANA
H'EENA FATARAS-

who allowed none to witness
when He created the
heavens and the earth,

السَّمَاوَاتِ وَالْأَرْضِ

SAMAAWAATI WAL-AR-Z"

وَلَا اتَّخَذَ مُعِينًا حِينَ بَرَأَ النَّسَمَاتِ

WA LAA AT-TAKHAD'A
MUE'ENANA H'EENA BARAAN-
NASAMAAT

and who took no helper
when He authored the
spirits!

لَمْ يُشَارِكْ فِي الْإِلَهِيَّةِ

LAM YUSHAARAK FIL-ILAAHEE-
YAH

He has no associate in
Divinity and

وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ

WA LAM YUZ'AHAR FIL-WAH'-
DAANEE-YAH

no support in Unity.

كَلَّتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ

KAL-LATIL-AL-SUNU A'N
GHAAYATI S'IFATIH

Tongues fall silent before the
limit of describing Him,

وَأَنحَسَرَّتِ الْعُقُولُ عَنْ كُنْهِ

WAN-H'ASARATIL-U'QOOLU
A'N KUN-HEE MAA'-RIFATIH

Intellects fail before the core
of knowing Him,

مَعْرِفَتِهِ

وَتَوَاصَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ

WA TAWAAZ'AA'TIL-
JABAABIRATU LIHAY-BATIH

tyrants fall low in awe of
Him,

وَعَتَّتِ الْوُجُوهُ لِخَشْيَتِهِ

WA A'NATIL-WUJOOHOO
LIKHASH-YATIH

faces are humbled in fear of
Him, ²⁹¹ and

وَأَنقَادَ كُلِّ عَظِيمٍ لِعَظَمَتِهِ

WANQAADA KUL-LU
A'Z'EEMIL-LIA'Z'AMATIH

everything mighty yields to
His mightiness!

²⁹¹ Allusion to 20: 111: Faces shall be humbled unto the Living, the Subsistent.

فَلَكَ الْحَمْدُ مُوَاتِرًا مُتَّسِقًا وَمُوَالِيًا
مُسْتَوْسِقًا

FALAKAL-H'AM-DU
MUTAWAATIRAM-MUT-
TASIQAW-WA
MUTAWAALEEAM-MUS-TAW-
SIQAA

So to Thee belongs praise,
again and again, well-
measured, continually,
methodically! And

وَصَلَوَاتُهُ عَلَى رَسُولِهِ أَبَدًا

WA S'ALAWAATUHOO A'LAA
RASOOIHEEE ABADAA

may His blessings be upon
His Messenger endlessly,

وَسَلَامُهُ دَائِمًا سَرْمَدًا

WA SALAAMUHOO DAAA-
IMANA SAR-MADAA

His salutation everlastingly,
eternally!

اللَّهُمَّ اجْعَلْ

AL-LAHUM-MA AJ-A'L-

O ALLAH, make

أَوَّلَ يَوْمِي هَذَا صَلَاحًا

AW-WALA YAW-MEE HAD'AA
S'ALAAH'AA

the beginning of this day of
mine righteousness,

وَأَوْسَطَهُ فَلَاحًا

WA AW-SATAHOO FALAAH'AA

Its middle prosperity, and

وَأَخِيرَهُ نَجَاحًا

WA AAAKHIRAHOO
NAJAAH'AA

Its end success!

وَأَعُوذُ بِكَ مِنْ يَوْمٍ

WA AU'WD'U BIKA MEE-YAW-
MIN

I seek refuge in Thee from a
day

أَوَّلُهُ فَزَعٌ

AW-WALUHOO FAZAA'-

whose beginning is fright,

وَأَوْسَطُهُ جَنْعٌ

WA AW-SAT'UHOO JAZAA'-

whose middle is anxiety,

وَأَخِيرُهُ وَجَعٌ

WA AAAKHIRUHOO WAJAA'-

and whose end is pain!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ

AL-LAHUM-MA IN-NEEE AS-
TAGH-FIRUK

O ALLAH, I pray forgiveness
from Thee for

لِكُلِّ نَذْرٍ نَذَرْتُهُ

LIKUL-LI NAD'-RIN-NAD'AR-TUH

every vow I have vowed,

وَلِكُلِّ وَعْدٍ وَعَدْتُهُ

WA LIKUL-LI WAA'-DIW-WAAT-
TUH

every promise I have
promised, and

وَلِكُلِّ عَهْدٍ عَاهَدْتُهُ

WA LIKUL-LI A'H-DIN A'AHAT-
TUH

every pledge I have
pledged and

ثُمَّ لَمْ أَفِ لَكَ بِهِ

THUM-MA LAM AFI LAKA BIH

then failed to keep for Thee.

وَأَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي	WA AS-ALUKA FEE MAZ'AALIMI I'BAADIK A I'NDEE	I ask Thee concerning the complaints of Thy servants against me:
فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ كَانَتْ لَهُ فِئْلِي مَظْلَمَةٌ	FAAY-YUMAA A'B-DIM-MIN A'B'EEDIKA AW AMATIM-MIN IMAAA-IKA KAAANAT LAHOO QIBALEE MAZ'-LAMATUN	If there is a servant from among Thy servants or a handmaid from among Thy handmaids, who has against me a complaint
ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ أَوْ فِي عَرَضِهِ أَوْ فِي مَالِهِ أَوْ فِي أَهْلِهِ وَ	Z'ALAM-TUHAAA EE-YAAH FEE NAF-SIHEEE AW FEE I'R-Z'IH AW FEE MAALIHEEE AW FEE AH-LIHEE WA WALADIH	because I have wronged him in respect to himself, his reputation, his property, his wife or his child, or because
وَلَدِهِ		
أَوْ غِيَةً آغَبْتُهُ بِهَا	AW GHEEBATUNGH-TAB- TUHOO BIHAA	evil words I have spoken about him in his absence,
أَوْ تَحَامُلُ عَلَيْهِ بَبِلٍ أَوْ هَوًى أَوْ	AW TAH'AAMULUN A'LAYHEE BIMAY-LIN AW HAWANA AW ANAFATIN AW H'AMEE-YATIN AW REEAAA-IN AW A'S'ABEE- YAH	an Imposition upon him through Inclination, caprice, scorn, zeal, false show, bigotry,
أَنَفَةً أَوْ حَمِيَةً أَوْ مِرْيَاءً أَوْ عَصِيَّةً		
غَائِبًا كَانَ أَوْ شَاهِدًا	GHAAA-IBANA KAANA AW SHAAHIDAA	whether he be absent or present,
وَحَيًّا كَانَ أَوْ مَيِّتًا	WA H'AY-YANA KAANA AW MAY-YITAA	alive or dead,
فَقَصُرَتْ يَدِي وَصَاقَ وَسْطِي عَنْ	FAQAS'URAT YADEE WA Z'AAQA WUS-E'E A'R-RAD- DIHAAA ILAY-HEE WAT-TAH'AL- LULI MIN-H	such that my hand has fallen short and my capacity has been too narrow to make restitution to him or to annul my obligation to him,
مَرَدِّهَا إِلَيْهِ وَالتَّحَلُّ مِنْهُ		

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَهِيَ
مُسْتَجِيبَةٌ بِشَيْئِهِ وَمُسْرِعَةٌ إِلَى
إِمْرَادِهِ

FAAS-ALUK YAA MAY-YAM-
LIKUL-H'AAJAATI WA HEEA
MUS-TAJEEBATUM-BIMASHEE-
YATIHEE WA MUS-RIATUN
ILAAA IRAADATH

I ask Thee, O He who owns
all objects of need—which
are granted by His will and
hasten to His desire—that

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

AN TUS'AL-LEEA A'LAA
MUH'AM-MADIW-WAAALI
MUH'AM-MAD

Thou blessest MUHAMMAD
and the Household of
MUHAMMAD,

وَأَنْ تُرَضِّيه عَنِّي بِمَا شِئْتَ

W AN TUR-Z'EEAHOO A'N-NEE
BIMAA SHI-T

makest [the one I have
wronged] satisfied with me
in the manner that Thou
willest, and

وَهَبْ لِي مِنْ عِنْدِكَ رَحْمَةً

WA TAHABA LEE MIN I'NDIKA
RAH'-MATAN

givest me mercy from Thee!

إِنَّهُ لَا تَنْقُصُكَ الْمَغْفِرَةُ

IN-NAHOO LAA
TANQUS'UKAL-MAGH-FIRAH

Forgiveness decreases Thee
not and

وَلَا تَضُرُّكَ الْمَوْبَةُ

WA LAA TAZ'UR-RUKAL-MAW-
HIBAH

giving injures Thee not,

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
mercifull

اللَّهُمَّ أَوْلِيَّ فِي كُلِّ يَوْمٍ اثْنَيْنِ

AL-LAHUM-MA AW-LINEE FEE
KUL-LI YAWMI ATH-NAY-NI

O ALLAH, give me on every
Monday two favours from
Thee:

نِعْمَتَيْنِ مِنْكَ ثَمَنَيْنِ

NIA'-MATAY-NI MINKA
THINTAY-N

سَعَادَةٍ فِي أَوَّلِهِ بِطَاعَتِكَ

SAA'ADATAN FEEE AW-
WALIHEE BITAAA'TIK

the felicity to obey Thee at
its beginning and

وَنِعْمَةٍ فِي آخِرِهِ بِمَغْفِرَتِكَ

WA NIA'-MATAN FEEE
AAAKHIRIHEE BIMAGH-FIRATIK

the favour of Thy forgiveness
at its end!

يَا مَنْ هُوَ إِلَّا اللَّهُ

YAA MAN HUWAL-ILAH

O He who is ALLAH and

وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

WA LAA YAGH-FIRUD'-
D'UNOOBA SIWAAH

none other than whom
grants forgiveness for sins!

دُعَاءُ يَوْمِ

الثَّلَاثَاءِ

—64—

DUA'AA-U YAW-MITH-
THULAATHAAAA

The Supplication for
TUESDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

الْحَمْدُ لِلَّهِ وَالْحَمْدُ حَقُّهُ كَمَا

AL-H'AM-DU LIL-LAHEE WAL-
H'AM-DU H'AQ-QUHOO

Praise belongs to
ALLAH—and praise is His
right, since He deserves
it—abundant praise!

يَسْتَحِقُّهُ حَمْدًا كَثِيرًا

KAMAA YAS-TAH'IQ-QUHOO
H'AM-DANA KATHYRAA

وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي

WA AU'WD'U BIHEE MIN SHAR-
RI NAF-SEE

I seek refuge in Him from the
evil of my soul,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا

(IN-NAN-NAF-SA LAAM-
MAARATUM-BIS-SOOO-I IL-
LAA MAA RAH'IMA RAB-BEE)

(for surely the soul
commands to evil except as
my Lord has mercy).²⁹²

رَحِمَ رَبِّي ﴿

وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي

WA AU'WD'U BIHEE MIN SHAR-
RISH-SHAY-TAANIL-LAD'EE
YAZEEDUNEE D'AMBAN ILAA
D'AMBEE

I seek refuge in Him from the
evil of SATAN who adds sins
to my sin.

يَبْرِيْدُنِي ذَنْبًا إِلَى ذَنْبِي

وَأَخْتَرِنِي بِهِ مِنْ كُلِّ جَبَّارٍ

WA AH'-TARIZU BIHEE MIN
KUL-LI JAB-BAARIN FAAJIRIW-

I seek protection with Him
from every wicked tyrant,
unjust sovereign, and
conquering enemy.

فَاجِرٍ وَسُلْطَانٍ جَائِرٍ وَعَدُوِّ

WA SUL-TAANIN JAAA-IRIW-
WA A'DOO-WIN QAAHIR

قَاهِرٍ

اَللّٰهُمَّ

AL-LAHUM

O ALLAH,

اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمْ

AJ-A'L-NEE MIN JUNDIKA FA
IN-NA JUNDIKA HUMUL-
GHAALIBOON

place me among Thy
troops, for Thy troops—they
are the victors,²⁹³

الْغَالِبُونَ

292 12: 53

293 37: 173

وَاجْعَلْنِي مِنْ حِزْبِكَ فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ	WAJ-A'L-NEE MIN H'IZ-BIKA FA IN-NA H'IZ-BAKA HUMUL-MUF- LIH'WN	place me in Thy party, for Thy party—they are the ones who prosper, ²⁹⁴ and
وَاجْعَلْنِي مِنْ أَوْلِيَّائِكَ فَإِنَّ أَوْلِيَّائِكَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزُونَ	WAJ-A'L-NEE MIN AW- LEAAAA-IKA FA IN-NA AW- LEAAAA-AKA LA KHAW-FUN A'LAY-HIM WA LA H'UM YAH'- ZANOON	place me among Thy friends, for Thy friends—no fear shall be upon them, nor shall they sorrow. ²⁹⁵
اللَّهُمَّ أَصْلَحْ لِي دِينِي فَإِنَّهُ عِصْمَةُ أَمْرِي	AL-LAHUM-MA AS'-LIH' LEE DEENEE FA IN-NAHOO I'S'- MATU AM-REE	O ALLAH, set right for me my religion, for it is the preserving tie of my affair,
وَأَصْلَحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي وَإِلَيْهَا مِنْ مُجَاوِرَةِ النَّامِ مَقَرِّي	WA AS'-LIH' LEE AAAKHIRATEE FA IN-NAHAA DAARU MAQAR-REE WA ILAY-HAA MIM-MUJAWARATIL-LI-AAMI MAFAR-REE	set right for me my hereafter, for it is the abode of my permanent lodging and to it I flee from the neighborhood of the vile!
وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ	WAJ-A'LIL-H'AYAATA ZEEAADATIL-LEE FEE KUL-LI KHAY-R	Make life an increase for me in every good and
وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ	WAL-WAFAATA RAAH'ATAL-LEE MIN KUL-LI SHAR	death an ease for me from every evil!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَتَمِّمِ عِدَّةَ الْمُرْسَلِينَ	AL-LAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN- NABEE-YEENA WA TAMAAMI I'D-DATIL-MUR-SALEEN	O ALLAH, bless MUHAMMAD, the Seal of the Prophets and the completion of the number of the envoys,

294 58: 22

295 10: 62

وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ	WA A'LAAA AAALIHIT-TAY-YIBEENAT-T'AAHIREEN	his Household, the good, the pure, and
وَأَصْحَابِهِ الْمُتَجَبِّينَ	WA AS'-H'AABIHIL-MUNTAJABEEN	his Companions, the distinguished, and
وَهَبْ لِي فِي الثَّلَاثَةِ ثَلَاثًا	WA HAB LEE FEETH-THULAATHAAA-I THALAATHAA	give me on the Tuesday three things: Leave
لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ	LAA TADAA' LEE D'AMBAN IL-LAA GHAFAR-TAH	no sin for me unless Thou forgivest it,
وَلَا غَمًّا إِلَّا أَذْهَبْتَهُ	WA LAA GHAM-MAN IL-LAAA AD'-HAB-TAH	no grief unless Thou takest it away, and
وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ	WA LAA A'DOO-WAN IL-LAA DAFAA'-TAH	no enemy unless Thou repellst him!
بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ	BIBIS-MIL-LAAHEE KHAY-RIL-AS-MAAA-I	By means of 'in the name of ALLAH', the best of the Names,
بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ	BIS-MIL-LAAHEE RAB-BIL-AR-Z'I WAS-SAMAAA-I	In the name of ALLAH, Lord of earth and heaven,
أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلُهُ سَخَطُهُ	AS-TAD-FIU' KUL-LA MAK-ROOHIN AW-WALUHOO SAKHAT'UH	I seek to repulse every hateful thing, the first of which is His anger, and
وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلُهُ رِضَاهُ	WA AS-TAJ-LIBU KUL-LA MAH'-BOOBIN AW-WALUHOO RIZ'AAH	I seek to attract every lovable thing, the first of which is His good pleasure!
فَاخْتِمْ لِي مِنْكَ بِالْغُفْرِانِ	FAKH-TIM LEE MINKA BIL-GHUF-RAAN	So seal me with forgiveness from Thee,
يَا وَلِيَّ الْإِحْسَانِ	YAA WALEE-YAL-IH'-SAAN	O Patron of beneficence!

دُعَاءُ يَوْمِ

الأربعاء

65

DUA'AA-U YAW-MIL-AR-BIA'AA

The Supplication for
WEDNESDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ	AL-H'AM-DU LIL-LAAHIL-LAD'EE JAA'L	Praise belongs to ALLAH, who appointed
الَّيْلَ لِبَاسًا	AL-LAYLA LIBAASAA	the night to be a garment,
وَالنَّوْمَ سُبَاتًا	WAN-NAW-MA SUBAATAA	and sleep for a rest, and
وَجَعَلَ النَّهَارَ نَشُورًا	WA JAA'LAN-NAHAARA NUSHOORAA	day He appointed for a rising! ²⁹⁶
لَكَ الْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَرْقَدِي وَ	LAKAL-H'AM-DU AM-BAA'TH-TANEE MIM-MAR-QADEE WA	To Thee belongs praise, for Thou roused me from my sleep, —and hadst Thou
لَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا	LAW SHI-TA JAA'L-TAHOO SAR-MADAA	willed, Thou wouldst have made it everlasting—
حَمْدًا دَائِمًا لَا يَنْقَطِعُ أَبَدًا	H'AM-DANA DAAA-IMAL-LAA YANQAT'IU' ABADAA	an everlasting praise that will never be cut off and
وَلَا يُحْصَى لَهُ الْخَلَائِقُ عَدَدًا	WA LAA YUH'-S'EE LAHOO ALKHALAAA-IQU A'DADAA	whose number the creatures will never count!
اللَّهُمَّ لَكَ الْحَمْدُ أَنْ	AL-LAHUM-MA LAKAL-H'AM-DU AN-	O ALLAH, to Thee belongs praise,
خَلَقْتَ فَسَوَّيْتَ	KHALAQ-TA FASAW-WAY-T	for Thou created, then proportioned,
وَقَدَّرْتَ وَقَضَيْتَ	WA QAD-DAR-TA WA QAZ'-AY-T	ordained and decreed,
وَأَمَتَ وَأَحْيَيْتَ	WA AMAT-TA WA AH'-YAY-T	gave death and bestowed life,
وَأَمَرَضْتَ وَشَفَيْتَ	WA AM-RAZ'-TA WA SHAFAY-T	made sick and healed,
وَعَافَيْتَ وَأَبْلَيْتَ	WA A'AFAY-TA WA AB-LAY-T	made well and afflicted,

وَعَلَى الْعَرْشِ اسْتَوَيْتَ	WA A'LAAL-A'R-SHI AS-TAWAY-T	sat upon the Throne and
وَعَلَى الْمُلْكِ اخْتَوَيْتَ	WA A'LAAL-MUL-KI AH'-TAWAY-T	encompassed the Kingdom ²⁹⁷
أَدْعُوكَ دُعَاءَ مَنْ	AD-U'WKA DUA'AA-A MAN	I supplicate Thee with the supplication of one
ضَعُفَتْ وَسِيلَتُهُ	Z'AU'FAT WASEELATUH	whose mediation is weak,
وَأَنْقَطَعَتْ حِيلَتُهُ	WA ANQATA'AT H'EELATUH	whose stratagems have been cut off,
وَأَقْتَرَبَ أَجَلُهُ	WA AQ-TARABA AJALUH	whose term has drawn near,
وَتَدَاوَى فِي الدُّنْيَا أَمَلُهُ	WA TADAANAA FID-DUNYAAA AMALUHOO	whose expectation from this world has shrunk,
وَأَشْتَدَّتْ إِلَى مَرْحَمَتِكَ فَاقَتُهُ	WA ASH-TAD-DAT ILAA RAH'-MATIKA FAAQATUH	whose neediness for Thy mercy has intensified,
وَعَظُمَتْ لِتَفْرِيطِهِ حَسْرَتُهُ	WA A'ZUMAT LITAF-REETIHEE H'AS-RATUH	whose remorse for his neglect has become great,
وَكَثُرَتْ زَلَّتُهُ وَعَثْرَتُهُ	WA KATHURAT ZAL-LATUHOO WA A'TH-RATUH	whose slips and stumbles have become many, and
وَخَلَصَتْ لَوَجْهِكَ تَوْبَتُهُ	WA KHALUS'AT LIWAJ-HIKA TAW-BATUH	whose repentance is devoted sincerely to Thy face.
فَصَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ	FAS'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-NABEE-EEN	So bless MUHAMMAD, the Seal of the Prophets, and
وَعَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ	WA A'LAAA AH-LI BAY-TIHIT-TAY-YIBEENAT-TAAHIREEN	his Household, the good, the pure.

²⁹⁷ There are a number of QURANIC allusions in this passage, including: He created, then proportioned (87: 2), and He sat upon the Throne (7: 54 etc).

وَأَمْرُنِي شَفَاعَةَ مُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ

WAR-ZUQ-NEE SHAFAAA'TA
MUH'AM-MADIN S'AL-LAAL-
LAAHOO A'LAY-HEE WA
AAALIH

provide me with the
Intercession of MUHAMMAD
(ALLAH bless him and his
Household) and

وَلَا تَحْرِمْ نِي صُحْبَتَهُ

WA LAA TAH'-RIM-NEE S'UH'-
BATAHOO

deprive me not of his
companionship!

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

IN-NAKA ANTA AR-H'AMUR-
RAAH'IMEEN

Surely Thou art the Most
Merciful of the merciful! ²⁹⁸

اللَّهُمَّ أَقْضِ لِي فِي الْأَرْبَعَاءِ
أَمْرًا: أَجْعَلْ

AL-LAHUM-MA AQ-Z'I LEE FIL-
AR-BIA'AA-I AR-BAA'N:
IJ-A'L

O ALLAH, decree for me on
Wednesday four things:
Induce me

قُوَّتِي فِي طَاعَتِكَ

QOO-WATEE FEE T'AAATIK

to be strong in obedience to
Thee,

وَنَشَاطِي فِي عِبَادَتِكَ

WA NASHAATEE FEE
I'BAADATIK

to be joyful in worshipping
Thee,

وَمَرْغَبِي فِي ثَوَابِكَ

WA RAGH-BATEE FEE
THAWAABIK

to be desirous of Thy reward,
and

وَنَرْهَدِي فِيمَا يُوجِبُ لِي الْعِقَابَ
عِقَابِكَ

WA ZUH-DEE FEEMAA
YOOJIBU LEE ALEEMA
I'QAABIK

to abstain from that which
would make Incumbent
upon me Thy painful
punishment!

إِنَّكَ لَطِيفٌ لِّمَا تَشَاءُ

IN-NAKA LATEEFUL-LIMAA
TASHAAA-

Thou art Gentle to whom
Thou wilt!

دُعَاءُ يَوْمِ

—66—

The Supplication for

الْخَمِيسِ

DUA'AA-U YAW-MIL-
KHAMEES

THURSDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

الْحَمْدُ لِلَّهِ الَّذِي	AL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH,
أَذْهَبَ اللَّيْلَ مُظْلِمًا بِقُدْرَتِهِ	AD'-HABAL-LAY-LA MUZ'-LIMAM-BIQUD-RATIH	who has taken away the shadowy night by His power and
وَجَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ	WA JAAA-A BIN-NAHAARI MUB-S'IRAM-BIRAH'-MATIH	brought the sight-giving day through His mercy.
وَكَانِي ضِيَاءَهُ	WA KASAAANEE Z'EAAAA-AH	He has clothed me in its brightness and
وَأَتَانِي نِعْمَتُهُ	WA AAATAANEE NIA'-MATAH	given me its favour.
اللَّهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ فَأَبْقِنِي لِأَمْثَالِهِ	AL-LAHUM-MA FAKAMAAA AB-QAY-TANEE LAHOO FAAB-QINEE LIAM-THAALIH	O ALLAH, just as Thou hast spared me for this day, so also spare me for its likes,
وَصَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ	WA S'AL-LI A'LAAN-NABEE-YI MUH'AM-MADIW-WA AAALIH	bless the prophet MUHAMMAD and his Household,
وَلَا تَجْعَلْنِي فِيهِ وَفِي غَيْرِهِ	WA LAA TAF-JAA'-NEE FEEHEE	torment me not in it and in
مِنَ اللَّيْلِ وَالْأَيَّامِ بِأَسْرَافِ كَابِ	WA FEE GHAY-RIHEE MINAL-LAYAALEE WAL-AY-YAAMI BIR-TIKAABIL-MAH'AARIMI WA AK-TISAABIL-MAAATHIM	other nights and days by allowing me to commit unlawful acts and to clothe myself in sins;
الْمَحَارِمِ وَآكُتْسَابِ الْمَآثِمِ		
وَأَمْرِ قُنِي خَيْرُهُ وَخَيْرَ مَا فِيهِ وَخَيْرَ مَا بَعْدَهُ	WAR-ZUQ-NEE KHAY-RAHOO WA KHAY-RA MAA FEEHEE WA KHAY-RA MAA BAA'-DAH	provide me with its good, the good of all within it, and the good of everything after it; and
وَاصْرِفْ عَنِّي شَرَّهُ وَشَرَّ مَا فِيهِ وَشَرَّ مَا بَعْدَهُ	WA AS'-RIF A'N-NEE SHAR-RAHOO WA SHAR-RA MAA FEEHEE WA SHAR-RA MAA BAA'-DAH	turn away from me its evil, the evil of all within it, and the evil of everything after it.
اللَّهُمَّ إِنِّي	AL-LAHUM-MA IN-NEE	O ALLAH,

بِذِمَّةِ الْإِسْلَامِ أَتَوَسَّلُ إِلَيْكَ	BID'IM-MATIL-IS-LAAMI ATAWAS-SALU ILAY-K	by the protective compact of Islam, I seek mediation with Thee!
وَبِحُرْمَةِ الْقُرْآنِ أَغْتَمِدُ عَلَيْكَ	WA BIH'UR-MATIL-QURAAANI AA'-TAMIDU A'LAY-K	by the inviolability of the Qur'an, I rely upon Thee!
وَبِمُحَمَّدٍ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَالْآلِ اسْتَشْفِعُ لَدَيْكَ	WA BIMUH'AM-MADINL-MUS'- TAFAA S'AL-LAAL-LAAHOO A'LAY-H WA AAALIHEEE AS- TASH-FIU' LADAY-K	By MUHAMMAD the chosen (ALLAH bless him and his Household), I seek Intercession with Thee
فَاعْرِفِ اللَّهُمَّ ذِمَّتِي الَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي	FAA'-RIFIL-LAAHUM-MA D'IM- MATEEL-LATEE RAJAW-TU BIHAA QAZ"AAA-A H'AAJATEE	So recognize my protective compact by which I hope my need will be granted,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful!
اللَّهُمَّ أَقْضِ لِي فِي الْخَمِيسِ خَمْسًا	AL-LAHUM-MA AQ-Z'I LEE FIL- KHAMEESI KHAM-SAA	O ALLAH, decree for me on Thursday five things
لَا يَتَّسِعُ لَهَا إِلَّا كَرَمُكَ	LAA YAT-TASIU' LAHAAA IL-LAA KARAMUK	which none embraces but Thy generosity and
وَلَا يَطِيقُهَا إِلَّا نِعْمُكَ :	WA LAA YUT'EEQUHAAA IL-LAA NIA'MUKA:	none supports but Thy favours:
سَلَامَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ	SALAMATAN AQ-WAA BIHAA A'LAA TAAA'TIK	health through which I may have the strength to obey Thee,
وَعِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مُوَبِّتِكَ	WA I'BAADATAN AS-TAH'IQ-QU BIHAA JAZEELA MATHOOBATIK	worship by which I may deserve Thy plentiful reward,
وَسَعَةً فِي الْحَالِ مِنَ السَّرِقِ الْحَلَالِ	WA SAA'TAN FIL-H'AALI MINAR-RIZ-QIL-H'ALAAL	plenty in my state through lawful provision, and
وَأَنْ تُؤَمِّنَنِي فِي مَوَاقِفِ الْخَوْفِ بِأَمْنِكَ	WA AN TOO-MINANEE FEE MAWAAQIFIL-KHAW-FI BIM- NIK	that Thou makest me secure in the places of fear through Thy security,

وَتَجْعَلَنِي مِنْ طَوَارِقِ الْهُمُومِ وَ الْغُومِ فِي حِصْنِكَ	WA TAJ-A'LANEE MIN TAWAARIQIL-HUMOOMI WAL- GHUMOOMI FEE H'IS'-NIK	and placest me in Thy fortress against the striking of worries and sorrows!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	S'AL-LI A'LAA MUH'AM- MADIW-WA AAALIH	Bless MUHAMMAD and his Household, and
وَاجْعَلْ تَوَسُّلِي بِهِ شَافِعًا يَوْمَ الْقِيَامَةِ نَافِعًا	WAJ-A'L TAWAS-SULEE BIHEE SHAAFIAY-YAW-MAL- QEEAAMATI NAAFI'A'NA	make my seeking his mediation as an intercessor give profit on the Day of Resurrection!
إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ	IN-NAKA ANTA AR-H'AMUR- RAAH'IMEEN	Surely Thou art the Most Merciful of the merciful! ²⁹⁹

دُعَاءُ يَوْمِ

—67—

The Supplication for

الْجُمُعَةِ

DUA'AA-U YAW-MIL-
JUMUA'H

FRIDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
الْحَمْدُ لِلَّهِ	AL-H'AM-DU LIL-LAHEE	Praise belongs to ALLAH,
الْأَوَّلِ قَبْلَ الْإِنشَاءِ وَالْآخِرِ بَعْدَ الْإِحْيَاءِ	AL-AW-WALI QAB-LAL- INSHAAA-I WAL-IH'-YAAA-I	the First before the bringing forth and the giving of life,
وَالْأَخِيرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ	WAL-AKHIRI BAA'-DA FANAAA- IL-ASH-YAAA-I	and the Last after the annihilation of all things,
الْعَلِيمِ الَّذِي	AL-A'LEEMIL-LAD'EE	the All-knowing who

لَا يَنْسَى مَنْ ذَكَرَهُ	LAA YANSAA MAN D'AKARAH	forgets not him who remembers Him, ³⁰⁰
وَلَا يَنْقُصُ مَنْ شَكَرَهُ	WA LAA YANQUS'U MAN SHAKARAH	decreases not him who thanks Him, ³⁰¹
وَلَا يُخَيِّبُ مَنْ دَعَاهُ	WA LAA YUKHAY-YIBU MAN DAA'AH	disappoints not him who supplicates Him, and
وَلَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ	WA LAA YAQ-T'AU' RAJAAA-A MAR-RAJAAH	cuts not off the hope of him who hopes in Him
اللَّهُمَّ إِنِّي	AL-LAHUM-MA IN-NEEE	O ALLAH,
أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا وَ	USH-HIDUKA WA KAFAA BIKA SHAHYDANA WA USH-HIDU	I call Thee to witness—and Thou art sufficient
أَشْهَدُ جَمِيعَ مَلَائِكِكَ	JAMEEA' MALAAA-IKATIKA	witness—and I call to witness all Thy angels,
وَسُكَّانَ سَمَوَاتِكَ وَحَمَلَةَ	WA SUK-KAAN SAMWAATIKA	the inhabitants of Thy
عَرْشِكَ وَمَنْ بَعَثَ مِنْ أُنْيَايِكَ وَ	WA H'AMALATA A'R-SHIKA WA MAM-BAATH-TA MIN	heavens, the bearers of Thy Throne, Thy prophets and
رُسُلِكَ وَأَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ	AMBYAAA-IKA WA RUSULIKA WA ANSHAA-TA MIN AS'-	Thy messengers whom Thou hast sent out, and the
	NAAFI KHAL-QIKA AN-NEE	various kinds of creatures Thou hast brought forth, that
أَنْتَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ	ASH-HADU AN-NAKA ANTAL-LAAHOO	I bear witness that Thou art ALLAH;
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANT	there is no god but Thou,
وَخَدُّكَ لَا شَرِيكَ لَكَ وَلَا عَدِيلٌ	WAH'-DAKA LAA SHAREEKA LAKA WA LAA A'DEEL	Thou alone, who hast no associate nor any equal,

³⁰⁰ Allusion to such verses as: They forgot ALLAH, so He forgot them (9: 67); Today We forget you, just as you forgot the meeting on this your Day (45: 34; Cf. 7:51).

³⁰¹ Allusion to 14: 7: If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible.

وَلَا خَلْفَ لِقَوْلِكَ وَلَا تَبْدِيلَ	WALAA KHUL-FA LIQAW-LIKA WA LAA TAB-DEEL	and Thy word has no failing, nor any change; ³⁰² and
وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ	WA AN-NA MUH'AM-MADANA S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEE A'B-DUKA WA RASOOLUK	that MUHAMMAD (ALLAH bless him and his Household) is Thy servant and Thy messenger;
أَدَّى مَا حَمَلْتَهُ إِلَى الْعِبَادِ	AD-DAA MAA H'AM-MAL- TAHOOO ILAAL-I'BAAD	he delivered to the servants that with which Thou charged him,
وَجَاهَدَ فِي اللَّهِ عَنَّا وَجَلَّ حَقُّ الْجِهَادِ	WA JAAHADA FIL-LAAHEE A'Z- ZA WA JAL-LA H'AQ-QAL- JIHAAD	he struggled for ALLAH as is His due, ³⁰³
وَأَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ	WA AN-NAHOO BASH-SHARA BIMA HUWA H'AQ-QU MINATH-THAWAB	he gave the good news of the truth of reward, and
وَأَنذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ	WA AND'ARA BIMA HUWA S'ID-QUM-MINAL-I'QAAB	he warned of the veracity of punishment.
اللَّهُمَّ ثَبِّتْنِي عَلَى دِينِكَ مَا أَحْيَيْتَنِي	AL-LAHUM-MA THAB-BIT-NEE A'LAA DEENIKA MAAA AH'- YAY-TANEE	O ALLAH, make me firm in Thy religion as long as Thou keepest me alive,
وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي	WA LAA TUZIGH QAL-BEE BAA'-DA ID' HADAY-TANEE	make not my heart to swerve after Thou hast guided me, and
وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً	WA HAB LEE MIL-LADUNKA RAH'-MAH	give me mercy from Thee,

³⁰² Allusion to QURANIC verses such as: Surely ALLAH will not fail in His promise (13: 31), and There is no change for the words of ALLAH (10: 64).

³⁰³ Reference to 22: 78: Struggle for ALLAH as is His due!

إِنَّكَ أَنْتَ الْوَهَّابُ	IN-NAKA ANTAL-WAH-HAAB	surely Thou art the Giver. ³⁰⁴
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM-MADIW-W AAALI MUH'AM-MAD	Bless MUHAMMAD and the Household of MUHAMMAD,
وَاجْعَلْنِي مِنْ أَتْبَاعِهِ وَشِيعَتِهِ	WAJ-A'L-NEE MIN AT-BAAI'HEE WA SHEEA'TIH	make me one of his followers and his partisans,
وَاحْشُرْنِي فِي مِرْصَرِهِ	WA AH'-SHUR-NEE FEE ZUM-RATIH	muster me in his band,
وَوَقِّنِي لِأَدَاءِ فَرَضِ الْجُمُعَاتِ	WA WAF-FIQ-NEE LIADAAA-I FAR-Z'IL-JUMUA'ATI	and give me the success of accomplishing the obligatory observance of Friday,
وَمَا أَوْجِبْتَ عَلَيَّ فِيهَا مِنَ الطَّاعَاتِ	WA MAAA AW-JAB-TA A'LAY-YA FEEHAA MINAT-T'AAA'ATI	performing the acts of obedience which Thou has made Incumbent upon me within it, and
وَقَسَمْتَ لِأَهْلِهَا مِنَ الْعَطَاءِ فِي يَوْمِ الْجَزَاءِ	WA QASAM-TA LIAH-LIHAA MINAL-ATAAA-I FEE YAW-MIL-JZAAA-I	[receiving] the bestowal which Thou hast apportioned for its people on the Day of Recompense!
إِنَّكَ أَنْتَ الْقَزِيزُ الْحَكِيمُ	IN-NAKA ANTAL-A'ZEEZUL-H'AKEEM	Surely Thou art Might wise! ³⁰⁵

دُعَاءُ يَوْمِ

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DUA'AA-U YAW-MIS-SAB-T

The Supplication for
SATURDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LHR-RAH'-MAANIR-RAH'EEM

In the Name of ALLAH, the All-merciful, the All-compassionate

304 3: 8

305 2: 129

بِسْمِ اللَّهِ كَلِمَةُ الْمُتَعَصِّمِينَ	BIS-MIL-LAAHEE KALIMATIL-MUA'-TAS'IMEENA	'In the name of ALLAH', the word of those who hold fast to Him,
وَمَقَالَةِ الْمُحَرِّزِينَ	WA MAQAALATIL-MUTAH'AR-RIZEEN	the speech of those who seek His protection
وَأَعُوذُ بِاللَّهِ تَعَالَى مِنْ	WA AU'WD'U BIL-LAHEE TAA'ALAA MIN	I seek refuge in ALLAH (high exalted is He) from
جَوْرِ الْجَائِرِينَ	JAW-RIL-JAAA-IREEN	the Injustice of the unjust,
وَكَيْدِ الْحَاسِدِينَ	WA KAY-DIL-H'AASIDEEN	the trickery of the enviers,
وَبُغْيِ الظَّالِمِينَ	WA BAGH-YIZ'-Z'AALIMEEN	and the oppression of the wrongdoers, and
وَأُحَمِّدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ	WA AH'-MADUHOO FAW-QA H'AM-DIL-H'AAMIDEEN	I praise Him beyond the praise of the praisers!
اللَّهُمَّ	AL-LAHUM	O ALLAH,
أَنْتَ الْوَاحِدُ بِلَا شَرِيكَ	ANTAL-WAAH'IDU BILAA SHAREEK	Thou art the One without partner, and
وَالْمَلِكُ بِلَا تَمْلِكِ	WAL-MALIKU BILAA TAM-LEEK	the King without having been made sovereign;
لَا تُضَادُّ فِي حُكْمِكَ	LAA TUZ'AAAD-DU FEE H'UK-MIK	no one opposes Thee in Thy decree and
وَلَا تُنَازِعُ فِي مُلْكِكَ	WA LAA TUNAAZAU' FEE MUL-KIK	no one contests Thee in Thy kingdom
أَسْأَلُكَ	AS-ALUKA	I ask Thee to
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ عَبْدِكَ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AAALIHEE A'B-DIKA WA RASOOLIK	bless MUHAMMAD and his Household, Thy servant and Thy messenger,

وَأَنْ تُؤَنِّرَ عَنِّي مِنْ شُكْرِ نِعْمَاكَ
مَا تُبْلَغُ بِي غَايَةَ مَرْضَاكَ

WA AN TOO-ZIA'NEE MIN
SHUK-RI NAA'-MAAKA MAA
TAB-LUGHU BEE GHAAAYATA
RIZ"AAK

inspire me with a
thanksgiving for Thy favours
which will take me to the
utmost limit of Thy good
pleasure,

وَأَنْ تُعِينَنِي عَلَى طَاعَتِكَ وَلُزُومِ
عِبَادَتِكَ وَاسْتِحْقَاقِ مَوْثِقِكَ بِلُطْفِ
عَنَائِكَ

WA AN TUE'ENANEE A'LAA
T'AAA'TIKA WA LUZOOMI
I'BAADATIKA WAS-TIH'-QAAQI
MATHOOBATIKA BILUT'-FI
I'NAAYATIK

help me through the
gentleness of Thy solicitude
to obey Thee, hold fast to
worshiping Thee, and
deserve Thy reward,

وَتَرْحَمْنِي وَتَصُدِّقَنِي عَنْ مَعَاصِيكَ
مَا أَحْيَيْتَنِي

WA TAR-H'AMANEE WA
TAS'UD-DANEE A'M-
MAA'AS'EEKA MAAA AH'-YAY-
TANEE

have mercy upon me, bar
me from acts of
disobedience toward Thee
as long as Thou keepest me
alive,

وَتَوْفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي

WA TUWAF-FIQANEE LIMAA
YANFAU'NEE MAAA AB-QAY-
TANEE

give me success in what
profits me as long as Thou
sparest me,

وَأَنْ تَشْرَحَ بَكِتَابِكَ صَدْرِي

WA AN TASH-RAH'A
BIKITAABIKA S'AD-REE

expand my breast through
Thy Book,

وَتَحْطُ بِتِلَاوَتِهِ وَنَهْمِي

WA TAH'UT'-T'A
BITILAAAWATHEE WIZ-REE

lessen my burden through its
recitation,

وَتَسْخِجْنِي السَّلَامَةَ فِي دِينِي وَ
نَفْسِي

WA TAM-NAH'ANEES-
SALAMATA FEE DEENEE WA
NAF-SEE

bestow upon me health in
my religion and my soul,

وَلَا تُوحِشْ بِي أَهْلَ أُنْسِي

WA LAA TOO'H'ISH BEEE AHLA
UNSEE

estrangle not my intimates
from me, and

وَتَتِمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ مِنْ
عُمْرِي

WA TUTIM-MA IH'-SAANAKA
FEEMAA BAQEEA MIN
U'MUREE

complete Thy beneficence
in what is left of my lifetime,

كَمَا أَحَسْتَ فِيمَا مَضَى مِنْهُ

KAMAAA AH'-SANTA FEEMAA
MAZ"AA MIN-HOO

just as Thou hast shown
beneficence in that of it
which has passed.

وَعَنُوتُ بِأَلَا سَتِكَانَةَ لَدَيْكَ	WA A'NAW-TU BIIAS-TIKAANATI LADAY-K	I have humbled myself to Thee in abasement.
فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فَبِمَنْ أَلُوذُ	FAAN T'ARAT-TANEE MIM- BAABIKA FABIMAN ALOOD'	If Thou castest me out from Thy door, in whom shall I take shelter?
وَإِنْ مَرَدَدْتَنِي عَنْ جَنَابِكَ فَبِمَنْ أَعُوذُ	WA IR-RADAT-TANEE A'N JANAABIKA FABIMAN AU'WD'	If Thou repellst me from Thy side, in whom shall I seek refuge?
فَوَا أَسْفَاهُ مِنْ خَجَلَتِي وَاقْتِصَاحِي	FAWAAA ASAFAAHOO MIN KHAJ-LATEE WA AF-TIZ'AAH'EE	O my grief at my ignominy and disgrace!
وَوَا لَهْفَاهُ مِنْ سُوءِ عَمَلِي وَ اجْتِرَاحِي	WA WAA LAH-FAHOO MIN SOOO-I A'MALEE WA AJ- TIRAAH'EE	O my sorrow at my evil works and what I have committed!
أَسْأَلُكَ	AS-ALUK	I ask Thee,
يَا غَافِرَ الذَّنْبِ الْكَبِيرِ	YAA GHAAFIRAD'-D'AMBIL- KABEER	O Forgiver of great sins,
وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ	WA YAA JAABIRAL-A'Z'-MIL- KASEER	O Mender of broken bones,
أَنْ تَهَبَ لِي مَوَاقَاتِ الْجَرَائِرِ	AN TAHABA LEE MOOBIQAATIL-JARAAA-IR	to overlook my ruinous misdeeds and
وَتَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ	WA TAS-TURA A'LAY-YA FAAZ'IH'AATIS-SARAAA-IR	cover my disgraceful secret thoughts!
وَلَا تُخْلِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَغَفْرِكَ	WA LAA TUKH-LINEE FEE MASH-HADIL-QEEAAMATI MIM-BAR-DI A'F-WIKA WA GHAF-RIK	At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness, and
وَلَا تُفَرِّقْ بَيْنِي مِنْ جَمِيلِ صَفْحِكَ وَ سِتْرِكَ	WA LAA TUA'-RINEE MIN JAMEELI S'AF-H'IKA WA SAT- RIK	strip me not of Thy beautiful forbearance and covering!

إِلَهِي

ILAAHEE

My God,

ظِلِّ عَلَى ذُنُوبِي غَمَامَ رَحْمَتِكَ

Z'AL-LIL A'LAA D'UNOOBEE
GHAMAAMA RAH'-MATIKAlet the cloud of Thy mercy
cast its shadow upon my sins
and

وَأَرْسِلْ عَلَى عِيُوبِي سَحَابَ

WA AR-SIL A'LAA U'YOOBEE
SAH'AABA RAA-FATIKsend the billow of Thy
clemency flowing over my
faults!

مَرَاتِكَ

إِلَهِي

ILAAHEE

My God,

هَلْ يَرْجِعُ الْعَبْدُ إِلَّا إِلَى
مَوْلَاهُHAL YAR-JIU'L-A'B-DUL-
AAABIGU IL-LAAA ILAA MAW-
LAAHOODoes the runaway servant
go back but to His master?
Orأَمْ هَلْ يُجِيرُهُ مِنْ سَخَطِهِ أَحَدٌ
سِوَاهُAM HAL YUJEERUHOO MIN
SAKHAT'HEEE AH'DUN
SIWAAHdoes any anyone grant
sanctuary to him from His
anger? but He?

إِلَهِي

ILAAHEE

My God,

إِنْ كَانَ الدَّمُ عَلَى الذَّنْبِ تَوْبَةً
فَإِنِّي وَعِزَّتِكَ مِنَ النَّادِمِينَIN KANAN-NADAMU A'LAAD'-
D'AMBI TAW-BATAN FA IN-NEE
WA I'Z-ZATIKA MINAN-
NAADIMEENIf remorse for sins is a
repentance,³⁰⁶ I—by Thy
might—am one of the
remorsefullوَإِنْ كَانَ الْاِسْتِغْفَارُ مِنَ
الْخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ
الْمُسْتَغْفِرِينَWA IN KAANALIS-TIGH-FAARU
MINAL-KHATEE-ATI H'IT-
TATAN FA IN-NEE LAKA
MINAL-MUS-TAGH-FIREENAIf praying forgiveness for
offenses is an alleviation, I
am one of those who pray
forgiveness!

³⁰⁶ Allusion to the well-known prophetic saying: 'Remorse is a repentance' (BIN MAJA, ZUHD 30/
AHMAD 376, 423; VI, 264).

لَكَ الْعُتْبَىٰ حَتَّىٰ تَرْضَىٰ	LAKAL-U'T-BAA H'AT-TAA TAR-Z'AA	To Thee I return that Thou may be well pleased!
إِلَهِي بِقُدْرِكَ عَلَىٰ تَبِّ عَلَىٰ	ILAAHEE BIQUD-RATIKA A'LAY-YA TUB A'LAY	My God, through Thy power over me, turn toward me,
وَبِحِلْمِكَ عَنِّي آغْفُ عَنِّي	WA BIH'IL-MIKA A'N-NEE AA-FU A'N-NEE	through Thy clemency toward me, pardon me,
وَبِعِلْمِكَ بِي أَرْفُقْ بِي	WA BI'L-MIKA BEE AR-FUQ BEE	and through Thy knowledge of me, be gentle toward me!
إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا	ILAAHEEE ANTAL-LAD'EE FATAH'-TA LII'BAADIK	My God, Thou art He who hast opened a door to Thy
إِلَىٰ عَفْوِكَ سَمِيَّتُهُ التَّوْبَةُ فَقُلْتَ :	BAABAN ILAA A'F-WIKA SAM-MAY-TAHUT-TAW-BATA FAQUL-TA :	pardon and named it 'repentance', for Thou said,
﴿ تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾	(TOOBOO ILAAL-LAAHEE TAW-BATAN-NAS'OOH'A)	(Repent to ALLAH with unswerving repentance). ³⁰⁷
فَمَا عَذْرٌ مِّنْ أَغْفَلٍ دُخُولَ الْبَابِ	FAMAA U'D'-RU MAN AGH-FALA DUKHOOLAL-BAABI	What is the excuse of him who remains heedless of
بَعْدَ فَتْحِهِ	BAA'-DA FAT-H'IH	entering the door after its opening?
إِلَهِي	ILAAHEEE	My God,
إِنْ كَانَ قَبِحَ الذُّنُوبِ مِنْ عَبْدِكَ	IN KAANA QABUH'AD'-D'AMBU MIN A'B-DIKA FAL-YAH'-SUNIL-A'F-WU MIN I'NDIK	though the sins of Thy servant are ugly, Thy pardon is beautiful.
فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ		
إِلَهِي مَا أَنَا بِأَوَّلٍ مِّنْ	ILAAHEE MAAA ANA BIW-WALI MAN-	My God I am not the first
عَصَاكَ فَتُبْتَ عَلَيْهِ	A'S'AAKA FATUB-TA A'LAY-H	to have disobeyed Thee, and Thou turned toward him,

وَتَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ
WA TAA'R-RAZ"A LIMAA'-
ROOFIKA FAJUT-TA A'LAY-H

or to have sought to attain
Thy favour, and Thou wert
munificent toward him.

يَا مُجِيبَ الْمُضْطَرِّ
YAA MUJEEBAL-MUZ"-TAR

O Responder to the
distressed!

يَا كَاشِفَ الْفَضْرِ
YAA KAASHIFAZ"-Z"UR

O Remover of Injury!

يَا عَظِيمَ الْبِرِّ
YAA A'ZEEMAL-BIR

O Great In goodness!

يَا عَلِيمًا بِمَا فِي السِّرِّ
YAA A'LEEMAM-BIMAA FIS-SIR

O Knower of everything
secret!

يَا جَمِيلَ السِّرِّ
YAA JAMEELAS-SIT-R

O Beautiful through covering
over!

أَسْتَشْفَعُ بِجُودِكَ وَكَرَمِكَ
IS-TASH-FAA'-TU BIJOODIKA
WA KARAMIKA ILAY-K

I seek Thy munificence and
Thy generosity to intercede
with Thee,

إِلَيْكَ

وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَحُّمِكَ لَدَيْكَ
WA TAWAS-SAL-TU
BIJANABIKA WA TARAH'-
H'UMIKA LADAY-KA

I seek Thy side and Thy
showing mercy to mediate
with Thee,

فَاسْتَجِبْ دُعَائِي
FAS-TAJIB DUA'AA-EE

so grant my supplication

وَلَا تُخَيِّبْ فِيكَ مَرْجَايَ
WA LAA TUKHAY-YIB FEEKA
RAJAAA-EE

disappoint not my hope in
Thee,

وَقَبَّلْ تَوْبَتِي
WA TAQAB-BAL TAW-BATEE

accept my repentance,

وَكَفِّرْ خَطِيئَتِي بِمَنِّكَ وَ
WA KAF-FIR KHATEE-ATEE
BIMAN-NIKA WA RAH'-MATIKA

and hide my offense,
through Thy kindness and
mercy, O Most Merciful of
the mercifull

مَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
YAAA AR-H'AMAR-
RAAH'IMEEN

مُنَاجَات

الشَّاكِينَ

—70—

MUNAAJAATUSH-
SHAAKEEN

The Whispered
Prayer of the
COMPLAINERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي إِلَيْكَ أَشْكُو نَفْسًا	ILAAHEEE ILAY-KA ASH-KOO NAF-SANA	My God, to Thee I complain of a soul
بِالسُّوءِ أَمَارَةً	BIS-SOOO-I AM-MAARAH	commanding to evil, ³⁰⁸
وَأِلَى الْخَطِيئَةِ مَبَادِرَةً	WA ILAAL-KHAT'EE-ATI MUBAADIRAH	rushing to offenses,
وَبِمَعَاصِيكَ مُوَلِّعَةً	WA BIMAA'AS'Eeka MOOLAA'H	eager to disobey Thee,
وَلِسَخَطِكَ مُعْرِضَةً	WA LISAKHAT'IKA MUTAA'R-RIZ"ATAN	and exposing itself to Thy anger.
تَسْلُكِي بِي مَسَالِكِ الْهَلَاكِ	TAS-LUKA BEE MASAALIKAL-MAHAALIK	It takes me on the roads of disasters,
وَتَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكٍ	WA TAJ-A'LUNEE I'NDAKA AH-WANA HAALIK	it makes me the easiest of perishers before Thee;
كَثِيرَةَ الْعِلَلِ	KATHYRATAL-I'LAL	many its pretexts,
طَوِيلَةَ الْأَمَلِ	T'AWYLATAL-AMAL	drawn out its expectations;
إِنْ مَسَّهَا الشَّرُّ تَجَنُّعٌ	IM-MAS-SAHAASH-SHAR-RU TAJ-ZAU'	when evil touches it, it is anxious,
وَإِنْ مَسَّهَا الْخَيْرُ تَمَنُّعٌ	WA IM-MAS-SAHAAL-KHAY-RU TAM-NAU'	when good touches it, grudging; ³⁰⁹
مَيَّالَةً إِلَى اللَّعِبِ وَاللَّهْوِ	MAY-YAALATAN ILAAL-LAI'BI WAL-LAAH-WI	inclining to sport and diversion,
مَمْلُوءَةً بِالْغَفْلَةِ وَالسَّهْوِ	MAM-LOOO-ATAM-BIL-GHAF-LATI WAS-SAH-WI	full of heedlessness and inattention,

³⁰⁸ Reference to 12: 53

³⁰⁹ Allusion to 70: 19-21: Surely man was fretful, when evil touches him, anxious, when good visits him, grudging.

تُسْرِعُ بِي إِلَى الْحَوْبَةِ	TUS-RIU' BEEE ILAAL-H'AW-BAH	it hurries me to misdeeds
وَتُسَوِّفُنِي بِالتَّوْبَةِ	WA TUSAW-WIFUNEE BIT-TAW-BAH	and makes me delay repentance.
إِلَهِي أَشْكُو إِلَيْكَ	ILAAHEEE ASH-KOOO ILAY-K	My God, I complain to Thee
عَدُوًّا يُضِلُّنِي	A'DOO-WAY-YUZ"IL-LUNEE	of an enemy who misguides me and
وَشَيْطَانًا يُغْوِينِي	WA SHAY-T'AANAY-YUGH-WEENEE	a satan who leads me astray.
قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِي	QAD MALAA BIL-WAS-WAASI S'AD-REE	He has filled my breast with tempting thoughts, and
وَأَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي	WA AH'AAT'AT HAWAAJISUHOO BIQAL-BEE	his suggestions have encompassed my heart.
يَعَاوِدُنِي الْهَوَى	YUA'AZ"IDU LEEAL-HAWAA	He supports caprice against me,
وَيُرَبِّبُنِي لِحُبِّ الدُّنْيَا	WA YUZAY-YINU LEE H'UB-BAD-DUNYAA	embellishes for me the love of this world, and
وَيَحُولُ بَيْنِي وَبَيْنَ الطَّاعَةِ وَالرَّفْعَى	WA YAH'OOLU BAY-NEE WA BAY-NAT-T'AAA'TI WAZ-ZUL-FAA	separates me from obedience and proximity!
إِلَهِي إِلَيْكَ أَشْكُو	ILAAHEEE ILAY-KA ASH-KOO	My God, to Thee I complain
قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا وَبِالرَّيْنِ وَالطَّعْنِ مُتَلَبِّسًا	QAL-BANA QAASEEAM-MAA'L-WAS-WAASI MUTAQAL-LIBAW-WA BIR-RAY-NI WAT-T'AB-I' MUTALAB-BISAA	of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal, ³¹⁰

³¹⁰ Allusion to the QURANIC verse: No indeed, but what they were earning has rusted upon the hearts (83: 14), as well as to the several instances where the QURAN refers to the sealing of the unbelievers' hearts, e.g. ALLAH has set a seal on their hearts, so they know not (9: 93).

وَعَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً وَإِلَى مَا تَسُرُّهَا طَامِحَةً إِلَهِي	WA AY-NANA A'NIL-BUKAAA-I MIN KHAW-FIKA JAAMIDATAW-WA ILAA MAA TASUR-RUHAA T'AAMIH'AH ILAAHEE	and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it! My God,
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِقُدْرَتِكَ	LAA H'AW-LA WA LAA QOO- WATA IL-LAA BIQUD-RATIK	there is no force and no strength except in Thy power, and
وَلَا نَجَاةَ لِي مِنْ مَكَامِرِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ	WA LAA NAJAATA LEE MIM- MAKAARIHID-DUNYAAA IL-LAA BII'S'-MATIK	no deliverance for me from the detested things of this world save through Thy preservation.
فَأَسْأَلُكَ بِبَلَاغَةِ حِكْمِكَ وَتَفَازِ مَشِيَّتِكَ أَنْ	FAAS-ALUKA BIBALAAGHATI H'IK-MATIKA WA NAFAAD'I MASHEE-YATIKA AN-	So I ask Thee by Thy far- reaching wisdom and Thy penetrating will
لَا تَجْعَلْنِي لِغَيْرِ جُودِكَ مُعْرِضًا	LAA TAJ-A'L-NEE LIGHAY-RI JOODIKA MUTAA'R-RIZ"AA	not to let me expose myself to other than Thy munificence and
وَلَا تُصَيِّرْنِي لِلْفِتَنِ غَرَضًا وَكُنْ لِي	WA LAA TUS'AY-YIR-NEE LIL- FITANI GHARAZ"AA WA KUL-LEE	not to turn me into a target for trials! Be for me
عَلَى الْأَعْدَاءِ نَاصِرًا	A'LAAL-AA'-DAAA-I NAAS'IRAA	a helper against enemies,
وَعَلَى الْمَخَايِرِ وَالْعُيُوبِ سَاتِرًا	WA A'LAAL-MAKHAAZEE WAL- UYOOBI SAATIRAA	a coverer of shameful things and faults,
وَمِنْ الْكَلَبِ وَأَقْبَا	WA MINAL-BALAAAYAA WAAQEEANA	a protector against afflictions,
وَعَنِ الْمَعَاصِي عَاصِمًا	WAA'NIL-MAA'AS'EE A'AS'IMANA	a preserver against acts of disobedience!
بِرَأْفَتِكَ وَرَحْمَتِكَ	BIRAA-FATIKA WA RAH'- MATIKA	By Thy clemency and mercy,

يَا أَرْحَمَ الرَّاحِمِينَ YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful!

مناجات

—71—

الْخَائِفِينَ

MUNAAJAATUL-
KHAAA-IFEEN

The Whispered
Prayer of the
FEARFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي أَتَرَكَ

ILAAHEEE ATURAAK

My God, what thinkest Thou?

بَعْدَ الْإِيمَانِ بِكَ تُعَذِّبُنِي

BAA'-DAL-EEMAANI BIK
TUA'D'-D'BUNEE

Wilt Thou chastise me after
my faith in Thee,

أَمْ بَعْدَ حُبِّي إِيَّاكَ تُبْعِدُنِي

AM BAA'-DA H'UB-BEEE EE-
YAKA TUBAA'-I'DUNEE

drive me far away after my
love for Thee,

أَمْ مَعَ رَجَائِي لِرَحْمَتِكَ وَصَفْحِكَ

AM MAA' RAJAAA-EE LIRAH'-
MATIKA WA S'AF-H'IKA TAH'-
RIMUNEE

deprive me while I hope for
Thy mercy and forgiveness,

تُخْرِمُنِي

أَمْ مَعَ اسْتِجَارَتِي بِعَفْوِكَ تُسْلِمُنِي

AM MAA' AS-TIJARATEE
BIA'F-WIKA TUS-LIMUNEE

forsake me while I seek
sanctuary in Thy pardon?

حَاشَا لَوَجْهِكَ الْكَرِيمِ أَنْ

H'AASHAA LIWAJ-HIKAL-
KAREEMI AN TUKHAY-YIBANEE

How could Thy generous
face disappoint me?!

تُخَيِّبُنِي

لَيْتَ شِعْرِي

LAY-TA SHIA'-REE

Would that I knew—

اَللِّشَّقَاءِ وَلَدَنْتَنِي أُمِّي

ALILSH-SHAQAAA-I WALADAT-
NEE UM-MEE

Did my mother bear me for
wretchedness?

أَمْ لِلْعَنَاءِ رَبَّنِي

AM LIL-A'NAAA-I RAB-BAT-NEE

Did she nurture me for
suffering?

فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّنِي

FALAY-TAHAA LAM TALID-NEE
WA LAM TURAB-BINEE

Would then that she had not
borne me and had not
nurtured me!

وَلَيْتَنِي عَلِمْتُ

WA LAY-TANEE A'LIM-TU

Would that I had
knowledge—

أَمِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي

AMIN AH-LIS-SAA'DATI JAA'L-
TANEE

Hast Thou appointed me
one of the people of
felicity?

وَبَقْرِيكَ وَجِوَارِكَ خَصَصْتَنِي

WA BIQUR-BIKA WA
JIWAARIKA KHAS'AS'-TANEE

Hast Thou singled me out for
Thy nearness and
neighborhood?

فَتَقَرَّرَ بِذَلِكَ عَيْنِي وَتَطْمَئِنُّ لَهُ
نَفْسِي

FATAQAR-RA BID'ALIKA AY-
NEE WA TAT'-MA-IN-NA
LAHOO NAF-SEE

Then would my eyes be
gladdened, and in that my
soul reach serenity.

إِلَهِي

ILAAHEE

My God,

هَلْ تُسَوِّدُ وَجُوهَهَا خَرَّتْ سَاجِدَةً
لِعَظَمَتِكَ

HAL TUSAW-WIDU
WUJOOHANA KHAR-RAT
SAAJIDATAL-LIA'ZAMATIK

dost Thou blacken faces
which fall down in
prostration before Thy
mightiness?

أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِأَلْسِنَاءٍ عَلَى
مَجْدِكَ وَجَلَالَتِكَ

AW TUKH-RISU AL-SINATAN-
NATAQAT BITH-THANAAA-I
A'LAA MAJ-DIKA WA
JALAALATIK

Dost Thou strike dumb
tongues which speak in
laudation of Thy glory and
majesty?

أَوْ تَطْبَعُ عَلَى قُلُوبٍ أَنْطَوْنَ عَلَى
مَحَبَّتِكَ

AW TAT'-BAU' A'LAA
QULOOBIN ANT'AWAT A'LAA
MAH'AB-BATIK

Dost Thou seal hearts which
harbor Thy love?

أَوْ تُصِمُّ أَسْمَاعًا تَلَذَّذَتْ بِسَمَاعِ
ذِكْرِكَ فَيَوْمَ إِمْرَادِكَ

AW TUS'IM-MU AS-MAAA'NA
TALAD'-D'AD'AT BISAMAAI'
D'IK-RIKA FEE IRAADATIK

Dost Thou deafen ears
which take pleasure in
hearing Thy remembrance
according to Thy will?

أَوْ تَقُلُّ أَكْفًا مَرَقَعَهَا الْأَمَالُ إِلَيْكَ
مَرْجَاءَ مَرَاتِكَ

AW TAGHUL-LU AKUF-FAR-
RAFAAT-HAAL-AAAMAALU
ILAY-KA RAJAAA-A RAA-FATIK

Dost Thou manacle hands
which expectations have
raised to Thee in hope of Thy
clemency?

أَوْ تُعَاقِبُ أَبَدَانَا عَمِلْتَ بِطَاعَتِكَ حَتَّى نَحِلْتَ فِي مُجَاهَدَتِكَ	AW TUA'AQIBU AB-DAANANA A'MILAT BITAAA'TIKA H'AT-TAA NAH'ILAT FEE MUJAAHADATIK	Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee?
أَوْ تُعَذِّبُ أَرْجُلَا سَعَتْ فِي عِبَادَتِكَ إِلَهِي لَا تُغْلِقْ عَلَيَّ مَوْحِدِيكَ أَبْوَابَ رَحْمَتِكَ	AW TUA'D-D'IBU AR-JULANA SAA'T FEE I'BAADATIK ILAAHEE LAA TUGH-LIQ A'LAA MUWAH'-H'IDEEKA AB-WAABA RAH'-MATIK	Dost Thou chastise legs which ran to worship Thee? My God, lock not toward those who profess Thy Unity the doors of Thy mercy,
وَلَا تُحْجِبْ مُشْتَاqِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ مَرْوِيَتِكَ	WA LAA TH'-JUB MUSH- TAAQEEKA A'NIN-NAZ'ARI ILAA JAMEELI ROO-YATIK	and veil not those who yearn for Thee from looking upon the vision of Thy beauty!
إِلَهِي نَفْسٌ أَغْزَرَتْهَا بِتَوْحِيدِكَ كَيْفَ تَذَلُّهَا بِمَهَانَةٍ هِجْرَانِكَ	ILAAHEE NAF-SUN AA'-ZAZ- TAHAA BITAWH'EEDIKA KAY-FA TUD'IL-LUHAA BIMAHAANATI HIJ-RAANIK	My God, a soul which Thou hast exalted by its professing Thy Unity—how wilt Thou humiliate him by leaving him?
وَضَمِيرٌ أُنْقَدَ عَلَيَّ مَوَدَّتِكَ كَيْفَ تُخْرِقُهُ بِحَرَامِ مَوْئِدِكَ إِلَهِي	WA Z'AMEERUN-IN-A'QADA A'LAA MAWAD-DATIKA KAY- FA TUH'-RIQUHOO BIH'ARAARATI NEERAANIK ILAAHEE	My God, a heart which has been knotted by its love for Thy—how wilt Thou burn it in the heat of Thy fires? My God,
أَجِرْنِي مِنَ أَلِيمِ غَضَبِكَ وَعَظِيمِ سَخَطِكَ	AJIR-NEE MIN ALEEMI GHAZ'ABIKA WA A'ZEEMI SAKHAT'IKA	give me sanctuary from Thy painful wrath and Thy mighty anger!
يَا حَنَّانُ يَا مَنَّانُ	YAA H'AN-NAANU YAA MAN- NAANU	O All-loving, O All-kind!
يَا رَحِيمُ يَا رَحْمَنُ	YAA RAH'EEMU YAA RAH'- MAAN	O Compassionate, O Mercifull
يَا جَبَّارُ يَا قَهَّارُ	YAA JAB-BAARU YAA QAH- HAARU	O Compeller, O Subduer!

يَا غَفَّارُ يَا سَّامِرُ	YAA GHAF-FAARU YAA SAT-TAARU	O All-forgiver, O All-covering!
نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَ	NAJ-JINEE BIRAH'-MATIKA MIN A'D'AABIN-NAARI WA	Deliver me through Thy mercy from the
فَضِيحَةِ الْعَارِ إِذَا	FAZ"EEH'ATIL-A'ARI ID'AA	chastisement of the Fire and the disgrace of shame when
أَمْتَنَ الْأَخْيَارُ مِنَ الْأَشْرَارِ	AM-TAAZAL-AKH-YAARU MINAL-ASH-RAAR	the good are set apart from the evil,
وَحَالَتِ الْأَحْوَالُ	WA H'AALATIL-AH'-WAAL	forms are transformed,
وَهَالَتِ الْأَهْوَالُ	WA HAALATIL-AH'-WAAL	terrors terrify,
وَقَرَّبَ الْمُحْسِنُونَ	WA QARUBAL-MUH'-SINOON	the good-doers are brought near,
وَبَعَدَ الْمُسِيئُونَ	WA BAU'DAL-MUSEE-OON	the evildoers taken far,
﴿ وَوَقَّيْتُ كُلَّ نَفْسٍ مَّا	(WA WUF-FEEAT KUL-LU NAF-SIM-MAA KASABAT WA HUM	(and every soul paid what it has earned, and they shall
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾	LAA YUZ'-LAMOON)	not be wronged!] ³¹¹

مناجات
الراجين

—72—

MUNAAJAATUR-
RAAJEEN

The Whispered
Prayer of the
HOPEFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
يَا مَنْ	YAA MAN	O He who
إِذَا سَأَلَهُ عَبْدٌ أَغْطَاهُ	ID'A SAALAHOO A'B-DUN AA'-TAAHOO	gives to a servant who asks from Him,

وَإِذَا أَمَلَ مَا عِنْدَهُ بَلَّغَهُ مُنَاهُ
WA ID'AAA AM-MALA MAA
I'NDAHOO BAL-LAGHAHOO
MUNAAHOO

takes him to his wish when
he expectantly hopes for
what is with Him,

وَإِذَا أَقْبَلَ عَلَيْهِ قَرَبَهُ وَأَذَاهُ
WA ID'AAA AQ-BALA A'LAY-
HEE QAR-RABAHOO WA AD-
NAAH

brings him near and close
when he approaches Him,

وَإِذَا جَاهَرَهُ بِالْعِصْيَانِ سَتَرَ عَلَيْهِ
وَإِذَا جَاهَرَهُ بِالْعِصْيَانِ سَتَرَ عَلَيْهِ
ذَنْبَهُ وَغَطَّاهُ
WA ID'A JAAHARAHOO BIL-
I'S'-YAANI SATARA A'LAA
D'AMBIHEE WA GHAT'-
T'AAHOO

covers over his sin and
cloaks it when he shows it
openly, and

وَإِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَ
كَفَّاهُ
WA ID'A TAWAK-KALA A'LAY-
HEEE AH'-SABAHOO WA
KAFAAH

satisfies and suffices him
when he has confidence in
Him!

إِلَهِي مَنْ الَّذِي نَزَلَ بِكَ مَلَكٌ
قِرَاكَ فَمَا قَرَيْتَهُ
ILAAHEE MANIL-LAD'EE
NAZALA BIKI MUL-TAMISAN
QIRAAKA FAMAA QARAY-TAH

My God, who is the one who
has come before Thee
seeking hospitality, and
whom Thou hast not
received hospitably?

وَمَنْ الَّذِي أَنَا بِكَ مُرْتَجِيًا نَدَاكَ
فَمَا أَوْلَيْتَهُ
WA MANIL-LAD'EEE ANAKHA
BIBAABIKA MUR-TAJEEAN-
NADAAKA FAMAAA AW-LAY-
TAH

Who is the one who has
dismounted at Thy door
hoping for magnanimity,
and to whom Thou hast not
shown it?

أَيْحَسُنُ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ
مَصْرُوفًا وَلَسْتُ أَعْرِفُ سِوَاكَ
مَوْلَى بِالْإِحْسَانِ مَوْصُوفًا
AYAH'-SUNU AN AR-JIA' A'M-
BAABIKA BIL-KHAY-BATI MAS'-
ROOFAW-WA LAS-TU AA'-RIFU
SIWAAKA MAW-LAN BIL-IH'-
SAANI MAW-S'OOFAN

Is it good that I come back
from Thy door, turned away
in disappointment, while I
know of no patron qualified
by beneficence but Thee?

كَيْفَ أَرْجُو غَيْرَكَ وَالْخَيْرُ
كُلُّهُ بِيَدِكَ
KAYFA AR-JOO GHAY-RAKA
WAL-KHAY-RU KUL-LUHOO
BEEADIK

How should I have hope in
other than Thee, when the
good—all of it—is in Thy
hand?³¹²

³¹² Allusion to a Well known formula found in many HADEETHs, in one version, the Prophet say in

وَكَيفَ أُوْمَلُ سِوَاكَ وَالْخَلْقُ وَ
الْأَمْرُ لَكَ

WA KAY-FA OO-AM-MILU
SIWAAKA WAL-KHAL-QU WAL-
AM-RU LAK

How should I expect from
others, when Thine are the
creation and the
command?³¹³

أَقْطَعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي
مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ

AAQ-T'AU' RAJAAA-EE MINKA
WA QAD AW-LAY-TANEE MAA
LAM AS-AL-HOO MIN FAZ'-
LIKA

Should I cut off my hope for
Thee, when Thou hast shown
me of Thy bounty that for
which I have not asked?

أَمْ تُفَقِّرُنِي إِلَى مِثْلِي وَأَنَا أَعْتَصِمُ
بِحَبْلِكَ

AM TUF-QIRUNY ILAA MITH-
LEE WA ANA AA'-TAS'IMU
BIH'AB-LIKA

Wouldst Thou make me
have need for my like? But I
hold fast to Thy cord!

يَا مَنْ سَعِدَ بِرَحْمَتِهِ الْقَاصِدُونَ

YAA MAN SAI'DA BIRAH'-
MATIHIL-QAAS'IDOONA

O He through whose mercy
the strivers reach felicity

وَلَمْ يَشَقْ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ

WA LAM YASH-QA
BINAQIMATIHIL-MUS-TAGH-
FIROON

and through whose
vengeance the seekers of
forgiveness are not made
wretched!

كَيْفَ أَنْسَاكَ وَلَمْ تَنْزِلْ
ذَاكِرِي

KAY-FA ANSAAKA WALAM
TAZAL D'AAKIREE

How should I forget Thee,
while Thou never ceaseest
remembering me?

وَكَيفَ أَلْهُو عَنْكَ وَأَنْتَ مُرَاقِبِي

WA KAY-FA AL-HOO A'NKA
WA ANTA MURAAQIBEE

How should I be diverted
from Thee while Thou art my
constant watcher?

إِلَهِى بِذَيْلِ كَرَمِكَ أَغْلَقْتُ يَدِي

ILAAHEE BID'AY-LI KARAMIKA
AA'-LAQ-TU YADEE

My God, I have fastened my
hand to the skirt of Thy
generosity.

supplication: 'The good—all of it—is in Thy hands, and evil does not return to Thee' Muslim.
MUSAAFIREEEN 201: NASAAA-I, IFITTAH' 17).

³¹³ Allusion to 7: 54: Verily His are the creation and the command.

وَلَنِلَّ عَطَاكَ بَسَطْتُ أَمَلِي

WA LINAY-LI A'TAAYAAKA
BASAT-TU AMALEE

I have stretched forth my
expectation toward
reaching Thy gifts,

فَأَخْلَصْنِي بِخَالِصَةِ تَوْحِيدِكَ

FAAKH-LIS'-NEE BIKHAALIS'ATI
TAW-H'EEDIKA

so render me pure through
the purest profession of Thy
Unity, and

وَاجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ

WAJ-A'L-NEE MIN S'AF-WATI
A'BEEDIK

appoint me one of Thy
choice servants!

يَا مَنْ

O He who

كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِي

KUL-LU HAARIBIN ILAY-HEE
YAL-TAJI-U

Is the asylum of every flier,

وَكُلُّ طَالِبٍ إِلَيْهِ يَرْجِي

WA KUL-LU TAALIBIN EE-
YAAHOO YAR-TJEE

the hope of every seeker!

يَا خَيْرَ مَرْجُو

YAA KHAY-RA MAR-JOO

O Best Object of hope!

وَيَا أَكْرَمَ مَدْعُو

WA YAAA AK-RAMA MAD-U'W

O Most Generous Object of
supplication!

وَيَا مَنْ لَا يُرَدُّ سَأَلُهُ

WA YAA MAL-LAA YURAD-DU
SAAA-ILUH

O He who does not reject
His asker

وَلَا يُخَيِّبُ أَمَلُهُ

WA LAA YUKHAY-YABU
AAAMILUH

or disappoint the expectant!

يَا مَنْ أَبَاهُ مَقْشُوعٌ لِدَاعِيهِ

YAA MAM-BAABUHOO MAF-
TOOH'UL-LIDAAE'EH

O He whose door is open to
His supplicants and

وَحِجَابُهُ مَرْفُوعٌ لِرَاجِيهِ

WA H'IJAABUHOO MAR-
FOOU'L-LIRAAJEEHEE

whose veil is lifted for those
who hope in Him!

أَسْأَلُكَ بِكَرَمِكَ أَنْ تَمُنَّ عَلَيَّ

AS-ALUKA BIKARAMIKA AN
TAMUN-NA A'LAY-YA

I ask Thee by Thy generosity
to show kindness toward me

مِنْ عَطَايِكَ بِمَا تَقَرُّ بِهِ عَيْنِي

MIN A'TAAA-IKA BIMA TAQAR-
RU BIHEE A'Y-NEE

through Thy gifts, with that
which will gladden my eye,

وَمِنْ مَرْجَايِكَ بِمَا تَطْمَئِنُّ بِهِ

WA MIR-RAJAAA-IKA BIMA
TAT-MA-IN-NU BIHEE NAF-SEE

through hope in Thee, with
that which will give serenity
to my soul, and

نَفْسِي

وَمِنْ الْيَقِينِ مَا تَهَوَّنُ بِهِ عَلَى
مُصِيبَاتِ الدُّنْيَا وَتَجْلُو بِهِ عَنِ
بَصِيرَتِي غَشَوَاتِ الْعَمَى

WA MINAL-YAQEENI BIMA
TUHAW-WINU BIHEE A'LAY-YA
MUS'EEBAATID-DUNYAA WA
TAJ-LOO BIHEE A'N
BAS'EERATEE GHASHAWAATIL-
A'MAA

through certainty with that
which will make easy for me
the afflictions of this world
and lift from my insight the
veils of blindness!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

By Thy mercy, O Most
Merciful of the merciful!

مناجات الرَّاهِبِينَ

—73—

MUNAAJAATUR-
RAAGHIBEEN

The Whispered
Prayer of the
BESEECHERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي إِنْ كَانَ قَلَّ نَزَادِي فِي
الْمَسِيرِ إِلَيْكَ فَلَقَدْ حَسَنَ ظَنِّي
بِاتِّوَكُّلِي عَلَيْكَ

ILAAHEEE IN KAANA QAL-LA
ZAADEE FIL-MASEERI ILAY-KA
FALAQAD H'ASUNA Z'AN-NEE
BIT-TAWAK-KULI A'LAY-KA

My God, though my stores
for traveling to Thee are few,
my confidence in Thee has
given me a good
opinion.³¹⁴

وَإِنْ كَانَ جُرْمِي قَدْ أَخَافَنِي مِنْ
عُقُوبَتِكَ فَإِنَّ مَرَجَأِي قَدْ أَشْعَرَنِي
بِالْإِثْمِ مِنْ نَقْمِكَ

WA IN KAANA JUR-MEE QAD
AKHAAFANEE MIN
U'QOOBATIKA FA IN-NA
RAJAAA-EE QAD ASH-
A'RANEE BIL-AM-NI MIN-
NAQIMATIKA

Though my sin has made
me fear Thy punishment, my
hope has let me feel secure
from Thy vengeance.

³¹⁴ Allusion to the HADEETH QUDSI, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'So let him think about Me what he will' Cf. W. GRAHAM, Divine Word, pp. 127-130).

وَإِنْ كَانَ ذَنْبِي قَدْ عَرَّضَنِي
لِعِقَابِكَ فَقَدْ آذَنِي حُسْنُ نِقَتِي

WA IN KAANA D'AMBEE QAD
A'R-RAZ'ANEE LII'QAABIKA
FAQAD AAAD'ANANEE H'US-
NU THIQATEE BITHAWAABIK

Though my misdeed has
exposed me to Thy penalty,
my excellent trust has
apprised me of Thy reward.

شَوَاكِ

وَإِنْ أَنَا مَنِي الْغَفْلَةُ عَنْ الْإِسْتِعْدَادِ
لِلْقَابِ بِكَ فَقَدْ تَهَنَّى الْمَعْرِفَةُ
بِكَرَمِكَ وَالْآيَةِ

WA IN ANAMAT-NEEL-GHAF-
LATU A'NILIS-TIA'-DAADI
LILIQAAA-IKA FAQAD NAB-
BAHAT-NEEL-MAA'-RIFATU
BIKARAMIKA WA AAALAAA-
IKA

Though heedlessness has
put to sleep my readiness to
meet Thee, knowledge has
awakened me to Thy
generosity and boons.

وَإِنْ أَوْحَشَ مَا بَيْنِي وَبَيْنَكَ فَرَطُ
الْعُصْيَانِ وَالطُّغْيَانِ فَقَدْ آتَنَى
بُشْرَى الْفُكْرَانِ وَالرِّضْوَانِ

WA IN AW-H'ASHA MAA BAY-
NEE WA BAY-NAKA FAR-T'UL-
I'S'-YAANI WAT-TUGH-YAANI
FAQAD AAANASANEE BUSH-
RAAL-GHUF-RAANI WAR-RIZ"-
WAAN

Though excessive
disobedience and rebellion
have estranged me from
Thee, the glad tidings of
forgiveness and good
pleasure have made me
feel intimate with Thee.

أَسْأَلُكَ بِسُبُحَاتِ وَجْهِكَ وَبِأَنْوَارِ
قُدْسِكَ

AS-ALUKA BISUBUH'AATI WAJ-
HIKA WA BINWARI QUD-SIK

I ask Thee by the splendors
of Thy face and the lights of
Thy holiness, and

وَأُبْتَهِلُ إِلَيْكَ بِعَوَاطِفِ مَرْحَمَتِكَ وَ
لَطَافِ بَرَكَاتِكَ أَنْ تُحَقِّقَ ظَنِّي بِمَا
أُؤَمِّلُهُ مِنْ جَزِيلِ إِكْرَامِكَ

WA AB-TAHILU ILAY-KA
BIA'WAAT'IFI RAH'-MATIKA WA
LAT'AAA-IFI BIR-RIKA AN
TUH'AQ-QIQA Z'AN-NEE
BIMAAA OO-AM-MILUHOO
MIN JAZEELI IK-RAAMIKA WA
JAMEELI IN-A'AMIKA

I Implore Thee by the
tenderness of Thy mercy
and the gentleness of Thy
goodness, to verify my
opinion in expecting Thy
great generosity and

وَجَمِيلِ إِعْطَاكَ فِي الْقُرْبَى مِنْكَ وَ
الزُّلْفَى لَدَيْكَ وَالتَّمَعُ بِالنَّظَرِ إِلَيْكَ

FIL-QUR-BAA MINKA WAZ-ZUL-
FAA LADAY-KA WAT-TAMAT-
TUI' BIN-NAZ'ARI ILAY-K

Thy beautiful favour, through
nearness to Thee, proximity
with Thee, and enjoyment of
gazing upon Thee!

وَهَا أَنَا

WA HAAA ANA

Here am I,

مُعَرِّضٌ لِنَفْحَاتِ مَرْوَحِكَ وَعَطْفِكَ	MUTAA'R-RIZ"UL-LINAFAH'AATI RAW-H'IKA WA A'T-FIKA	addressing myself to the breezes of Thy freshness and tenderness,
وَمُنْتَجِعٌ غَيْثِ جُودِكَ وَلُطْفِكَ	WA MUNTAJIU'N GHAY-THA JOODIKA WA LUT-FIKA	having recourse to the rain of Thy generosity and gentleness,
فَارٌّ مِنْ سَخَطِكَ إِلَى مَرْضَاكَ	FAR-RU MIN SAKHAT'IKA ILAA RIZ"AAK	fleeing from Thy displeasure to Thy good pleasure and
هَارِبٌ مِنْكَ إِلَيْكَ	HAARIBUM-MINKA ILAY-K	from Thee to Thee, ³¹⁵
رَاجٍ أَحْسَنَ مَا لَدَيْكَ	RAAJIN AH'-SANA MAA LADAY-K	hoping for the best of what is with Thee,
مُعَوِّلٌ عَلَى مَوَاهِبِكَ	MUA'W-WILUN A'LAA MAWAHIBIKA	relying upon Thy gifts,
مُقْتَنِرٌ إِلَى مِرْعَايِكَ	MUF-TAQIRUN ILAA RIA'AYATIK	utterly poor toward Thy guarding!
إِلَهِي	ILAAHEE	My God,
مَا بَدَأْتَ بِهِ مِنْ فَضْلِكَ قَتَمْتَهُ	MAA BADAA-TA BIHEE MIN FAZ"-LIKA FATAM-MIM-HOO	Thy bounty which Thou hast begun—complete it!
وَمَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا تَسْلُبُهُ	WA MAA WAHAB-TA LEE MIN KARAMIKA FALAA TAS-LUB-H	Thy generosity which Thou hast given me—strip it not away!
وَمَا سَتَرْتَهُ عَلَيَّ بِحِلْمِكَ فَلَا تُهْزِكُهُ	WA MAA SATAR-TAHOO A'LAY-YA BIH'IL-MIKA FALA TAH-TIK-H	Thy cover over me through Thy clemency—tear it not away!

³¹⁵ Allusion to the Prophet's supplication quoted in the Introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

وَمَا عَلَّمْتَهُ مِنْ قَبِيحٍ فَعَلِيَ فَأَغْفِرْهُ	WA MAA A'LIM-TAHOO MIN QABEEHEE FIA'-LEE FAGH-FIR- H	My ugly acts which Thou hast come to know—forgive them!
إِلَهِي	ILAAHEE	My God,
أَسْتَشْفَعُ بِكَ إِلَيْكَ	IS-TASH-FAA'-TU BIKA ILAY-K	I seek intercession from Thee with Thee, and
وَأَسْتَجِرُّكَ بِكَ مِنْكَ	WAS-TAJAR-TU BIKA MINKA	I seek sanctuary in Thee from Thee!
أَتَيْتُكَ	ATAY-TUK	I have come to Thee
طَامِعًا فِي إِحْسَانِكَ	TAAMIA'NA FEE IH'-SAANIK	craving Thy beneficence,
مُرَاعِبًا فِي أَمْنَانِكَ	RAGHIBAN FIM-TINANIK	desiring Thy kindness,
مُسْتَسْقِيًا وَأَبْلَ طَوْلِكَ	MUS-TAS-QEEAW-WAABILA T'AW-LIK	seeking water from the deluge of Thy graciousness,
مُسْتَمْطِرًا عَمَامَ فَضْلِكَ	MUS-TAM-TIRANA GHAMAAMA FAZ"-LIK	begging rain from the clouds of Thy bounty,
طَالِبًا مَرْضَاتِكَ	T'AALIBAM-MAR-Z"AATAK	requesting Thy good pleasure,
قَاصِدًا جَانِبَكَ	QAAS'IDANA JANAABAK	going straight to Thy side,
وَأَمْرًا شَرِيعَةً مَرِفَدِكَ	WAARIDANA SHAREE'ATA RIF- DIK	arriving at the watering- place of Thy support,
مُلْتَمِسًا سَنَى الْخَيْرَاتِ مِنْ عِنْدِكَ	MUL-TAMISANA SANEE-YAL- KHAY-RAATI MIN I'NDIK	seeking exalted good things from Thy quarter,
وَإِفْدًا إِلَى حَضْرَةِ جَمَالِكَ	WAAFIDAN ILA H'AZ"-RATI JAMAALIK	reaching for the presence of Thy beauty,
مُرِيدًا وَجْهَكَ	MUREEDAW-WAJ-HAK	wanting Thy face,
طَامِرًا بَابَكَ	T'AARIQAM-BAABAK	knocking at Thy door,
مُسْتَكِينًا لِعَظَمَتِكَ وَجَلَالِكَ	MUS-TAKEENAL-LIA'Z'AMATIKA WA JALAALIKA	abasing myself before Thy mightiness and majesty!

فَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ مِنَ الْمَغْفِرَةِ
وَالرَّحْمَةِ

FAF-A'L BEE MAAA ANTA AH-
LUHOO MINAL-MAGH-FIRATI
WAR-RAH'-MATI

So act toward me with the
forgiveness and mercy of
which Thou art worthy!

وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ مِنَ
الْعَذَابِ وَالنِّقْمَةِ

WA LAA TAF-A'L BEE MAAA
ANA AH-LUHOO MINAL-
A'D'AABI WAN-NIQ-MATI

Act not toward me with the
chastisement and
vengeance of which I am
worthy!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAH'-MATIKA YAAA AR-
H'AMAR-RAAH'IMEEN

By Thy mercy, O Most
Merciful of the mercifull

مُنَاجَاتُ

—74—

الشَّاكِرِينَ

MUNAAJAATUSH-
SHAAKIREEN

The Whispered
Prayer of the
THANKFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي

ILAAHEE

My God,

أَذْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابَعُ
طَوْلُكَ

AD'-HALANEE A'N IQAAMATI
SHUK-RIKA TATAABUU' TAW-
LIKA

the uninterrupted flow of Thy
graciousness has distracted
me from thanking Thee!

وَأَغْبَرَنِي عَنْ إِخْصَاءِ ثَنَائِكَ
فَبُيْضَ فَضْلِكَ

WA AA'-JAZANEE A'N IH'-
S'AAA-I THANAAA-IKA FAY-Z"U
FAZ"-LIK

The flood of Thy bounty has
rendered me Incapable of
counting Thy praises!

وَشَغَلَنِي عَنْ ذِكْرِ مَحَامِدِكَ
تَرَادُفُ عَوَائِدِكَ

WA SHAGHALANEE A'N D'IK-RI
MAH'AAMIDIKA TARAADUFU
A'WAAA-IDIK

The succession of Thy kind
acts has diverted me from
mentioning Thee in
laudation!

وَأَغْيَانِي عَنْ نَشْرِ عَوَارِفِكَ تَوَالِي أَيَادِيكَ	WA AA'-YAANEE A'N-NASH-RI A'WAARIFIKA TAWAALEEE AYAADDEEK	The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!
وَهَذَا مَقَامُ مَنْ	WA HAD'AA MAQAAMU MANI	This is the station of him who
أَعْتَرَفَ بِسُوءِ النِّعْمَاءِ وَقَابَلَهَا بِالتَّضْيِيعِ	AA'-TARAFI BISUBOOGHIN- NAA'-MAAA-I WA QAABALAHAA BIT-TAQ-S'EER	confesses to the lavishness of favours, meets them with shortcomings, and
وَشَهِدَ عَلَى نَفْسِهِ بِالْإِهْمَالِ وَ التَّضْيِيعِ	WA SHAHIDA A'LAA NAF-SIHEE BIL-IH-MAALI WAT-TAZ"-YEEA'-	witnesses to his own disregard and negligence.
وَأَنْتَ الرَّءُوفُ الرَّحِيمُ	WA ANTAR-RA-OOFUR- RAH'EEM	Thou art the Clement, the Compassionate,
الْبَرُّ الْكَرِيمُ الَّذِي	AL-BAR-RUL-KAREEMUL- LAD'EE	the Good, the Generous,
لَا يَخِيبُ قَاصِدِيهِ	LAA YUKHAY-YIBU QAAS'IDEEH	who does not disappoint those who aim for Him,
وَلَا يَطْرُدُ عَنْ فَنَائِهِ آمِلِيهِ	WA LAA YAT'-RUDU A'N FINAAA-IHEEE AAAMILEEHEE	nor cast out from His courtyard those who expect from Him!
بِسَاحَتِكَ تَحْطُ مِرْحَالُ الرَّاجِينَ	BISAAH'ATIKA TAH'UT'-TU RIH'AALUR-RAAJEENA	In Thy yard are put down the saddlebags of the hopeful and
وَبِعَرْضِكَ تَقِفُ آمَالُ الْمُسْتَغِيثِينَ	WA BIA'R-S'ATIKA TAQIFU AAAMAALUL-MUS-TAR-FIDEEN	in Thy plain stand the hopes of the help-seekers!
فَلَا تُقَابِلْ آمَانَا بِالتَّخْيِيبِ وَ الْإِيْتِاسِ	FALA TUQAABIL AAAMAALANAA BIT-TAKH- YEEBI WAL-EE-AAS	So meet not our hopes by disappointing and disheartening and

وَلَا تُبَسِّنَا سِرْبَالَ الْقُوطِ وَ
الْإِبْلَاسِ

WA LAA TUL-BIS-NAA SIR-
BAALAL-QUNOOT'I WAL-IB-
LAAS

clothe us not in the shirt of
despair and despondency!

إِلَهِي

ILAAHEE

My God,

تَصَاغَرَ عِنْدَ تَعَاظِمِ آيِكَ
شُكْرِي

TAS'AAGHARA I'NDA
TAA'AZ'UMI AAALAAA-IKA
SHUK-REE

my thanksgiving is small
before Thy great boons, and

وَصَغَاكَ فِي جَنْبِ إِكْرَامِكَ
إِيَّايَ ثَنَائِي وَنَشْرِي

WA TAZ"AAA-ALA FEE JAMBI
IK-RAAMIKA EE-YAAYA
THANAAA-EE WA NASH-REE

my praise and news-
spreading shrink beside Thy
generosity toward me!

جَلَّلَنِي بَعْمَكَ مِنْ أَنْوَارِ الْإِيمَانِ
حَلَّالًا

JAL-LALAT-NEE NIA'MUKA MIN
ANWAARIL-EEMAANI
H'ULALAA

Thy favours have wrapped
me in the robes of the lights
of faith, and

وَصَرَيْتَ عَلَيَّ لَطَائِفَ بَرِّكَ مِنْ
الْعِزِّ كِلَالًا

WA Z"ARABAT A'LAY-YA
LAT'AAA-IFU BIR-RIKA MINAL-
I'Z-ZI KILALA

the gentlenesses of Thy
goodness have let down
over me delicate curtains of
might!

وَقَلَّدَنِي مِنْكَ قَلَادَ لَا تُحَلُّ وَ
طَوَّقَنِي أَطَوَاقًا لَا تُقَلُّ

WA QAL-LADAT-NEE
MINANUKA QALAAA-IDA LAA
TUH'AL-LU WA T'AW-WAQAT-
NEEE AT'-WAAQAL-LAA TUFAL

Thy kindnesses have
collared me with collars not
to be moved and adorned
me with neck-rings not to be
broken!

فَإِلَّا وَكَجَمَّةٍ ضَعْفَ لِسَانِي عَنْ
إِخْصَائِهَا

FAAALAAAW-UKA JAM-MATUN
Z"AU'FA LISAANEE A'N IH'-
S'AAA-IHAA

Thy boons are
abundant—my tongue is too
weak to count them!

وَنَعْمَا وَكَكَثِيرَةٍ قَصَرَ فَهْمِي عَنْ
إِذْرَاقِهَا فَضْلًا عَنْ اسْتِغْصَائِهَا

WA NAA'-MAAAW-UKA
KATHEERATUN QAS'URA FAH-
MEE A'N ID-RAAKIHAA FAZ"-
LANA A'NI AS-TIQ-S'AAA-IHAA

Thy favours are many—my
understanding falls short of
grasping them, not to speak
of exhausting them!

فَكَيْفَ لِي بِتَخْصِيلِ الشُّكْرِ

FAKAY-FA LEE BITAH'-S'EELISH-
SHUK-RI

So how can I achieve
thanksgiving?

وَشُكْرِيْ إِيَّاكَ يَفْتَسِرُ إِلَيَّ

WA SHUK-REEE EE-YAACA YAF- For my thanking Thee
TAQIRU ILAA SHUK-R requires thanksgiving.

شُكْرٍ

فَكَلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجَبَ

FAKUL-LAMAA QUL-TU LAKAL- Whenever I say, 'To Thee
H'AM-DU WAJABA A'LAY-YA belongs praise', it becomes
LID'ALIKA AN AQWLA LAKAL- thereby incumbent upon me
H'AM-D to say, 'To Thee belongs
praise'!

عَلَيَّ لِذَلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ

إِلَهِيْ فَكَمَا غَذَيْتَنَا بِلُطْفِكَ

ILAAHEE FAKAMAA GHAD'- My God, as Thou hast fed us
D'AY-TANAA BILUT'-FIK through Thy gentleness

وَمَرْبَيْتَنَا بِصُنْعِكَ

WA RAB-BAY-TANAA BIS'UN-I'K and nurtured us through Thy
benefaction,

فَتَمِّمُ عَلَيْنَا سَوَافِغَ النَّعْمِ

FATAM-MIM A'LAY-NAA so also complete for us
SAWAABIGHAN-NIA'M lavish favours,

وَأَذْفَعُ عَنَّا مَكَامِرَ النَّقْمِ

WA AD-FAA' A'N-NAA repel from us detested acts
MAKAARIHAN-NIQAM of vengeance, and

وَأَتَنَا مِنْ حُطُوطِ الدَّارَيْنِ أَرْفَعَهَا

WA AAATINAA MIN of the shares of the two
H'UZ'OOZ'ID-DAARAY-NI AR- abodes, give us their most
FAA'HAA WA AJAL-LAHAA elevated and their greatest,
A'AJILAW-WA AAAJILAA both the immediate and the
deferred!

وَأَجَلَهَا عَاجِلًا وَآجَلًا

وَلَكَ الْحَمْدُ عَلَى حُسْنِ بَلَايِكَ وَ

WA LAKAL-H'AM-DU A'LAA To Thee belongs praise for
H'US-NI BALAAA-IKA WA Thy good trial and the
SUBOOGHI NAA'-MAAA-IKA lavishness of Thy favours, a
H'AM-DAY-YUWAFIQU praise conforming to Thy
RIZ'AAKA WA YAM-TAREEL- good pleasure and
A'ZEEMA MIM-BIR-RIKA WA attracting Thy great
NADAACA goodness and
magnanimity.

يَا عَظِيمُ يَا كَرِيمُ

YAA A'ZEEMU YAA KAREEMU O All-mighty, O All-generous!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAH'-MATIKA YAAA AR- By Thy mercy, O Most
H'AMAR-RAAH'IMEEN Merciful of the mercifull

مَنَاجَات

—75—

المطيعين لله

MUNAAJAATUL-
MUTEE'ENA LIL-LAH

The Whispered
Prayer of the
OBEDIENT
TOWARD ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

اللَّهُمَّ اهْدِنَا طَاعَتَكَ

AL-LAHUM-MA AL-HIM-NAA
T'AAA'TAKA

O ALLAH, inspire us to obey
Thee.

وَجَنِّبْنَا مَعْصِيَتَكَ

WA JAN-NIB-NAA MAA'-
S'EEATAK

turn us aside from
disobeying Thee.

وَيَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنَّى مِنْ آتِغَاءِ

WA YAS-SIR LANA BULOOGHA
MAA NATAMAN-NAA MINI AB-
TIGHAAAA-I RIZ'-WAANIK

make it easy for us to reach
the seeking of Thy good
pleasure which we wish,

مَرْضَاؤَانِكَ

وَاخْلِلْنَا بِجُودَةِ جَنَّاتِكَ

WA AH'-LIL-NAA BUH'-
BOOH'ATA JINAANIK

set us down in the midst of
Thy Gardens,

وَأَفْشِعْ عَنَّا بَصَائِرِنَا سَحَابِ

WA AQ-SHAA' A'M-BAS'AAA-
IRINAA SAH'AABALIR-TEEAAB

dispel from our insights the
clouds of misgiving,

الْأَمْرِ تَبَابِ

وَ اكْشِفْ عَنَّا قُلُوبَنَا أَغْشِيَةَ

WA AK-SHIF A'N
QULOOBINAAA AGH-
SHEEATAL-MIR-YATI WAL-
H'IJAAB

uncover from our hearts the
wrappings of doubt and the
veil,

الْمُرِيَةِ وَالْحِجَابِ

وَأَمْزِقِ الْبَاطِلَ عَنَّا صَمَائِرِنَا

WA AZ-HIQIL-BAAT'ILA A'N
Z'AMAAA-IRINAA

make falsehood vanish from
our innermost minds,

وَأَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا

WA ATH-BITIL-H'AQ-QA FEE
SARAAA-IRINAA

and fix the truth in our secret
thoughts,

فَإِنَّ الشُّكُوكَ وَالظُّنُونِ لَوَاقِحُ

FA IN-NASH-SHUKOOKA WAZ'-
Z'UNOONA LAWAAQIH'UL-

for doubts and opinions
fertilize temptations and

الْفِتَنِ وَ مُكَدَّرَةٌ لَصَفْوِ الْمَنَاحِ وَ

FITANI WA MUKAD-DIRATUL-
LIS'AF-WIL-MANAAA-IHEE

muddy the purity of gifts and
kindnesses!

الْمَنِ

اللَّهُمَّ أَحْمِلْنَا فِي سَفُنِ نَجَاتِكَ

AL-LAHUM-MA AH'-MIL-NAA
FEE SUFUNI NAJAATIK

O ALLAH, carry us in the
ships of Thy deliverance,

وَمَعْنَا بِلَذِيذِ مُنَاجَاتِكَ	WA MAT-TIA'-NAA BILAD'EED'I MUNAJAATIK	give us to enjoy the pleasure of whispered prayer to Thee,
وَأَوْرِدْنَا حِيَاضَ حُبِّكَ	WA AW-RID-NAA H'EEAAZ'A H'UB-BIK	make us drink at the pools of Thy love,
وَأَذِقْنَا حَلَاوَةَ وَدِّكَ وَقُرْبِكَ	WA AD'IQ-NAA H'ALAAWATA WUD-DIKA WA QUR-BIK	let us taste the sweetness of Thy affection and nearness,
وَأَجْعَلْ جِهَادَنَا فِيكَ	WAJ-A'L JIHAADANA FEEK	allow us to struggle in Thee, 316
وَهَمَّنَا فِي طَاعَتِكَ	WA HAM-MANAA FEE T'AAATIK	preoccupy us with obeying Thee, and
وَأَخْلَصْ نِيَّاتَنَا فِي مَعَامَلَتِكَ	WA AKH-LIS' NEE-YAATINAA FEE MUA'AMALATIK	purify our intentions in devoting works to Thee,
فَإِنَّا بِكَ وَلَكَ	FA IN-NAA BIK WA LAK	for we exist through Thee and belong to Thee, and
وَلَا وَسِيلَةَ لَنَا إِلَيْكَ إِلَّا أَنْتَ	WA LAA WASYLATA LANAAA ILAY-KA IL-LAAA ANT	we have no one to mediate with Thee but Thee!
إِلَهِي اجْعَلْنِي مِنَ الْمُصْطَفَيْنِ	ILAAHEE AJ-A'L-NEE MINAL- MUS'-TAFAY-NAL-AKH-YAAR	My God, place me among the chosen, the good,
الْأَخْيَارِ		
وَالْحَقْنِي بِالصَّالِحِينَ الْأَنْبَرَارِ	WA AL-H'IQ-NEE BIS'- S'AALIH'EENAL-AB-RAAR	join me to the righteous, the pious,
السَّابِقِينَ إِلَى الْمَكْرَمَاتِ	AS-SAABIQEENA ILAA ALMAK- RUMAATI	the first to reach generous gifts,
الْمُسَارِعِينَ إِلَى الْخَيْرَاتِ	ALMUSAARIE'ENA ILAAL-KHAY- RATI	the swift to come upon good things,
الْعَامِلِينَ لِلْبَاقِيَاتِ الصَّالِحَاتِ	AL-A'AMILEENA LIL- BAAQEAAATIS'-S'AALIH'AATI	the workers of the A'ABIDEENG acts of righteousness,
السَّاعِينَ إِلَى مَرْفَعِ الدَّرَجَاتِ	AS-SAAE'ENA ILA RAFEE'I'D- DARAJAATI	the strivers after elevated degrees!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything ³¹⁷ and
وَبِالْإِجَابَةِ جَدِيرٌ	WA BIL-IJAABATI JADEER	disposed to respond!
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy, O Most Merciful of the merciful!

مُتَابَعَاتُ

—76—

The Whispered
Prayer of the
DEVOTEES

المُرِيدِينَ

MUNAAJAATUL-
MUREEDEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
مَا أَضْيَقَ الطَّرِيقَ عَلَى مَنْ لَمْ يَكُنْ دَلِيلَهُ	MAAA AZ"-YAQAT'-T'URUQA A'LAA MAL-LAM TAKUN DALEELAHOO	How narrow are the paths for him whom Thou hast not guided!
وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ	WA MAAA AW-Z"AH'AL-H'AQ-QA I'NDA MAN HADAY-TAHOO SABEELAH	How plain the truth for him whom Thou hast guided on his way!
إِلَهِي فَاسْلُكْ بِنَا سُبُلَ الْوُصُولِ إِلَيْكَ	ILAAHEE FAS-LUK BINAA SUBULAL-WUS'OOLI ILAY-K	My God, so make us travel on the roads that arrive at Thee and
وَسَيِّرْنَا فِي أَقْرَبِ الطَّرِيقِ لِلْوُقُودِ عَلَيْكَ	WA SAY-YIR-NAA FEE AQ-RABIT'-T'URUQI LIL-WUFOODI A'LAY-K	set us into motion on the paths nearest to reaching Thee!

قَرِّبْ عَلَيْنَا الْبَعِيدَ	QAR-RIB A'LAY-NAAL-BAE'ED	Make near for us the far,
وَسَهِّلْ عَلَيْنَا الْعَسِيرَ الشَّدِيدَ	WA SAH-HIL A'LAY-NAAL-A'SEERASH-SHADEED	and make easy for us the hard and difficult
وَالْحَقِّنَا بِعِبَادِكَ الَّذِينَ هُمْ	WA AL-H'IQ-NAA BIL'BAADIKAL-LAD'EENA HUM	Join us to Thy servants, those who
بِالْبَادِرِ إِلَيْكَ يُسَارِعُونَ	BIL-BIDAARI ILAY-KA YUSAARIU'WN	hurry to Thee swiftly,
وَبَابِكَ عَلَى الدَّوَامِ يَطْرُقُونَ	WA BAABAKA A'LAAD-DAWAAMI YAT'-RUQOON	knock constantly at Thy door, and
وَابْكَاءَكَ فِي اللَّيْلِ وَ النَّهَارِ يَعْبُدُونَ	WA EE-YAACA FIL-LAYLI WAN-NAHAARI YAA'-BUDOON	worship Thee by night and by day,
وَهُمْ مِنْ هَيْبَتِكَ مُشْفِقُونَ	WA HUM MIN HAY-BATIKA MUSH-FIQOONA	while they remain apprehensive in awe of Thee!
الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ	AL-LAD'EENA S'AF-FAY-TA LAHUMUL-MASHAARIBA	Thou hast purified their drinking places,
وَبَلَّغْتَهُمُ الرِّغَابَ	WA BAL-LAGH-TAHUMUR-RAGHAAA-IB	taken them to the objects of their desire,
وَأَنْجَحْتَ لَهُمُ الْمَطَالِبَ	WA ANJAH'-TA LAHUMUL-MATAALIB	granted their requests,
وَقَضَيْتَ لَهُمْ مِنْ فَضْلِكَ الْكَارِبَ	WA QAZ"AY-TA LAHUM MIN FAZ"-LIKAL-MAAARIB	accomplished their wishes through Thy bounty,
وَمَلَأْتَ لَهُمْ صَمَائِرَهُمْ مِنْ	WA MALAA-TA LAHUM Z"AMAAAA-IRAHUM MIN H'UB-BIK	filled their minds with Thy love, and
حَبِّكَ		
وَمَرَوَيْتَهُمْ مِنْ صَافِي شَرِبِكَ	WA RAW-WAY-TAHUM MIN S'AAFEE SHIR-BIK	quenched their thirst with Thy pure drink.
فَبِكَ إِلَيْنِ لَذِيذِ مُتَاجَانِكَ وَصَلُّوا	FABIKA ILAA LAD'EED'I MUNAAJAATIKA WAS'ALOO	Through Thee have they reached the pleasure of whispered prayer to Thee,
وَمِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَلُوا	WA MINKA AQ-S'AA MAQAAS'IDIHIM H'AS'-S'ALOO	and in Thee have they achieved their furthest goals.

فَيَا مَنْ هُوَ	FAYAA MAN HUWA	O He who
عَلَى الْمُقْلِينَ عَلَيْهِ مُقِلٌّ وَبِالْعُطْفِ	A'LAAL-MUQ-BILEENA A'LAY- HEE MUQ-BILOO-WA BIL-A'T'- FI A'LAY-HIM A'AA-IDUM-MUF- Z'IL	comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness!
عَلَيْهِمْ عَابِدٌ مُفْضِلٌ		
وَبِالْغَافِلِينَ عَنْ ذِكْرِهِ رَاحِمٌ	WA BIL-GHAAFILEENA A'N D'IK-RIHEE RAH'EEMUR-RA- OOFOO-WA BIJAD'-BIHIM ILAA BAABIHEE WADOODUN A'TOOF	He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door!
مَرْوُوفٌ وَبِجَذْبِهِمْ إِلَى بَابِهِ وَدُودٌ		
عَطُوفٌ		
أَسْأَلُكَ أَنْ تَجْعَلَ مِنِّي	AS-ALUKA AN TAJ-A'LANEE MIN	I ask Thee to place me among those of them who have
أَوْفَرِهِمْ مِنْكَ حَظًّا	AW-FARIHIM MINKA H'AZ'- Z'AA	the fullest share from Thee,
وَأَعْلَاهُمْ عِنْدَكَ مَنْزِلًا	WA AA'-LAAHUM I'NDAKA MANZILAA	the highest station with Thee,
وَأَجْزَلِهِمْ مِنْ وَدِّكَ قِسْمًا	WA AJ-ZALIHIM MIW-WUD- DIKA QIS-MAA	the most plentiful portion of Thy love, and
وَأَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصِيبًا	WA AF-Z'ALIHIM FEE MAA'- RIFATIKA NAS'EEBAA	the most excellent allotment of Thy knowledge,
فَقَدْ انْقَطَعَتْ إِلَيْكَ هِمَّتِي	FAQADI ANQAT'AA'T ILAY-KA HIM-MATEE	for my aspiration has been cut off from everything but Thee and
وَأَنْصَرَفَتْ نَحْوَكَ رَغْبَتِي	WA ANS'ARAFAT NAH'-WAKA RAGH-BATEE	my desire has turned toward Thee alone.
فَأَنْتَ لَا غَيْرُكَ مُرَادِي	FAANTA LAA GHAY-RUKA MURAADEE	Thou art my object, none other;
وَلَكَ لَا لِسِوَاكَ سَهْرِي وَسَهَادِي	WA LAKA LAA LISIWAAKA SAHAREE WA SUHAADEE	to Thee alone belongs my waking and my sleeplessness.

وَلِقَاؤُكَ قُرَّةَ عَيْنِي	WA LIQAAAW-UKA QUR-RATU AY-NEE	Meeting Thee is the gladness of my eye,
وَوَصْلُكَ مِنِّي نَفْسِي	WA WAS'-LUKA MUNAA NAF- SEE	joining Thee the wish of my soul.
وَالَيْكَ شَوْقِي	WA ILAY-KA SHAW-QEE	Toward Thee is my yearning,
وَفِي مَحَبَّتِكَ وَلَهِي	WA FEE MAH'AB-BATIKA WALAHEE	in love for Thee my passionate longing,
وَالِإِلَى هَوَاكَ صَبَابَتِي	WA ILAA HAWAAKA S'ABAABATEE	in inclining toward Thee my fervent craving.
وَمَرْضَاكَ بُغْيِي	WA RIZ"AACA BUGH-YATEE	Thy good pleasure is the aim I seek,
وَمَرُوبَتِكَ حَاجَتِي	WA ROO-YATUKA H'AAJATEE	vision of Thee my need,
وَجَوَارِكَ طَلِبَتِي	WA JIWAARUKA T'ALIBATEE	Thy neighborhood my request,
وَقُرْبُكَ غَايَةُ سُؤْلِي	WA QUR-BUKA GHAYATU SOO-LEE	nearness to Thee the utmost object of my asking.
وَفِي مُنَاجَاةِكَ مَرُوحِي وَمَرَاحَتِي	WA FEE MUNAJAATIKA RAW- H'EE WA RAAH'ATEE	In whispered prayer to Thee I End my repose and my ease.
وَعِنْدَكَ	WA I'NDAK	With Thee lies
دَوَاءٌ عَلَيَّ	DAWAAA-U I'L-LATEE	the remedy of my illness,
وَشِفَاءٌ عَلَيَّ	WA SHIFAAA-U GHUL-LATEE	the cure for my burning thirst,
وَبَرْدٌ لَوْعَتِي	WA BAR-DU LAW-A'TEE	the coolness of my ardour,
وَكَشْفٌ كُرْبَتِي	WA KASH-FU KUR-BATEE	the removal of my distress.
فَكُنْ	FAKUN	Be
أَنِيسِي فِي وَحْشَتِي	ANEESEE FEE WAH'-SHATEE	my intimate in my loneliness,

وَمُقِيلَ عَثْرَتِي	WA MUQEELA A'TH-RATEE	the releaser of my stumble,
وَغَافِرَ زَلَّتِي	WA GHAAFIRA ZAL-LATEE	the forgiver of my slip,
وَقَابِلَ تَوْبَتِي	WA QAABILA TAW-BATEE	the accepter of my repentance,
وَمُجِيبَ دَعْوَتِي	WA MUJEEBA DAA'-WATEE	the responder to my supplication,
وَوَكِيَّ عِصْمَتِي	WA WALEE-YA I'S'-MATEE	the patron of preserving me from sin,
وَمُغْنِي فَاقَتِي	WA MUGH-NEEA FAAQATEE	the one who frees me from my neediness
وَلَا تَقْطَعْنِي عَنْكَ	WA LAA TAQ-T'AA'-NEE A'NK	Cut me not off from Thee
وَلَا تُبْعِدْنِي مِنْكَ	WA LAA TUB-I'D-NEE MINK	and keep me not far from Thee
يَا نَعِيمِي وَجَنَّتِي	YAA NAE'EMEE WA JAN-NATEE	O my bliss and my garden
وَيَا دُنْيَايَ وَآخِرَتِي	WA YAA DUNYAAYA WA AAKHIRATEE	O my this world and my hereafter
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the mercifull

مناجات

—77—

المحبين

MUNAAJAATUL-
MUH'IB-BEENThe Whispered
Prayer of the
LOVERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ	ILAAHEE MAN D'AAL-LAD'EE D'AAQA H'ALAAWATA	My God, who can have tasted the sweetness of Thy love, then wanted another
مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا	MAH'AB-BATIKA FARAAMA MINKA BADALAA	in place of Thee?

وَمَنْ ذَا الَّذِي أُنْسَ بِقُرْبِكَ فَأَبْتَعَنِي
عَنْكَ حَوْلًا

WA MAN D'AAL-LAD'EEE
ANISA BIQUR-BIKA FAB-
TAGHAA A'NKA H'IWALAA

Who can have become
intimate with Thy nearness,
then sought removal from
Thee?

إِلَهِى فَاجْعَلْنَا مِمَّنْ

ILAAHEE FAJ-A'L-NAA MIM-
MAN

My God, place us with him
whom Thou hast

أَصْطَفَيْتَهُ لِقُرْبِكَ وَلَا يَتَّكِئُكَ

IS'-TAFAY-TAHOO LIQUR-BIKA
WA WILAAYATIK

chosen for Thy nearness and
Thy friendship,

وَأَخْلَصْتَهُ لَوُدِّكَ وَمَحَبَّتِكَ

WA AKH-LAS'-TAHOO LIWUD-
DIKA WA MAH'AB-BATIK

purified through Thy
affection and Thy love,

وَشَوْقَتَهُ إِلَى لِقَائِكَ

WA SHAW-WAQ-TAHOOO
ILAA LIQAAA-IK

given yearning for the
meeting with Thee,

وَمَرْضَاتِهِ بِقَضَائِكَ

WA RAZ'-Z'AY-TAHOO
BIQAZ'AAA-IK

made pleased with Thy
decree,

وَمَنْحَتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ

WA MANAH'-TAHOO BIN-
NAZARI ILAA WAJ-HIK

granted gazing upon thy
face,

وَحَبُونَهُ بِرِضَاكَ

WA H'ABAW-TAHOO BIRIZ'AAK

shown the favour of Thy
good pleasure,

وَأَعَدَّتْهُ مِنْ هَجْرِكَ وَقِلَافِكَ

WA AA'D'-TAHOO MIN HAJ-
RIKA WA QILAAK

given refuge from
separation from Thee and
Thy loathing,

وَبَوَّأَتْهُ مَقْعَدَ الصَّدَقِ فِي جِوَارِكَ

WA BAW-WAA-TAHOO MAQ-
A'DAS'-S'ID-QI FEE JIWAARIK

settled in a sure sitting place
in Thy neighborhood,

وَخَصَّصَتْهُ بِمَعْرِفَتِكَ

WA KHAS'AS'-TAHOO BIMAA'-
RIFATIK

singled out for true
knowledge of Thee,

وَأَهْلَّتْهُ لِعِبَادَتِكَ

WA AH-HAL-TAHOO
LII'BAADATIK

made worthy for worship of
Thee,

وَهَيَّأَتْ قَلْبَهُ لِإِمْرَادَتِكَ

WA HAY-YAM-TA QAL-BAHOO
LIIRAADATIK

whose heart Thou hast
captivated with Thy will,

وَأَجْنَيْتَهُ لِمُشَاهَدَتِكَ

WA AJ-TABAY-TAHOO
LIMUSHAHADATIK

whom Thou hast picked for
contemplating Thee,

وَأَخْلَيْتَ وَجْهَهُ لَكَ

WA AKH-LAY-TA WAJ-HAHOO
LAK

whose look Thou hast made
empty for Thee,

وَفَرَّغْتَ فُؤَادَهُ لِحُبِّكَ

WA FAR-RAGH-TA FOO-
AADAHOO LIH'UB-BIK

whose breast Thou hast
freed for Thy love,

وَمَرَعْتَهُ فِيمَا عِنْدَكَ	WA RAGH-GHAB-TAHOO FEEMAA I'NDAK	whom Thou hast made desirous of what is with Thee,
وَالْهَمَّهُ ذِكْرَكَ	WA AL-HAM-TAHOO D'IK-RAK	inspired with Thy remembrance,
وَأَوْزَعْتَهُ شُكْرَكَ	WA AW-ZAA'-TAHOO SHUK- RAK	allotted thanksgiving to Thee,
وَشَغَلْتَهُ بِطَاعَتِكَ	WA SHAGHAL-TAHOO BITAAA'TIK	occupied with obeying Thee,
وَصَيَّرْتَهُ مِنْ صَالِحِي بَرِيَّتِكَ	WA S'AY-YAR-TAHOO MIN S'AALIH'EE BAREE-YATIK	turned into one of Thy righteous creatures,
وَأَخْتَرْتَهُ لِمُنَاجَاةِكَ	WA AKH-TAR-TAHOO LIMUNAAJAATIK	chosen for whispered prayer to Thee, and
وَقَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَنْقُطُهُ عَنْكَ	WA QAT'AA'-TA A'N-HOO KUL- LA SHAY-EE-YAQ-T'AU'HOO A'NK	from whom Thou hast cut off all things which cut him off from Thee!
اللَّهُمَّ اجْعَلْنَا مِمَّنْ	AL-LAHUM-MA AJ-A'L-NAA MIM-MAN-	O ALLAH, place us among those
دَابُّهُمْ الْآمُرُتُ بِإِذَاكَ وَالْحَيْنِ	DAA-BUHUMULIR-TEEAHHOO ILAY-KA WAL-H'ANEEN	whose habit is rejoicing in Thee and yearning for Thee,
وَدَهْرُهُمُ الزَّفَرَةُ وَالْأَيْنِ	WA DAH-RUHUMUZ-ZAF-RATU WAL-ANEEN	whose time is spent in sighing and moaning!
جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ	JIBAAHUHUM SAAJIDATUL- LIA'ZAMATIK	Their foreheads are bowed down before Thy mightiness,
وَعُيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ	WA U'YOONUHUM SAAHIRATUN FEE KHID-MATIK	their eyes wakeful in Thy service,
وَدُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ	WA DUMOOU'HUM SAAA- ILATUM-MIN KHASH-YATIK	their tears flowing in dread of Thee,
وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ	WA QULOOBUHUM MUTAA'L- LIQATUM-BIMAH'AB-BATIK	their hearts fixed upon Thy love,
وَأَفْنِدُهُمْ مُنْخَلَّةٌ مِنْ مَهَابَتِكَ	WA AF-IDATUHUM MUN- KHALIA'TUM-MIM- MAHAABATIK	their cores shaken with awe of Thee.

يَا مَنْ أَنْوَارُ قُدْسِهِ لَا بُصَا
YAA MAN ANWAARU QUD-
SIHEE LIAB-S'AARI MUH'IB-
BEEHEE RAAA-IQAH

O He, the lights of whose
holiness induce wonder In
the eyes of His lovers,

مُحِبِّهِ رَاقِبَةٌ

وَسُبْحَاتُ وَجْهِهِ لِقُلُوبٍ عَامِرٍ فِيهِ
WA SUBUH'AATU WAJ-HIHEE
LIQULOobi A'ARIFEHEE
SHAAA-IQATUN

the glories of whose face
arouse the longing of the
hearts of His knowers!

شَاقِبَةٌ

يَا مَتْنِي قُلُوبِ الْمُشْتَاقِينَ
YAA MUNAA QULOObIL-
MUSH-TAAQEEN

O Furthest Wish of the hearts
of the yearners!

وَيَا غَايَةَ آمَالِ الْمُحِبِّينَ
WA YAA GHAAAYATA
AAAMAALIL-MUH'IB-BEEN

O Utmost Limit of the hopes
of the lovers!

أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ
AS-ALUKA H'UB-BAK WA H'UB-
BA MAY-YUH'IB-BUK

I ask from Thee love for
Thee, love for those who
love Thee,

وَحُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَيْكَ
WA H'UB-BA KUL-LI A'MALEE-
YOOS'ILUNEE ILA QUR-BIK
قُرْبِكَ

love for every work which
will join me to Thy nearness,
and

وَأَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِنْ سِوَاكَ
WA AN TAJ-A'LAKA AH'AB-BA
ILAY-YA MIM-MAA SIWAAK

that Thou makest Thyself
more beloved to me than
anything other than Thee

وَأَنْ تَجْعَلَ

and makest

حُبِّي بِإِيَّاكَ قَائِدًا إِلَى مَرْضَاتِكَ
H'UB-BEEE EE-YAACA QAAA-
IDAN ILAA RIZ'-WAANIK

my love for Thee lead to Thy
good pleasure, and

وَشَوْقِي إِلَيْكَ ذَائِدًا عَنْ عِصْيَانِكَ
WA SHAW-QEEE ILAY-KA
D'AAA-IDANA A'N I'S'-YAANIK

my yearning for Thee
protect against disobeying
Thee!

وَأَتَمِّنْ بِالْأَنْظَرِ إِلَيْكَ عَلَيَّ
WA AM-NUM-BIN-NAZ'ARI
ILAY-KA A'LAY

Oblige me by allowing me
to gaze upon Thee,

وَأَنْظُرْ بَعَيْنِ الْوَدِّ وَالْعُطْفِ إِلَيَّ
WA ANZUR BIA'Y-NIL-WUD-DI
WAL-AT'-FI ILAY

gaze upon me with the eye
of affection and tenderness,

وَلَا تُصْرِفْ عَنِّي وَجْهَكَ
WA LAA TAS'-RIF A'N-NEE
WAJ-HAK

turn not Thy face away from
me, and

وَاجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَ
الْحُظْوَةِ عِنْدَكَ WAJ-A'L-NEE MIN AH-LIL-IS- make me one of the people
A'ADI WAL-H'UZ-WATI I'NDAKA of happiness with Thee and
favored position!

يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ YAA MUJEEBU YAAA AR- O Responder, O Most
H'AMAR-RAAH'IMEEN Merciful of the merciful!

مناجات

—78—

The Whispered
Prayer of

المتوسلين

MUNAAJAATUL-
MUTAWAS-SILEEN

THOSE ASKING
FOR MEDIATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ BIS-MIL-LAAHIR-RAH'-MAANIR- In the Name of ALLAH, the
RAH'EEM All-merciful, the All-
compassionate

إِلَهِي

ILAAHEE

My God,

لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ
مَرَاقَتِكَ LAY-SA LEE WASEELATUN ILAY- I have no mediation with
KA IL-LAA A'WAAT'IFU RAA- Thee but the tender acts of
FATIKA Thy clemency,

وَلَا لِي ذَمِيرَةٌ إِلَيْكَ إِلَّا عَوَافِرُ
مَرَحْمَتِكَ وَشَفَاعَةُ نَبِيِّكَ
الرَّحْمَةِ وَمُنْقِذِ الْأُمَّةِ مِنَ الْغَمَّةِ WA LAA LEE D'AREEA'TUN nor any way to come to
ILAY-KA IL-LAA A'WAARIFU Thee but the gentle favours
RAH'-MATIKA WA SHAFAAA'TU of Thy mercy and the
NABEE-YIKA NABEE-YIR-RAH'- intercession of Thy Prophet,
MATI WA MUNQID'IL-UM-MATI the prophet of mercy, who
MINAL-GHUM-MAH rescued the community
from confusion.

فَاجْعَلْهُمَا لِي سَبَبًا إِلَى نَيْلِ غُفْرَانِكَ
وَاصْبِرْهُمَا لِي وَصْلَةً إِلَى الْفَوْزِ
بِرِضْوَانِكَ FAJ-A'L-HUMAA LEE SABABAN Make these two my tie to
ILAA NAY-LI GHUF-RAANIK attaining Thy forgiveness
WA S'AY-YIR-HUMAA LEE WUS'- and let them take me to
LATAN ILAAL-FAW-ZI BIRIZ'- triumph through Thy good
WAANIKA pleasure!

برضوانك

وَقَدْ حَلَّ رَجَائِي بِحَرَمِ
كَرَمِكَ

WA QAD H'AL-LA RAJAAA-EE
BIH'ARAMI KARAMIK

My hope has dismounted in
the sacred precinct of Thy
generosity,

وَ حَطَّ طَمَعِي بِفَنَاءِ جُودِكَ

WA H'AT-TA TAMAE'E
BIFINAAA-I JOODIKA

my craving has alighted in
the courtyard of Thy
munificence.

فَحَيِّ فِيكَ أَمَلِي

FAH'AQ-QIQ FEEKA AMALEE

So actualize my expectation
from Thee,

وَ أَخْتِمُ بِالْخَيْرِ عَمَلِي

WA AKH-TIM BIL-KHAY-RI
A'MALEE

seal my works with good,
and

وَ اجْعَلْنِي مِنْ صَفْوِكَ الَّذِينَ

WAJ-A'L-NEE MIN S'AF-
WATIKAL-LAD'EENA

place me among Thy
selected friends, those
whom Thou hast

أَخْلَلْتَهُمْ بِجُودَةِ جَنَّتِكَ

AH'-LAL-TAHUM BUH'-
BOOH'ATA JAN-NATIK

set down in the midst of Thy
Garden, and

وَبَوَّأْتَهُمْ دَارَ كَرَامَتِكَ

WA BAW-WAA-TAHUM DAARA
KARAAMATIK

settled in the abode of Thy
honor,

وَ أَقْرَبْتَ أَعْيُنَهُم بِالنَّظَرِ إِلَيْكَ

WA AQ-RAR-TA AA'-YUNAHUM
BIN-NAZ'ARI ILAY-KA YAW-MA
LIQAAA-IKA

whose eyes Thou hast
gladdened by gazing upon
Thee on the day of meeting
Thee, and

يَوْمَ لِقَائِكَ

وَ أَوْرَثْتَهُمْ مَنَازِلَ الصِّدْقِ فِي

WA AW-RATH-TAHUM
MANAAZILAS'-S'ID-QI FEE
JAWAARIK

whom Thou hast made heirs
to the sure stations in Thy
neighborhood!

جَوَارِكَ

يَا مَنْ

YAA MAN

O He

لَا يَفِدُ الْوَافِدُونَ عَلَى أَكْرَمِ
مَنْهُ

LAA YAFIDUL-WAAFIDOONA
A'LAAA AK-RAMA MIN-HOO

none more generous than
whom is reached by the
reachers and

وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مَنْهُ

WA LAA YAJIDUL-
QAAS'IDOONA AR-H'AMA
MIN-H

none more merciful than
whom is found by the
aimers!

يَا خَيْرَ مَنْ خَلَا بِهِ وَحِيدٌ	YAA KHAY-RA MAN KHALAA BIHEE WAH'EED	O Best of those with whom the lonely are alone,
وَيَا أَغْطَفَ مَنْ أَوَى إِلَيْهِ طَرِيدٌ	WA YAAA AA'-T'AFI MAN AAAWAAA ILAY-HEE TAREEDUN	O Tenderest of those with whom outcasts seek haven!
إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي	ILAA SAA'TI A'F-WIKA MADAT- TU YADEE	Toward the expanse of Thy pardon have I extended my hand,
وَبِذَلِّ كَرَمِكَ أَغْلَقْتُ كَفِّي	WA BID'AY-LI KARAMIKA AA'- LAQ-TU KAF-FEE	upon the skirt of Thy generosity have I fastened my grasp!
فَلَا تُؤْنِسْ الْحَرَمَانَ	FALA TOOLINEEL-H'IR-MAAN	Show me no deprivation
وَلَا تُؤْنِسْ بِالْخَيْبَةِ وَالْخُسْرَانَ	WA LAA TUB-LINEE BIL-KHAY- BATI WAL-KHUS-RAAN	and afflict me not with disappointment and loss!
يَا سَمِيعَ الدُّعَاءِ	YAA SAMEEA'D-DUA-AA-I	O Hearer of supplications!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the merciful

مناجات

79

The Whispered
Prayer of
**THE UTTERLY
POOR**

المفتقرين

MUNAAJAATUL-MUF-
TAQIREEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
إِلَهِي	ILAAHEE	My God, nothing will
كَسَّرِي لَا يَجْبُرُهُ إِلَّا لُطْفُكَ وَ حَنَانُكَ	KAS-REE LAA YAJ-BURUHOOO IL-LAA LUT'-FUK WA H'ANAANUKA	mend my fracture but Thy gentleness and loving care,

وَفَقْرِي لَا يُغْنِيهِ إِلَّا عَطْفُكَ وَ
إِحْسَانُكَ

WA FAQ-REE LAA YUGH-
NEEHEEE IL-LAA AT'-FUKA WA
IH'-SAANUK

free me of my poverty but
Thy affection and
beneficence,

وَمَرَوْعَتِي لَا يُسَكِّنُهَا إِلَّا أَمَانُكَ

WA RAW-A'TEE LAA YUSAK-
KINUHAAA IL-LAAA AMAANUK

still my fright but Thy security,

وَذِلَّتِي لَا يُعِزُّهَا إِلَّا سُلْطَانُكَ

WA D'IL-LATEE LAA YUI'Z-
ZUHAAA IL-LAA SUL-T'ANUK

exalt my abasement but Thy
sovereignty,

وَأُمْنِيَّتِي لَا يَبْلُغُنِيهَا إِلَّا فَضْلُكَ

WA UM-NEEATEE LAA YUBAL-
LIGHUNEEHAAA IL-LAA FAZ'-
LUKA

take me to my hope but Thy
bounty,

وَخَلَّتِي لَا يَسُدُّهَا إِلَّا طَوْلُكَ

WA KHAL-LATEE LAA YASUD-
DUHAAA IL-LAA T'AW-LUKA

remedy my lack but Thy
graciousness,

وَحَاجَّتِي لَا يَقْضِيهَا غَيْرُكَ

WA H'AAJATEE LAA YAQ-
Z'EEHAA GHAY-RUK

accomplish my need other
than Thou,

وَكَرْهِي لَا يُفْرِجُهُ سِوَى

WA KAR-BEE LAA YUFAR-
RIJUHOO SIWAA RAH'-MATIK

relieve my distress other
than Thy mercy,

مَرْحَمَتِكَ

وَضُرِّي لَا يَكْشِفُهُ غَيْرُ

WA Z'UR-REE LAA YAK-
SHIFUHOO GHAY-RU RAA-
FATIK

remove my injury other than
Thy clemency,

مَرَافَتِكَ

وَعُلَّتِي لَا يَبْرِدُّهَا إِلَّا وَضْلُكَ

WA GHUL-LATEE LAA YUBAR-
RIDUHAAA IL-LAA WAS'-LUK

cool my burning thirst but
reaching Thee,

وَلَوْعَتِي لَا يُطْفِئُهَا إِلَّا لِقَاؤُكَ

WA LAW-A'TEE LAA YUT'-
FEEHAAA IL-LAA LIQAAAW-UK

quench my ardour but
meeting Thee,

وَشَوْقِي إِلَيْكَ لَا يَبُلِّغُنِي إِلَّا النَّظَرُ

WA SHAW-QEEE ILAY-KA LAA
YABUL-LUHOOO IL-LAAN-
NAZ'ARU ILAA WAJ-HIK

damp my yearning but
gazing upon Thy face,

إِلَى وَجْهِكَ

وَقَرَارِي لَا يَقَرُّ دُونَ دُنُوِّكَ مِنْكَ

WA QARAAREE LAA YAQIR-RU
DOONA DUNOO-WEE MINK

settle my settling place
without closeness to Thee,

وَلَهْفَتِي لَا يَبْرِدُّهَا إِلَّا مَرُوحُكَ

WA LAH-FATEE LAA YARUD-
DUHAAA IL-LAA RAW-H'UK

allay my worry but Thy
repose,

وَسَقَمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ	WA SAQAMEE LAA YASH-FEEHEEE IL-LAA T'IB-BUK	cure my illness but Thy medicine,
وَعَنِي لَا يُزِيلُهُ إِلَّا قُرْبُكَ	WA GHAM-MEE LAA YUZEELUHOOO IL-LAA QUR-BUK	eliminate my grief but Thy nearness,
وَجُرْحِي لَا يُبْرِئُهُ إِلَّا صَفْحُكَ	WA JUR-H'EE LAA YUB-RI-UHOOO IL-LAA S'AF-H'UK	heal my wound but Thy forgiveness,
وَمَرِيْنُ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ	WA RAY-NU QAL-BEE LAA YAJ-LOOHOOO IL-LAA A'F-WUK	remove the rust on my heart but Thy pardon,
وَسَوَاسُ صَدْرِي لَا يُزِيحُهُ إِلَّا أَمْرُكَ	WA WAS-WAASU S'AD-REE LAA YUZEELUHOOO IL-LAA AM-RUK	banish the confusing thoughts from my breast but Thy command
فَيَا مُنْتَهَى أَمَلِ الْآمِلِينَ	FAYAA MUNTAHAAA AMALIL-AAAMILEENA	O Utmost Hope of the hopeful
وَيَا غَايَةَ سُؤْلِ السَّالِبِينَ	WA YAA GHAAAYATA SOO-LIS-SAAA-ILEEN	O Ultimate Demand of the askers
وَيَا أَقْصَى طَلِبَةِ الطَّالِبِينَ	WA YAAA AQ-S'AA T'IL-BATIT-T'AALIBEEN	O Furthest Request of the requesters!
وَيَا أَعْلَى مَرَعَةِ الرَّاعِينَ	WA YAAA AA'-LAA RAGH-BATIR-RAAGHIBEENA	O Highest Desire of the desirers
وَيَا وَلِيَّ الصَّالِحِينَ	WA YAA WALEE-YAS'-S'AALIH'EEN	O Patron of the righteous
وَيَا أَمَانَ الْخَائِفِينَ	WA YAAA AMAANAL-KHAAA-IFEEN	O Security of the fearful
وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ	WA YAA MUJEEBA DAA'-WATIL-MUZ"-T'AR-REEN	O Responder to the supplication of the distressed
وَيَا ذُخْرَ الْمُعْدِنِينَ	WA YAA D'UKH-RAL-MUA'-DAMEEN	O Storehouse of the destitute
وَيَا كَنْزَ الْبَائِسِينَ	WA YAA KANZAL-BAAA-ISEEN	O Treasure of the pitiful
وَيَا غِيَاثَ الْمُسْتَغِيثِينَ	WA YAA GHEEAATHAL-MUS-TAGHEETHEEN	O Help of the help-seekers

وَيَا قَاضِيَ حَوَائِجِ الْفُقَرَاءِ وَ
الْمَسَاكِينِ

WA YAA QAAZ"EEA H'AWAAA-
IJIL-FUQARAAA-I WAL-
MSAAKEEN

O Accomplisher of the
needs of the poor and the
miserable

وَيَا أَكْرَمَ الْأَكْرَمِينَ

WA YAAA AK-RAMAL-AK-
RAMEEN

O Most Generous of the
most generous

وَيَا أَرْحَمَ الرَّاحِمِينَ

WA YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful

لَكَ تَخَضُّعِي وَسُؤَالِي

LAKA TAKHAZ"-Z"UE'E WA
SOO-AALEE

To Thee is my humble
subjection and request,

وَإِلَيْكَ تَضَرُّعِي وَابْتِهَالِي

WA ILAY-KA TAZ"AR-RUE'E WA
AB-TIHAALIE

to Thee my pleading and
imploring

أَسْأَلُكَ أَنْ

AS-ALUKA AN-

I ask Thee

تُبَيِّلَنِي مِنْ مَرْوَحِ مَرْضَاكَ

TUNEELANEE MIR-RAW-HEE
RIZ"-WAANIK

to let me attain the repose
of Thy good pleasure, and

وَتُدَيِّمَ عَلَيَّ نِعَمَ امْتِنَانِكَ

WA TUDEEMA A'LAY-YA
NIA'MA AM-TINAANIK

to make constant toward
me the favours of Thy
kindness

وَهَا أَنَا

WAHAAA ANA

Here am I,

بِبَابِ كَرَمِكَ وَأَقِفُ

BIBAABI KARAMIKA WAAQIF

standing before the gate of
Thy generosity,

وَأَنْفَعَاتِ بَرِّكَ مُعَرِّضُ

WA LINAFAH'AATI BIR-RIKA
MUTAA'R-RIZ"

opening myself up to the
breezes of Thy goodness,

وَبِحَبْلِكَ الشَّدِيدِ مُقْبِصُ

WA BIH'AB-LIKASH-SHADEEDI
MUA'-TAS'IM

holding fast to Thy strong
cord,

وَبِعُرْوَتِكَ الْوُثْقَى مُمَسِّكُ

WA BIU'R-WATIKAL-WUTH-QAA
MUTAMAS-SIK

clinging to Thy firm handle

إِلَهِي أَرْحَمْ عَبْدَكَ الذَّلِيلَ

ILAAHEER-H'AM A'B-DAKAD'-
D'ALEEL

My God, have mercy upon
Thy lowly slave

ذَا اللِّسَانِ الْكَالِيلِ وَالْعَمَلِ الْقَلِيلِ

D'AAL-LISAANIL-KALEELI WAL-
A'MALIL-QALEEL

of silent tongue and few
good works,

وَآمَنْ عَلَى بَطْنِكَ الْبُخْرِي

WA AM-NUN A'LAY-HEE
BITAW-LIKAL-JAZEEL

oblige him through Thy
plentiful graciousness,

وَ أَكْنُفُهُ تَحْتَ ظِلِّكَ الظِّلِيلِ	WA AK-NUF-HOO TAH'-TA Z'IL-LIKAZ'-Z'ALEEL	shelter him under Thy plentis xus shade!
يَا كَرِيمُ يَا جَمِيلُ	YAA KAREEMU YAA JAMEEL	O Generous, O Beautiful,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

مناجات

—80—

The Whispered
Prayer of the
KNOWERS

العارفين

MUNAAJAATUL-
A'ARIFEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي	ILAAHEE	My God,
قَصُرَتْ أَلْسُنُ عَنْ بُلُوغِ ثَابِكَ كَمَا يَلِيْقُ بِجَلَالِكَ	QAS'URATIL-AL-SUNU A'M-BULOOGHI THANAAAA-IKA KAMA YALEEQU BIJALAALIK	tongues fall short of attaining praise of Thee proper to Thy majesty,
وَعَجَزَتِ الْعُقُولُ عَنْ إِدْرَاكِ كُنْهِ جَمَالِكَ	WA A'JAZATIL-U'QOOLU A'N ID-RAAKI KUN-HEE JAMAALIK	intellects are incapable of grasping the core of Thy beauty,
وَأَنْحَسَرَتْ أَبْصَارُ دُونَ النَّظَرِ إِلَى سُبْحَاتِ وَجْهِكَ	WA AN-H'ASARATIL-AB-S'AARU DOONAN-NAZ'ARI ILAA SUBUH'AATI WAJ-HIK	eyes fail before gazing upon the glories of Thy face and
وَلَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقًا إِلَى مَعْرِفَتِكَ إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ	WA LAM TAJ-A'L-LIL-KHAL-QI T'AREEQAN ILAA MAA'-RIFATIKA IL-LAA BIL-A'J-ZI A'M-MAA'-RIFATIK	Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee
إِلَهِي فَاجْعَلْنَا مِنَ الَّذِينَ	ILAAHEE FAJ-A'L-NAA MINAL-LAD'EENA	My God, place us among those

تَرَسَّخْتَ أَشْجَارُ الشَّوْقِ إِلَيْكَ فِي

TARAS-SAKHAT ASH-JAARUSH-
SHAW-QI ILAY-KA FEE
H'ADAAA-IQI S'UDOORIHIM-

within the gardens of the
trees of yearning for Thee
taken firm root and

حَدَائِقِ صُدُورِهِمْ

وَأَخَذَتْ لَوْعَةُ مَحَنِكَ بِمَجَامِعِ

WA AKHAD'AT LAW-ATU
MAH'AB-BATIKA BIMAJAAMII'
QULOOBIIHIM-

the assembles of whose
hearts seized by the ardour
of Thy love!

قُلُوبِهِمْ

فَهُمْ إِلَى أَوْكَارِ الْأَفْكَارِ

FAHUM ILAAA AW-KAARIL-AF-
KAARI YAA-WOON

They seek shelter in the nests
of meditation,

يَاوُونَ

وَفِي مَرِيَاضِ الْقُرْبِ وَ

WA FEE REEAAZ"IL-QUR-BI
WAL-MUKAASHAFATI YAR-
TAU'WNA

feed upon the gardens of
nearness and disclosure,

الْمُكَاشَفَةِ بَرَعُونَ

وَمِنْ حِيَاضِ الْمَحَبَةِ بِكَاسِ

WA MIN H'EEAAZ"IL-MAH'AB-
BATI BIKAA-SIL-MULAAT'AFATI
YAK-RAU'WN

drink from the pools of love
with the cup of gentle
favour, and

الْمَلَاظِفَةِ يَكْرَعُونَ

وَشَرَّابِعِ الْمُصَافَاةِ يَرِدُونَ

WA SHARAAA-IA'L-
MUS'AAFAATI YARIDOOON

enter into the watering-
places of warm affection.

قَدْ كُشِفَ الْغِطَاءُ عَنْ

QAD KUSHIFAL-GHIT'AAA-U
A'N AB-S'AARIHIM

The covering has been lifted
from their eyes, ³¹⁸

أَبْصَارِهِمْ

وَأَنْجَلَتْ ظُلْمَةُ الرَّيْبِ عَنْ

WA ANJALAT Z'UL-MATUR-RAY-
BI A'N A'QAAA-IDIHIM WA
Z'AMAAA-IRIHIM-

the darkness of disquiet has
been dispelled from their
beliefs and their innermost
minds,

عَقَائِدِهِمْ وَضَمَائِرِهِمْ

³¹⁸ Allusion to the clarity of vision that the soul experiences at death: Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing (50: 22)

وَأَنْتَفَتْ مُخَالَجَةُ الشَّكِّ عَنْ

قُلُوبِهِمْ وَسَرَائِرِهِمْ

وَأَنْشَرَحَتْ بِتَحْقِيقِ الْمَعْرِفَةِ

صُدُورُهُمْ

وَعَلَتْ لِسَبْقِ السَّعَادَةِ فِي الزَّهَادَةِ

هَمَمُهُمْ

وَعَذْبَ فِي مَعِينِ الْمَعَامَلَةِ شَرِبُهُمْ

وَطَابَ فِي مَجْلِسِ الْأَنْسِ سِرُّهُمْ

وَأَمِنْ فِي مَوْطِنِ الْمَخَافَةِ سِرُّهُمْ

وَأَطْمَأَنَّتْ بِالرَّجُوعِ إِلَى رَبِّ

الْأَرْبَابِ أَنْفُسُهُمْ

وَتَيَقَّنَتْ بِالْفَوْزِ وَالْفَلَاحِ

أَمْوَاحُهُمْ

وَقَرَّتْ بِالنَّظَرِ إِلَى مَحْبُوبِهِمْ

أَعْيُنُهُمْ

WA ANTAFAT
MUKHAALAJATUSH-SHAK-KI
A'N QULOOBIHIM WA
SARAAA-IRIHIM-

WA ANSHARAH'AT BITAH'-
QEEQIL-MAA'-RIFATI
S'UDOORUHUM-

WA A'LAT LISAB-QIS-SAA'ADATI
FIZ-ZAHAADATI HIMAMUHUM-

WA A'D'UBA FEE MAE'ENIL-
MUA'AMALATI SHIR-BUHUM-

WA T'AABA FEE MAJ-LISIL-UNSI
SIR-RUHUM-

WA AMINA FEE MAW-T'INIL-
MAKHAAFATI SIR-BUHUM

WA AT'-MAAN-NAT BIR-
RUJOOI' ILAA RAB-BIL-AR-
BAABI ANFUSUHUM-

WA TAYAQ-QANAT BIL-FAW-ZI
WAL-FALAAHEE AR-
WAAH'UHUM-

WA QAR-RAT BIN-NAZ'ARI
ILAA MAH'-BOOBIHIM AA'-
YUNUHUM-

the contention of doubt has
been negated from their
hearts and their secret
thoughts,

their breasts have expanded
through the verification of
true knowledge,

their aspirations have
ascended through
precedent good fortune in
renunciation,

their drinking is sweet from
the spring of devotion to
good works,

their secret thoughts are
delicious in the sitting-place
of intimacy,

their minds are secure in the
place of terror,

their souls are serene
through the return to the
Lord of lords, ³¹⁹

their spirits have reached
certitude through triumph
and prosperity,

their eyes have been
gladdened through gazing
upon their Beloved,

³¹⁹ Allusion to 29: 28: O soul serene, return to thy Lord, well-pleased, well-pleasing!

وَأَسْتَقَرَّ بِإِذْمَارِكَ السُّؤْلِ وَنَيْلِ
الْعُمُولِ قَرَارُهُمْ

WAS-TAQAR-RA BIID-RAAKIS-
SOO-LI WA NAY-LIL-MAA-
MOOLI QARAARUHUM-

their settling place has been
settled through reaching the
request and attaining the
expectation,

وَمَرَبَحَتْ فِي بَيْعِ الدُّنْيَا بِالْآخِرَةِ
تِجَارَتُهُمْ

WA RABIH'AT FEE BAY-I'D-
DUNYAA BIL-AAAKHIRATI
TIJAARATUHUM-

and their commerce has
profited through the sale of
this world for the next

إِلَهِي

ILAAHEE

My God,

مَا أَلَذَّ خَوَاطِرَ الْأَلْهَامِ بِذِكْرِكَ
عَلَى الْقُلُوبِ

MAAA ALAD'-D'A
KHAWAAT'IRAL-IL-HAAMI
BID'IK-RIKA A'LAAL-QULOOB

how agreeable for hearts
are the thoughts inspiring
Thy remembrance,

وَمَا أَحْلَى الْمَسِيرِ إِلَيْكَ بِالْأَوْهَامِ
فِي مَسَالِكِ الْغُيُوبِ

WA MAAA AH'-LAAL-MASEERA
ILAY-KA BIL-AW-HAAMI FEE
MASAALIKIL-GHUYOOB

how sweet traveling to Thee
through Imagination upon
the roads of the unseen
worlds,

وَمَا أَطْيَبَ طَعْمَ حُبِّكَ

WA MAAA AT'-YABA TAA'-MA
H'UB-BIK

how pleasant the taste of
Thy love,

وَمَا أَغْذَبَ شَرِبَ قُرْبِكَ

WA MAAA AA'-D'ABA SHIR-BA
QUR-BIK

how delightful the drink of
Thy nearness!

فَاعْزِدْنَا مِنْ طَرْدِكَ وَإِبْعَادِكَ

FAAI'D'-NA MIN TAR-DIKA WA
IB-A'ADIK

So give us refuge from Thy
casting out and Thy sending
far, and

وَاجْعَلْنَا مِنْ

WAJ-A'L-NAA MIN

place us among

أَخْصَ عَامِرِيكَ

AKHAS'-SI A'ARIFEK

the most elect of Thy
knowers,

وَأَصْلَحَ عِبَادِكَ

WA AS'-LAHEE I'BAADIK

the most righteous of Thy
servants,

وَأَصْدَقَ طَائِعِيكَ

WA AS'-DAQI T'AAA-IE'EK

the most truthful of Thy
obeyers,

وَأَخْلَصَ عِبَادِكَ

WA AKH-LAS'I U'B-BAADIKA

the most sincere of Thy
worshippers!

يَا عَظِيمُ يَا جَلِيلُ	YAA A'Z'EEMU YAA JALEEL	O All-mighty, O Majestic,
يَا كَرِيمُ يَا مُنِيلُ	YAA KAREEMU YAA MUNEEEL	O Generous, O Endower!
بِرَحْمَتِكَ وَمِنْكَ يَا أَرْحَمَ	BIRAH'-MATIKA WA MAN-NIKA	By Thy mercy and kindness,
الرَّاحِمِينَ	YAAA AR-H'AMAR- RAAH'IMEEN	O Most Merciful of the mercifull

مناجات الذَّاكِرِينَ

—81—

MUNAAJAATUD-
D'AAKIREENThe Whispered
Prayer of the
REMEMBERERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR- RAH'EEM	In the Name of ALLAH, the All-merciful, the All- compassionate
إِلَهِي لَوْلَا الْوَاجِبُ مِنْ قَبُولِ أَمْرِكَ لَتَرَهْتُنَا مِنْ ذِكْرِي أَبَاكَ	ILAAHEE LAW-LAAL-WAAJIBU MIN QABOOL AM-RIKA LANAZ-ZAH-TUKA MIN D'IK- REEE EE-YAAKA	My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee,
عَلَى أَنْ ذِكْرِي لَكَ بِقَدْرِي لَا بِقَدْرِكَ	A'LAAA AN-NA D'IK-REE LAKA BIQAD-REE LAA BIQAD-RIK	for I remember Thee in my measure, not in Thy measure, and
وَمَا عَسَى أَنْ يَبْلُغَ مِقْدَامِي حَتَّى أَجْعَلَ مَحَلًّا لِتَقْدِيرِكَ	WA MAA A'SAAA AY-YAB- LUGHA MIQ-DAAREE H'AT- TAAA AJ-A'LA MAH'AL-LAL- LITAQ-DEESIK	my scope can hardly reach the point where I may be a locus for calling Thee holy!
وَمِنْ أَغْظَمِ النِّعَمِ عَلَيْنَا	WA MIN AA'-Z'AMIN-NIA'MI A'LAY-NAA	Among Thy greatest favours to us is
جَرَّيَانُ ذِكْرِكَ عَلَيْنَا السِّنَاتِ	JARAYAANU D'IK-RIKA A'LAAA AL-SINATINAA	the running of Thy remembrance across our tongues and

وَإِذْنُكَ لَنَا بِدُعَائِكَ وَتَنْزِيهِكَ وَتَسْبِيحِكَ	WA ID'NUKA LANAA BIDUA'AA-IKA WA TANZEEHIKA WA TAS-BEEH'IK	Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!
إِلَهِي فَأَلْهِمْنَا ذِكْرَكَ فِي الْخَلَاءِ وَالْمَلَأِ وَاللَّيْلِ وَالنَّهَارِ	ILAAHEE FAAL-HIM-NAA D'IK- RAK FEEL-KHALAAA-I WAL- MALAAA- WAL-LAY-LI WAN-NAHAAR	My God, inspire with Thy remembrance alone and in assemblies, by night and day,
وَالْإِغْلَانِ وَالْإِسْرَارِ وَفِي السَّرَّاءِ وَالضَّرَّاءِ وَأَسْنًا بِالذِّكْرِ الْخَفِيِّ وَأَسْتَعْمِلْنَا بِالْعَمَلِ الرَّكِيِّ وَ السَّعْيِ الْمَرْضِيِّ	WA IA'-LAANI WAL-IS-RAAR WA FIS-SAR-RAAA-I WAZ'- Z'AR-RAAA-I WA AAANIS-NAA BID'-D'IK-RIL- KHAFAEE WAS-TAA'-MIL-NAA BIL- A'MALIZ-ZAKEE-YI WAS-SAA'- YIL-MAR-Z'EE	publicly and secretly, in prosperity and adversity! Make us intimate with silent remembrance, employ us in purified works and effort pleasing to Thee, and
وَجَازِنَا بِالْمِيزَانِ الْوَفِيِّ إِلَهِي	WA JAAZINAA BIL-MEEZAANIL- WAFEE ILAAHEE	reward us with the full balance! My God,
بِكَ هَامَتِ الْقُلُوبُ الْوَالِهَةُ وَعَلَى مَعْرِقَتِكَ جُمِعَتِ الْعُقُولُ الْمُسْبَاةُ	BIKA HAAMATIL-QULOOBUL- WAALIAH WA A'LAA MAA'-RIFATIKA JUMIA'TIL-U'QOOLUL- MUTABAAYINAH	love-mad hearts are enraptured by Thee, disparate intellects are brought together by knowing Thee, ³²⁰

³²⁰ Allusion to 13: 28: In remembering ALLAH, find serenity the hearts of those who have faith and do righteous deeds.

فَلَا تَطْمَئِنُّ الْقُلُوبُ إِلَّا بِذِكْرِكَ

FALAA TAT'-MA-IN-NUL-
QULOObU IL-LAA BID'IK-
RAAKA

hearts find no serenity
except in remembering
Thee,

وَلَا تَسْكُنُ النَّفْسُ إِلَّا عِنْدَ

WA LAA TAS-KUNUN-
NUFOOSU IL-LAA I'NDA ROO-
YAAKA

souls End no rest except in
seeing Thee.

رُؤْيَاكَ

أَنْتَ الْمُسَبَّحُ فِي كُلِّ مَكَانٍ

ANTAL-MUSAB-BAHOO FEE
KUL-LI MAKAAAN

Thou art the glorified in
every place,

وَالْمَعْبُودُ فِي كُلِّ زَمَانٍ

WAL-MAA'-BOODU FEE KUL-LI
ZAMAANIN

the worshiped at every time,

وَالْمَوْجُودُ فِي كُلِّ أَوَانٍ

WAL-MAW-JOODU FEE KUL-LI
AWAAN

the found at every moment,

وَالْمَدْعُوبُ بِكُلِّ لِسَانٍ

WAL-MAD-U'W-WU BIKUL-LI
LISAAN

the called by every tongue,

وَالْمُعَظَّمُ فِي كُلِّ جَنَانٍ

WAL-MUA'Z'-ZAMU FEE KUL-LI
JANAAN

the magnified in every
heart!

وَأَسْتَغْفِرُكَ

WA AS-TAGH-FIRUK

I pray forgiveness from Thee
for

مِنْ كُلِّ لَذَّةٍ بِغَيْرِ ذِكْرِكَ

MIN KUL-LI LAD'-D'ATIM-
BIGHAY-RI D'IK-RIK

every pleasure but
remembering Thee,

وَمِنْ كُلِّ رَاحَةٍ بِغَيْرِ أُنْسِكَ

WA MIN KUL-LI RAAH'ATIM-
BIGHAY-RI UNSIK

every ease but intimacy with
Thee,

وَمِنْ كُلِّ سُورَةٍ بِغَيْرِ قُرْبِكَ

WA MIN KUL-LI SUROORIM-
BIGHAY-RI QUR-BIK

every happiness but
nearness to Thee,

وَمِنْ كُلِّ شُغْلٍ بِغَيْرِ طَاعَتِكَ

WA MIN KUL-LI SHUGH-LIM-
BIGHAY-RI TAAA'TIK

every occupation but
obeying Thee!

إِلَهِي أَنْتَ قُلْتَ وَقَوْلُكَ الْحَقُّ:

ILAAHEEE ANTA QUL-TA WA
QAW-LUKAL-H'AQ-QU:

My God, Thou hast
said—and Thy word is true—

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا ﴾

(YAAA AY-YUHAAL-LAD'EENA
AAAMANOOD'-KUROOL-
LAAHA D'IK-RANA
KATHEERAW-WA SAB-
BIH'OOHOO BUK-RATAW-WA
AS'EELA)

(O you who have faith,
remember ALLAH with much
remembrance and glorify
Him at dasan and in the
evening!)

اللَّهُ ذِكْرًا كَثِيرًا وَسَبْحُوهُ

بُكْرَةً وَأَصِيلًا ﴿

وَقُلْتَ وَقَوْلِكَ الْحَقُّ: ﴿

WA QUL-TA WA QAW-LUKAL-
H'AQ

Thou hast said—and Thy
word is true—

فَاذْكُرُونِي أَذْكُرْكُمْ ﴿

(FAD'-KUROONEEE AD'-KUR-
KUM)

Remember Me, and I will
remember you!

فَأَمَرْنَا بِذِكْرِكَ وَوَعَدْنَا عَلَيْهِ

أَنْ تَذْكُرَنَا تَشْرِيفًا لَنَا وَتَفْخِيمًا

وَإِعْظَامًا

FAAMAR-TANAA BID'IK-RIKA
WA WAA'T-TANA A'LAY-HEEE
AN TAD'-KURANA TASH-
REEFAL-LANAA WATAF-
KHEEMAW-WA IA'-Z'AAMAA

Thou hast commanded us to
remember Thee, ³²² and
promised us that Thou wilt
remember us thereby, in
order to ennoble, respect,
and honor us.

وَهَا نَحْنُ ذَاكِرُوكَ كَمَا

WAHAA NAH'-NU
D'AAKIROOKA KAMAAA
AMAR-TANAA

Here we are, remembering
Thee as Thou hast
commanded us!

أَمَرْنَا

فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا

FA ANJIZ LANAA MAA WAA'T-
TANAA

So accomplish what Thou
hast promised,

يَا ذَاكِرَ الذَّاكِرِينَ

YAA D'AAKIRAD'-D'AAKIREEN

O Rememberer of the
rememberers!

وَيَا أَرْحَمَ الرَّاحِمِينَ

WA YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
mercifull

مُنَاجَات

—82—

The Whispered
Prayer of those who

المُعْتَصِمِينَ

MUNAAJAATUL-MUA'-
TAS'IMEEN

HOLD FAST

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
اللَّهُمَّ يَا مَلَاذَ الْآلِئِذِينَ	AL-LAHUM-MA YAA MALAAD'AL-LAAA-ID'EEN	O ALLAH, O Shelter of the shelter-seekers!
وَيَا مَعَاذَ الْعَايِذِينَ	WA YAA MAA'AD'AL-A'AA-ID'EENA	O Refuge of the refuge-seekers!
وَيَا مُنْجِيَ الْهَالِكِينَ	WA YAA MUNJEEAL-HAALIKEEN	O Deliverer of the perishing!
وَيَا عَاصِمَ الْبَاسِئِينَ	WA YAA A'AS'IMAL-BAAA-ISEEN	O Preserver of the pitifull
وَيَا مَرَّاحِمَ الْمَسَاكِينِ	WA YAA RAAH'IMAL-MASAAKEEN	O Merciful toward the miserable!
وَيَا مُجِيبَ الْمُضْطَرِّينَ	WA YAA MUJEEBAL-MUZ"-TAR-REEN	O Responder to the distressed!
وَيَا كَنْزَ الْمُتَقَرِّينَ	WA YAA KANZAL-MUF-TAQIREEN	O Treasure of the utterly poor
وَيَا جَابِرَ الْمُنْكَسِرِينَ	WA YAA JAABIRAL-MUNKASIREEN	O Mender of the broken!
وَيَا مَأْوَى الْمُتَقَطِّعِينَ	WA YAA MAA-WAAL-MUNQATIE'EN	O Haven of the cut off!
وَيَا نَاصِرَ الْمُسْتَضْعَفِينَ	WA YAA NAAS'IRAL-MUS-TAZ"-A'FEEN	O Helper of the abased!
وَيَا مُجِيبَ الْخَائِفِينَ	WA YAA MUJEEBAL-KHAAA-IFEEN	O Granter of sanctuary to the fearfull
وَيَا مُغِيثَ الْمَكْرُوبِينَ	WA YAA MUGHEETHAL-MAK-ROOBEEN	O Alder of the troubled!
وَيَا حِصْنَ الْأَلَاغِينَ	WA YAA H'IS'-NAL-LAAJEEN	O Fortress of the refugees!
إِنْ لَمْ أَعِذْ بِغَيْرِكَ فَبِمَنْ أَعُوذُ!	IL-LAM AU'D' BII'Z-ZATIKA FABIMAN AU'WD'	If I seek not refuge in Thy might, In whom shall I seek refuge?

وَإِنْ لَمْ أَلْذُ بِقُدْرَتِكَ فَبِمَنْ أَلْذُ!

WA IL-LAM ALUD' BIQUD-
RATIKA FABIMAN ALOOD'

If I seek not shelter in Thy
power, in whom shall I seek
shelter?

وَقَدْ أَلْجَأْتَنِي الذُّبُوبُ إِلَى التَّسَبُّبِ
بِأَذْيَالِ عَفْوِكَ

WA QAD AL-JAAT-NEED'-
D'UNOObU ILAAT-TASHAB-
BUTHI BID'-YAALI A'F-WIK

Sins have made me seek
asylum in laying hold on the
skirts of Thy pardon,

وَأَخْجَجْنِي الْخَطَايَا إِلَى اسْتِفْتَاَحِ
أَبْوَابِ صَفْحِكَ

WA AH'-WAJAT-NEEL-
KHATA'AYAAA ILAA AS-TIF-
TAAHEE AB-WAABI S'AF-H'IK

offenses have compelled
me to beg the opening of
the doors of Thy forgiveness,

وَدَعَنْتَنِي الْإِسَاءَةُ إِلَى الْإِنْسَاخَةِ
فِيْنَاءِ عِزِّكَ

WA DAAT-NEEL-ISAAA-ATU
ILAAL-INAAXHATI BIFINAAA-I
I'Z-ZIK

evil doing has summoned
me to dismount in the
courtyard of Thy might,

وَحَمَلْتَنِي الْمَخَافَةُ مِنْ قَسَمِكَ عَلَى
الْتَّمَسُكِ بِعُرْوَةِ عَطْفِكَ

WA H'AMALAT-NEEL-
MAKHAAFATU MIN-
NAQIMATIKA A'LAAT-TAMAS-
SUKI BIU'R-WATI A'T-FIK

fear of Thy vengeance has
prompted me to cling to the
handhold of Thy tenderness!

وَمَا أَحَقُّ مَنْ اغْتَصَمَ بِحَبْلِكَ أَنْ
يُخْذَلَ

WA MAAA AH'AQ-QU MANI
AA'-TAS'AMA BIH'AB-LIKA AY-
YUKH-D'AL

It is not right for him who
holds fast to Thy cord to be
abandoned,

وَلَا يَلِيْقُ مَنْ اسْتَجَارَ بِعِزِّكَ أَنْ
يُسَلَمَ أَوْ يَهْمَلَ

WA LAA YALEEQU BIMANI AS-
TAJAARA BII'Z-ZIKA AY-YUS-
LAMA AW YUH-MAL

nor proper for him who
seeks the sanctuary of Thy
might to be surrendered or
disregarded.

إِلَهِي فَلَا تُخَلِّنا مِنْ حِمَايِكَ

ILAAHEE FALAA TUKH-LINAA
MIN H'IMAAYATIK

My God, empty us not of Thy
defending,

وَلَا تُفَرِّنا مِنْ مَرَعَايِكَ

WA LAA TUA'-RINAA MIR-
RIA'AYATIK

strip us not of Thy guarding,
and

وَدُدُّنَا عَنْ مَوَارِدِ الْهَلَاكَةِ

WA D'UD-NAA A'M-
MAWAARIDIL-HALAKAH

protect us from the roads of
destruction,

فَإِنَّا بِعَيْنِكَ وَفِي كَفِّكَ وَلَكَ

FA IN-NAA BIA'Y-NIKA WA FEE
KANAFIKA WA LAK

for we are in Thy eye and
under Thy wing!

أَسْأَلُكَ بِأَهْلِ خَاصَّتِكَ مِنْ مَلَائِكَتِكَ وَالصَّالِحِينَ مِنْ بَرِيَّتِكَ أَنْ تَجْعَلَ عَلَيْنَا وَاقِيَةً تُنَجِّنَا مِنَ الْهَلَكَاتِ وَتُجَنِّبَنَا مِنَ الْآفَاتِ وَتُكِنِّنَا مِنْ دَوَاهِي الْمُصِيبَاتِ وَأَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ وَأَنْ تُغَشِّيَ وَجُوهَنَا بِأَنْوَارِ مَحَنِكَ وَأَنْ تُؤْوِيَنَا إِلَى شَدِيدِ رُكْنِكَ وَأَنْ تَخُونَنَا فِي أَكْنَافِ عِصْمِكَ بِرَأْفَتِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	AS-ALUKA BIH-LI KHAAAS'- S'ATIKA MIM-MALAAA-IKATIKA WAS'-S'AALIH'EENA MIM- BAREE-YATIKA AN TAJ-A'LA A'LAY-NAA WAAQEEAH TUNJEENAA MINAL-HALAKAT WA TUJAN-NIBUNAA MINAL- AAFAAT WA TUKIN-NUNAA MIN DAWAAHEEL-MUS'EEBAAT WA AN TUNZILA A'LAY-NAA MIN SAKEENATIK WA AN TUGHASH-SHEEA WUJOOHANAA BINWAARI MAH'AB-BATIK WA AN TOO-WIYANAAA ILAA SHADEEDI RUK-NIK WA AN TAH'-WIYANAA FEEE AK-NAAFI I'S'-MATIK BIRAA-FATIKA WA RAH'- MATIKA YAAA AR-H'AMAR- RAAH'IMEEN	I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt deliver us from destructions, turn aside from us blights, and hide us from the striking of great afflictions, to send down upon us some of Thy tranquillity, to wrap our faces in the lights of love for Thee, to give us haven in Thy strong pillar, ³²³ and to gather us under the wings of Thy preservation! By Thy clemency and Thy mercy, I O Most Merciful of the merciful
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مناجات

83

الزَّاهِدِينَ

MUNAAJAATUZ-
ZAAHIDEENThe Whispered
Prayer of the
ABSTAINERS

³²³ Allusion to the words of Lot In 11: 80: Would that I had power against you, or might take shelter in a strong pillar!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BIS-MIL-LAAHIR-RAH'-MAANIR-
RAH'EEM

In the Name of ALLAH, the
All-merciful, the All-
compassionate

إِلَهِي أَسْكَنْتَنَا دَارَكَ

ILAAHEEE AS-KANTANAA

My God, Thou hast settled us
In an abode which has

حَفَرَتْ لَنَا حُفَرًا مَكْرَهَا

DAARANA H'AFARAT LANAA
H'UFARA MAK-RIHAA

dug for us pits of deception,
and

وَعَلَقَتْنَا بِأَيْدِي الْمَيَاتَا فِي حَبَائِلِ

WA A'L-LAQ-TANAA BIY-DEEL-
MANAAYAA FEE H'ABAAA-ILI
GHAD-RIHAA

Thou hast fastened us by the
hands of death in the snares
of that abode's treachery!

غَدْرَهَا

فَالَيْكَ تَلَجُّنِي مِنْ مَكَايِدِ خُدَعِهَا

FAALAY-KA NAL-TAJI-U MIM-
MAKAAA-IDI KHUDAI'HAA

In Thee we seek asylum from
the tricks of its guile,

وَبِكَ تَقْصِمُ مِنْ آلَاغِثِهَا

WA BIKI NAA'-TAS'IMU
MINALIGH-TIRAAR
BIZAKHAARIFI ZEENATIHA FA
IN-NAHA

and to Thee we hold fast,
lest we be deluded by the
glitter of its ornaments! It

بِزَخَارِفِ زِينَتِهَا فَإِنَّهَا

الْمُهْلِكَةُ طَلَابِهَا

AL-MUH-LIKATU T'UL-
LAABAHAA

destroys its pursuers and

الْمُتْلِفَةُ حُلَالِهَا

AL-MUT-LIFATU H'UL-
LAALAHAA

ruins its settlers,

الْمُحْشَوَةُ بِالْآفَاتِ

AL-MAH'-SHOO-WATU BIL-
AAFAATI

It is stuffed with blights and

الْمُشْحُونَةُ بِالنَّكَبَاتِ

AL-MASH-H'OONATU BIN-
NAKABAAT

loaded with calamities.

إِلَهِي فَزِدْنَا فِيهَا

ILAAHEE FAZAH-HID-NA
FEEHAA

My God, induce us to
renounce it and

وَسَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ وَعِصْمِكَ

WA SAL-LIM-NAA MIN-HAA
BITAW-FEEQIKA WA I'S'-
MATIKA

keep us safe from it by Thy
giving success and Thy
preservation from sin.

وَأَنْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ

WA ANZAA' A'N-NAA
JALAAEBEEBA MUKHAALAFATIK

Strip from us the robes of
opposing Thee,

وَتَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ

WA TAWAL-LA UMOORANAA
BIH'US-NI KIFAAAYATIKA

attend to our affairs through
Thy good sufficiency,

وَأَوْفِرْ مَزِيدَنَا مِنْ سَعَةِ رَحْمَتِكَ

WA AW-FIR MAZEEDANAA
MIN SAA'TI RAH'-MATIKA

amplify our increase from
the boundless plenty of Thy
mercy,

وَأَجْمِلْ صَلَاتِنَا مِنْ فَيْضِ مَوَاهِبِكَ

WA AJ-MIL S'ILAATINAA MIN
FAY-Z'I MAWAAHIBIK

be liberal in our gifts from
the overflow of Thy grants,

وَأَغْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ

WAGH-RIS FEEE AF-
IDATINAAA ASH-JAARA
MAH'AB-BATIK

plant in our hearts the trees
of Thy love,

مَحَبَّتِكَ

وَأَتِمِّمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ

WA AT-MIM LANAAA
ANWAAARA MAA'-RIFATIK

complete for us the lights of
Thy knowledge,

وَأَذِقْنَا حَلَاوَةَ عَفْوِكَ وَلَذَّةَ مَغْفِرَتِكَ

WA AD'IQ-NAA H'ALAAWATA
A'F-WIKA WA LAD'-D'ATA
MAGH-FIRATIK

give us to taste the
sweetness of Thy pardon
and the pleasure of Thy
forgiveness,

وَأَقْرِمْ أَغْيَتَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوكَ

WA AQ-RIR AA'-YUNANAA
YAW-MA LIQAAAA-IKA BIROO-
YATIK

gladden our eyes on the
day of meeting Thee with
the vision of Thee,

وَأَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوبِنَا

WA AKH-RIJ H'UB-BAD-
DUNYAA MIN QULOOBINAA

dislodge the love of this
world from our spirits,

كَأَنَّكَ فَعَلْتَ بِالصَّالِحِينَ مِنْ صَفْوَتِكَ

KAMA FAA'L-TA BIS'-
S'AALIH'EENA MIN S'AF-
WATIKA WAL-AB-RAARI MIN
KHAAAS'-S'ATIK

just as Thou hast done for
the righteous, Thy selected
friends, and for the pious,
those whom Thou hast
singled out

وَالْأَبْرَارِ مِنْ خَاصَّتِكَ

يَا أَرْحَمَ الرَّاحِمِينَ

YAAA AR-H'AMAR-
RAAH'IMEEN

O Most Merciful of the
merciful,

وَيَا أَكْرَمَ الْكَرَمِينَ

WA YAAA AK-RAMAL-AK-
RAMEEN

O Most Generous of the
most generous

Appendix

THE TREATISE ON RIGHTS (RIS'ALAAT AL-HUQOOQ)

ZAYNUL-A'ABIDEEN A'LI BIN AL-HUSAYN

Introduction

Imam

ZAYN AL-A'BIDEEN's 'Treatise on Rights' is the only work attributed to him other than supplications or relatively short sayings and letters. The fact that it was a written document from the first may support the suggestion that at least some of the supplications were originally written compositions.

The 'Treatise on Rights' elaborates on a well-known saying of the Prophet, which has been transmitted in a rather large number of versions, no doubt because he repeated it in many different contexts. A typical version can be rendered as follows: 'Surely your Lord has a right against you, your self has a right against you, and your wife has a right against you.' Other versions of the HADEETH add guest, body, eye, and friend to those who have rights. In some of the versions, another clause is added: 'So give to everyone who possesses a right (KULLI D'I HAQQ) his right.'¹ Another HADEETH tells us that 'ALLAH has given to everyone who possesses a right his right.'²

SHEEA'H sources provide many relevant HADEETHs. For example, the Prophet said:

*ALLAH has made seven rights incumbent upon the person of faith (AL-MUMIN) toward the person of faith: To respect him in his person, love him in his breast, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.*³

ZAYN AL-A'BIDEEN's 'Treatise on Rights' seems to have been written at the request of a disciple, since, in one of its two versions, it is prefaced by the words 'This is the treatise of A'LI BIN AL-HUSAYN to one of his companions.' In it the IMAM explains in more or less exhaustive fashion what is meant by 'everyone who possesses a right' as mentioned in the above HADEETH. Throughout he provides specific examples, basing himself upon the QURAN, the SUNNA, and the actions and sayings of the earlier IMAMs.

Though in the present context the word (HAQQ) translates best as 'right', it has a number of closely related meanings which should be kept in mind, such as suitableness, justice, truth, reality, correctness, properness, appropriateness, necessity, incumbency, obligation, due, and duty. A glance at the 'Treatise on Rights' will quickly show that the word 'rights' might better have been translated as duties, obligations, or responsibilities, since the treatise is not directly concerned with the rights of the individual, but rather with the rights of others which the

¹ BUKHARI, Swam 51 Cf. WENSINCK, Concordance, 1,487, under INNA ALAYKA HAQQAN

² ABU DAWOOD, WAS'AYA 6, BUYU 88; TIRMID'I, WAS'AYA 5; BIN MAJA, WAS'AYA 6, etc.

³ SHAYKH AS-SADOOQ, AL-KHISAL 11, 6; and AL-AMALI, p. 20 (quoted in BIH'AR, LXXI, 222) For another relevant HADEETH, see BIH'AR, LXXI.

individual must observe. Nevertheless, I think it is important to preserve the term 'rights', if only to show that in considering human rights primarily in terms of responsibilities, Islam diverges profoundly from most modern Western views, though it has deep kinships with other religious traditions of East and West.

Islam views the Individual in his total context, which means that it considers first his relationship with ALLAH, then his relationship with ALLAH's creatures. What is important for the Individual in his relationship with ALLAH is that he attain to salvation, or in other words, that he follow ALLAH's guidance, which is based upon mercy and directed toward his own best interest, in short, Islam devalues the individual's perspective, since human beings on their own can see no further than their immediate interests during life. But this devaluation of individualism is not a devaluation of the individual; on the contrary, it raises him to the ultimate pinnacle of importance, since everything is directed toward his happiness in the next world, Islam merely recognizes the ignorance of human beings and their inability to perceive their own ultimate good without divine guidance. Then it sets about to undermine and destroy individual ignorance, a process which involves deflating the ego and eliminating all self-centered desires. As a result, the human self or soul (NAFS) has few 'rights', but many duties and responsibilities. Or rather, the soul has only one true right—the right to salvation.

The Individual's right to salvation follows naturally upon ALLAH's right, which is to be worshiped without any partner (i. e., TAWH'EED). The way to salvation is to obey ALLAH, and hence it is the soul's right to be employed in obedience toward Him. By His very nature—since 'His mercy precedes His wrath'—ALLAH displays compassion and guidance, and through obedience the servant opens himself up to the full range of this compassion. In other words, partaking of ALLAH's mercy and compassion depends upon following His guidance, and following His guidance means following the SHAREE'AH as revealed through the QURAN and the SUNNA. Hence the IMAM speaks of 'being employed in obedience' as the self's key right, since only that can bring about its deliverances.

As soon as this wide context for attaining to the right of the self is envisaged, dozens of duties become obligatory upon the individual. The IMAM makes clear that the primary duties are toward the various organs and activities of the self, since these determine man's relationship to ALLAH. The organs have 'rights' because they share in the individual's destiny; the 'resurrection of the body' is taken for granted (Cf. Supplication 31. 22). Activities have rights because they shape the destiny of the soul. And other human beings have rights because they form the context within which activity occurs. Human actions can only be correct if the rights of all of ALLAH's creatures are observed. This, in short, is the theme of the 'Treatise on rights', a theme which is reinforced by many of the supplications of the S'AH'EEFA, number 14 being a prime example.

The treatise has been transmitted in two versions, one in AL-KHISAL and AL-AMAALI, both by SHAYKH AS-SADOOQ (d. 381/991), and the other in TUH'AF AL-U'QUL by his contemporary BIN SHU'BA. Perhaps one half of the text of the two versions is identical, but BIN SHU'BA's version adds a good deal of material that shows it to be a later recension, perhaps by the IMAM himself, or more likely by a later author

trying to clarify the meaning. The translation follows the earlier version, with a minor addition from the second version which seems to be demanded by the context.⁴

⁴ Both versions are provided in BIHAR, LXXI, 2-21 (where they have been collated against the printed versions in AL-KHISAL and TUHAF AL-UQUL. A far less satisfactory edition, with a number of errors and with a mixing of the two texts so that neither is complete nor clearly separated from the other, is given by AL-AMEEN in AYAN AS-SHEEA'H, v, 215-30.

TEXT

INTRODUCTION

KNOW—ALLAH have mercy upon you—that ALLAH has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every waystation in which you resides, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

The greatest of ALLAH's rights against you is the right which He has made Incumbent upon you for Himself and which is the root of all rights.

Then those which He has made Incumbent upon you in yourself, from your crown to your foot. In keeping with the diversity of your organs, He has given

- > *your tongue a right against you,*
- > *your hearing a right against you,*
- > *your sight a right against you,*
- > *your hand a right against you,*
- > *your leg a right against you,*
- > *your stomach a right against you,*
- > *and your private part a right against you. These are the seven organs through which acts (AFA'AL) take place,*

Then He gave your acts rights against you: He gave

- > *your ritual prayer a right against you,*
- > *your fasting a right against you,*
- > *your charity a right against you,*
- > *your offering a right against you, and your acts a right against you.*

Then these rights extend out from you to others who have rights against you. The most Incumbent of them against you are the right toward your leaders (A-IMMA), then the rights toward your subjects (RAHIM), then the rights toward your womb [relatives] (RAHIM).

From these rights branch out other rights:

The rights of your leaders are three: The most Incumbent upon you is the right

- > *the right of him who trains you through authority, then*
- > *the right of him who trains you through knowledge, then*

- > *the right of him who trains you through property.*

The rights of your subjects are three: The most incumbent upon you is

- > *the right of those who are your subjects through authority, then*
- > *the right of those who are your subjects through knowledge—for the man of ignorance is the subject of the man of Knowledge—then,*
- > *the right of those who are your subjects through property, such as*
- > *wives and*
- > *what is owned by the right hand.*

The rights of your womb relatives are many, they are connected to you in the measure of the connection of the womb relationship, The most incumbent upon you is

- > *the right of your mother, then*
- > *the right of your father, then*
- > *the right of your child, then*
- > *the right of your brother, then the next nearest, then the next nearest — the most worthy, then the next most worthy.*

Then there is

- > *the right of your master who favors you by freeing you from slavery then*
- > *the right of the slave whose favors reach you [by the fact that you free him], then*
- > *the right of him who does a kindly act toward you, then*
- > *the right of the MUEZZIN who calls you to the ritual prayer, then*
- > *the right of the IMAM who leads the prayer, then*
- > *the right of your sitting companion, then*
- > *the right of your neighbor, then*
- > *the right of your companion, then*
- > *the right of your partner, then*
- > *the right of your property, then*
- > *the right of him who has a debt he must pay back to you, then*
- > *the right of him to whom you owe a debt, then*
- > *the right of your associate, then*
- > *the right of your adversary who has a claim against you, then*
- > *the right of your adversary against whom you have a claim, then*
- > *the right of him who asks you for advice, then*
- > *the right of him whom you ask for advice, then*

- > *the right of him who asks your counsel, then*
- > *the right of him who counsels you, then*
- > *the right of him who is older than you, then*
- > *the right of him who is younger than you, then*
- > *the right of him who ask from you, then*
- > *the right of him from whom you ask, then*
- > *the right of him who make you happy through word or deed), intentionally or unintentionally, then*
- > *the right of him who does something evil to you through word or deed,*⁵
- > *the right of the people of your creed, then*
- > *the right of the people under your protection, then*
- > *all rights in the measure of the causes of the states and the occurrence of events.*

Therefore happy is he whom ALLAH aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction.

RIGHTS OF ALLAH AGAINST ONESELF

1> The greatest right of ALLAH against you is that you worship Him without associating anything with Him. Then you do that with sincerity (IKHLAS), He has made it binding upon Himself to give you sufficiency in the affair of this world and the next.

2> The right of your self (NAFS) against you is that you employ it in obeying ALLAH; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from ALLAH in all that.

3> The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them.

4> The right of hearing is to keep it pure from listening to backbiting (GHIBA) and listening to that to which it is unlawful to listen.

5> The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything.⁶

⁵ This phrase, seemingly demanded by the explanation below, is added from the other version of the treatise.

6> The right of your hand is that you stretch it not toward that which is unlawful to you,

7> The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (AS-S'IRAT [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire,

8> The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill.

9> The right of your Private part (FARAJ) is that you protect it from fornication and guard it against being looked upon.

RIGHTS OF ACTS

10> The right of your ritual prayer (S'ALAA) is that you know that it is an arrival before ALLAH and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.

11> The right of the HAJ is that you know it is an arrival before your Lord and a flight to Him from your sins, through it your repentance is accepted and you perform an obligation made incumbent upon you by ALLAH.

12> The right of fasting is that you know it is a veil which ALLAH has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire, if you abandon the fast, you will have torn ALLAH's protective covering away from yourself.

13> The right of charity (S'ADAQA) is that you know it is a storing away with your Lord and a deposit for which you will have no need for witnesses, if you deposit it in secrets you will be more confident of it than if you deposit it in public.⁷ You should know that it repels afflictions and illnesses from you in this world and it will repel the Fire from you in the next world.

⁶ Allusion 10 59: 2 Therefore take heed, you who have eyes!

⁷ It is noted in most of the sources concerning ZAYN AL-'ABIDEEN that people considered him stingy during his lifetime. But at his death, provisions which used to be delivered at the doorsteps of many of the poor of MADEENA by a man with a covered face suddenly stopped appearing, and people realized that he had been giving alms in secret. Cf. MADELUNG, "A'LI BIN AL-HUSAYN", p. 850.

14> The right of the offering (HADY)⁸ is that through it you desire ALLAH and you not desire His creation; through it you desire only the exposure of your soul to ALLAH's mercy and the deliverance of your spirit on the day you encounter Him,

RIGHTS OF LEADERS

15> The right of the possessor of authority (SULTAN) is that you know that ALLAH has made you a trial (FITNA) for him. ALLAH is testing him through the authority He has given him over you. You should not expose yourself to his displeasure, for thereby you cast yourself by your own hands into destructions⁹ and become his partner in his sin when he brings evil down upon you.¹⁰

16> The right of the one who trains you through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him, You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him, if anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, ALLAH's angels will give witness for you that you went straight to him and learned his knowledge for ALLAH's sake, not for the sake of the people.

17> The right of him who trains you through property is that you should obey him and not disobey him, unless obeying him would displease ALLAH, for there can be no obedience to a creature when it is disobedience to ALLAH.

RIGHTS OF SUBJECTS

18> The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them, You should forgive them their ignorance and not hurry them to punishment and you should thank ALLAH for the power over them which He has given to you.

19> The right of your subjects through knowledge is that you should know that ALLAH made you a Caretaker over them only through the knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them, then ALLAH will

⁸ i.e., the animal sacrificed during the HAJ

⁹ Allusion to 2: 195 Cast not yourselves by your own hands into destruction.

¹⁰ IMAM ZAYN AL-'ABIDEEN's attitude of respect toward the Umayyad rulers was clearly based upon this principle.

Increase His bounty toward you. But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be ALLAH's right to deprive you of knowledge and its splendor and to make you fall from your place in people's hearts.

20> The right of your wife (ZAWJA) is that you know that ALLAH has made her a repose and a comfort for you, you should know that she is ALLAH's favor toward you, so you should honor her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner (ASEER) whom you feed and clothe. If she is ignorant, you should pardon her.

21> The right of your slave (MAMLUK) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did not make him; ALLAH made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, ALLAH gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as ALLAH has acted well toward you. If you dislike him, replace him, but do not torment a creature of ALLAH. And there is no strength save in ALLAH.¹¹

RIGHTS OF WOMB RELATIVES

22> The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold,

¹¹ At this Period in Islamic history slavery was still common because of wars if the frontiers (slaves were invariably captured in battle; Cf. Supplication 27, 'For the People of the Frontiers'). The sources indicate that the IMAM often had slaves, most likely because people gave them to him as part of their aims (the family of the Prophet being entitled to these) and also because he used to purchase them in order to free them. It is said that he would never beat his slaves, but rather write down their misdeeds. Then, at the end of the month of RAMAZ' AAN, he would call them together and list their misdeeds, asking them to pray to ALLAH to forgive him, just as he had forgiven them. Then he would free them with generous gifts. If he owned a slave at the beginning or middle of the year, he would free him on the eve of the Feast of Fast-breaking and then buy another slave. (A'YAN AS-SHEEA'H, IV, 193-4). Once the IMAM called his slave twice, but he did not respond. When he answered the third time, he said: 'Did you not hear my voice?' The slave answered: 'Yes, I did.' The IMAM asked: 'Then why did you not answer me?' He replied: 'Because I am safe from you.' The IMAM said: 'Praise belongs to ALLAH, who made my slave safe from me!' (A'YAN AS-SHEEA'H, IV, 200; BIH'AR, XLVI, 56). Once a slavegirl poured water for the IMAM while he was making the ablution for prayer. Suddenly the pot dropped from her hand and struck him in the face, cutting him. He turned toward her and the slavegirl said: 'ALLAH says: "Those who restrain their rage." He said: 'I have restrained my rage,' She said: "And pardon the people." He said: 'ALLAH has pardoned you.' She said: 'And ALLAH loves the good-doers (3: 14).' He said: 'You are a free woman.' (BIH'AR, XLVI, 68; CF: 96).

all in order that you might belong to her. You will not be able to show her gratitude, unless through ALLAH's help and giving success.¹²

23> The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of its blessing upon you. So praise ALLAH and thank Him in that measure. And there is no strength save in ALLAH.

24> The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct (HUSN AL-ADAB), pointing him in the direction of his Lord, helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evil doing,

25> The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey ALLAH, nor as equipment with which to wrong ALLAH's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys ALLAH, well and good, but if not, you should honor ALLAH more than him. And, there is no strength save in ALLAH.

RIGHTS OF OTHERS

26> The right of your master (MAWLAA) who has favored you [by freeing you from slavery] is that you know that he has spent his property for you and brought you out of the abasement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of slavehood from you. He has brought you out of prison, given you ownership of yourself, and given you leisure to worship your Lord. You should know that he is the closest of ALLAH's creatures to you in your life and your death and that aiding him with your life and what he needs from you is incumbent upon you. And there is no strength save in ALLAH.

27> The right of the slave (MAMLUK) whom you have favored [by freeing him] is that you know that ALLAH has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him—if he does not have any maternal relatives—as a compensation for the property you have spent for him, and your ultimate reward is the Garden.

¹² Cf. the well known HADEETH in which the prophet replied to a Companion who asked him toward whom he should show familial devotion (BIRR) 'He answered: "Your mother." He was asked: "Then to whom?" He replied: "Your mother." Again he was asked: "Then to whom?" He replied: "Your mother." Once again he was asked: "Then to whom?" He replied: "Your father, then to the next nearest, then to the next nearest" (TIRMID'I, BIRR 1; ABU DAWOOD ADAB 120; BIN MAJA, ADAB 1; AHMAD V, 3 & 5).

28> The right of him who does a kindly act (D'UL-MAROOF) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and ALLAH. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him.

29> The right of the MUEZZIN is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what ALLAH has made obligatory upon you. So thank him for that just as you thank one who does good to you.

30> The right of your IMAM in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before ALLAH. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through his prayer, and thank him in that measure.

31> The right of your sitting companion (JALEES) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good.

32> The right of your neighbor (JAAR) is that you guard him when he is absent, honor him when he is present, and aid him when he is wronged. You do not pursue anything of his that is shameful; if you know of any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his sin, and you associate with him generously. And there is no strength save in ALLAH.

33> The right of the companion (SAAH'IB) is that you act as his companion with bounty and in fairness. You honor him as he honors you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. And there is no strength save in ALLAH.

34> The right of the partner (SHAREEK) is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for ALLAH's hand is above the hands of two partners as long as they do not betray each other. And there is no strength save in ALLAH.

35> The right of your property (MAAL) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above

yourself those who will not praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in ALLAH.

36> The right of him to whom you owe a debt is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness,

37> The right of the associate is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear ALLAH in his affair.

38> The right of the adversary (KHAS'M) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in ALLAH.¹³

39> The right of the adversary (KHAS'M) against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear ALLAH, repent to Him, and abandon your claim.

40> The right of him who asks you for advice is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so.

41> The right of him whom you ask for advice is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise ALLAH.

42> The right of him who asks your counsel is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

43> The right of your counselor is that you act gently toward him and give ear to him. If he presents you with the right course, you praise ALLAH, but if he does not agree with you, you show compassion toward him and make no accusations against him; you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in ALLAH.

44> The right of him who is older than you (KABEER) is that you show reverence toward him because of his age and you honor him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in

¹³ ZAYN AL-A'BIDEEN's personal qualities of forbearance and pardon are often cited in the sources. Once a man cursed him to his face, but he ignored that man. Then the man shouted 'I mean you' The IMAM replied: 'And from you I am turning away,' alluding to the QURANIC verse "Bid to what is honorable, and turn away from the ignorant." (7: 199). If any one reviled him, he would say: 'If I am as you say, I ask ALLAH to forgive me, and if I am not as you say, I ask ALLAH to forgive you. (AYAN, pp. 194, 193).

a path, you do not go ahead of him, and you do not consider him foolish. If he should act foolishly toward you, you put up with him and you honor him because of the right of Islam and the respect due to it.

45> The right of him who is younger (SAGHEER) is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping him.

46> The right of him who asks from you is that you give to him in the measure of his need.

47> The right of him from whom you ask is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds.

48> The right of him through whom ALLAH makes you happy is that you first praise ALLAH, then you thank the person.

49> The right of him who does evil to you is that you pardon him, But if you know that your pardon will harm him, you defend yourself. ALLAH says, Whosoever defends himself after he has been wronged—against them there is no way (42: 41).

50> The right of the people of your creed (MILLA) is harboring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.

51> The right of the people under the protection [of Islam] (D'IMMA) is that you accept from them what ALLAH has accepted from them and you do no wrong to them as long as they fulfill ALLAH's covenant.

